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PREFACE

This volume covers the publications of the year 2010, with some additions from previous years that we missed in earlier volumes and from studies published after 2010 but pertaining to material from 2010. We are aware of some omissions, which will be covered in *SEG* LXI.

Papazarkadas, helped by Michael Zellmann-Rohrer, covered the publications pertaining to Attica and the Peloponnese; many lemmata in this section were contributed by Ron Stroud. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus); most of the lemmata pertaining to the North Shore of the Black Sea were written by Kantor. Corsten, assisted by Kuhn, Richardson, Scheibelreiter-Gail, and Stavrianopoulou, was responsible for Asia Minor. The section on Ionia was primarily Kuhn's responsibility. Also this year, many lemmata pertaining to Asia Minor were written by Harry Pleket. Tybout, assisted by Stavrianopoulou, contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues. The four editors and their assistant editors have compiled indices I-VII for their respective sections. Indices I-IV were consolidated by Corsten. Chaniotis consolidated Indices V-VII and compiled Index VIII. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has carefully read and commented on large parts of the manuscript. As always, Papazarkadas and Stroud are grateful to A.P.Matthaiou (Athens) for numerous critical comments and corrections on the sections of Attica and the Peloponnese; Hatzopoulos (Athens) and Hallof (Berlin) offered comments to lemmata from Thessaly/Macedonia and the Aegean Islands, respectively. Avram (Maine) has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, making many valuable contributions. Lazzarini (Rome) read the *IG* XIV-section, Martin (Brussels) the sections pertaining to the Near East (from Cyprus to Kyrenaika) and Di Segni (Jerusalem) those devoted to Syria, Palaestina, and Arabia; working with characteristic precision, they contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud would like to welcome their new editorial assistant, Michael Zellmann-Rohrer (Berkeley), whose work was funded by a grant awarded to Papazarkadas by the Committee on Research (UC Berkeley). They are indebted to Voula Bardani (Athens) for help with the Messenian lemmata and for providing access to Greek publications, and to Eric Driscoll (Berkeley), John Lanier (Berkeley), and Adrià Piñol Villanueva (Barcelona) for technical and research assistance. Kantor acknowledges the editorial assistance of Emma Rix (Oxford). Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Catherine Dobias-Lalou (Dijon) for reading and correcting the lemmata from Spain and Kyrenaika, respectively. Corsten would like to thank W. Blümel (Köln) for sharing his knowledge of the epigraphy of Caria and Ionia. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions.

For the years 2014/2015 Tybout's position in Leiden could largely be funded from the royalties we obtained from our publisher Brill, cumulated over the past few years; the remaining part was shouldered by the Institute for History of Leiden University. Brill also covered part of our operating expenses. At Brill we thank Jennifer Pavelko and Tessel Jonquière, who maintain direct contacts with the editors.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXIV. An integrated list of abbreviations is accessible in *SEG* Online: http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can ensure that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or xeroxes, or scans of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Offprints, xeroxes, scans and pdfs should be sent to:

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October 2014

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ABBREVIATIONS

(see p. VI of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
Achaïe I, II, III	=	A.D.Rizakis, *Achaïe I. Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25) (Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
ala 2004	=	C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
Altgriechische Dialekte	=	I.Hajnal (ed.), *Die altgriechischen Dialekte. Wesen und Werden. Akten des Kolloquiums Freie Universität Berlin 19.-22. September 2001* (Innsbruck 2007)
AMS	=	*Asia Minor Studien* (Münster)
Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
ANMED	=	*Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*
AP	=	*Anthologia Palatina*
Archaic and Classical Greek Epigrams	=	M.Baumbach, A.Petrovic, I.Petrovic (edd.), *Archaic and Classical Greek Epigrams* (Cambridge 2010)

Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^{2} and II^{2}, appeared in 1996 and 2002, respectively
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
Attika	=	H.Lohmann, T.Mattern (edd.), *Attika: Archäologie einer "zentralen" Kulturlandschaft: Akten der internationalen Tagung vom 18.-20. Mai 2007 in Marburg* (Wiesbaden 2010)
AvP VIII.3	=	C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	*Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bean, *JNLyc*	=	G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Perée Rhodienne* (*Pérée Intégrée*) (Paris 1991)
Brixhe, *Essai*^{2}	=	C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987^{2})
Bull.amph.	=	*Bulletin amphorique*, in *Revue des Études Grecques*
Cabanes, *L'Épire*	=	P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
CCCA	=	M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
CIGD	=	L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP	=	(Various edd.), *Corpus Inscriptionum Iudaeae/Palaestinae. A Multi-lingual Corpus of the Inscriptions from Alexander to Muhammad* (Berlin 2010 →)
CIPG^{3}	=	P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)

Cités de Carie	=	P.Debord, E.Varinlioğlu (edd.), *Cités de Carie. Harpasa, Bargasa, Orthosia dans l'antiquité* (Rennes 2010)
Corinth in Context	=	S.J.Friesen, D.N.Schowalter, J.C.Walters (edd.), *Corinth in Context: Comparative Studies on Religion and Society* (Leiden 2010)
Delemen, *Rider-Gods*	=	I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)
Dumont-Homolle, *Mélanges*	=	T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
Durrbach, *Choix*	=	F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
EAH	=	*Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
EBGR	=	A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*
Epigrammata	=	A.Inglese (ed.), *Epigrammata. Iscrizioni greche e comunicazione letteraria. In ricordo di Giancarlo Susini. Atti del Convegno di Roma, Roma, 1-2 ottobre 2009* (Rome 2010)
Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	=	A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)
FHN	=	T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Furley/Bremer, *Greek Hymns*	=	W.D.Furley, J.M.Bremer, *Greek Hymns. Vol. 1: The Texts in Translation. Vol. 2: Greek Texts and Commentary* (Tübingen 2001)
F.Xanthos VII	=	A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Gephyra (*Munich*)	=	*Gephyra. Zeitschrift für griechische Geschichte und Kultur der Antike* (Munich) 7 (2010) -

Gignac, *Grammar*	=	F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milano 1976-1981)
Grégoire, *Recueil*	=	H.Grégoire, *Recueil des inscriptions grecques-chrétiennes d'Asie Mineure* (Paris 1922)
Hagel-Tomaschitz, *Repertorium*	=	S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings. I. A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
Herrmann, Malay, *New Documents*	=	P.Herrmann (†), H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften, 340. Band; Vienna 2007)
Homenaje – López Eire	=	F.H.Cortés Gabaudan, J.V.Méndez Dosuna (edd.), Dic mihi, musa, virum. *Homenaje al profesor Antonio López Eire* (Salamanca 2010)
Hortus historiae	=	E.Dąbrowa, M.Dzielska, M.Salamon, S.Sprawski (edd.), *Hortus historiae. Studies in Honour of Professor Józef Wolski on the 100th Anniversary of his Birthday* (Cracow 2010)
HTC	=	A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
Hyettos	=	R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)
I.Alexandreia Troas	=	M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^er^-III^e^ s. apr. J.-C.)* (Cairo 1994)
I.Alex.Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	=	S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara (Ancyra)* (vol. 1; Vestigia 62; Munich 2012)

I.Aphr.	=	J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (cf. *SEG* LVII 1006)
I.Apollonia	=	P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2 A. Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	=	I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	=	J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	=	S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	=	L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Bouthrôtos	=	P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)
I.Bubon	=	F.Schindler, *Die Inschriften von Bubon* (*Nordlykien*) (Wien 1972)
I.BurdurMus	=	G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)
I.Byzantion	=	A.Łajtar, *Die Inschriften von Byzantion. I. Die Inschriften* (*IGSK* 58; Bonn 2000)
I.Caesarea Maritima	=	C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
I.Catania	=	K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)
I.Col.Memnon	=	E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
I.Deir el-Bahari	=	A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie* (I^{er}-III^{e} *siècles*)*: tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008)

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris 1995*)

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie = E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IGDS, *IGDS* II = L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989); *Inscriptions grecques dialectales de Sicile.* II (Geneva 2008) [= *IGDS* II]

I.Georgien^{3} = T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien - Sakartvelos berdznuli c'arc'erebis k'orp'usi* (3rd ed., revised by L.Gordesiani; Tbilisi 2009)

IGEP = M.P.de Hoz, *Inscripciones griegas de España y Portugal* (Madrid 2014)

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)

IGLS XI = *Inscriptions grecques et latines de la Syrie.* XI. J.Aliquot, *Mont Hermon (Liban et Syrie)* (Beirut 2008)

IGLS XV = *Inscriptions grecques et latines de la Syrie.* XV.1/2. A.Sartre-Fauriat, M.Sartre, *Le plateau du Trachôn et des bordures* (Beirut 2014)

IGLS XVII = *Inscriptions grecques et latines de la Syrie.* XVII.1. J.-B.Yon, *Palmyre* (Beirut 2012)

IGLS XXI = *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie.* XXI.2. P.-L.Gatier, *Région centrale (Amman - Hesban - Madaba - Main - Dhiban)* (Paris 1986); XXI.4: M.Sartre, *Pétra et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba* (Paris 1993)

I.Hadrianopolis = E.Laflı, E.Christof, *Hadrianopolis* I. *Inschriften aus Paphlagonia.* Mit einem Beitrag von M.Metcalfe (Oxford 2012)

I.Hermoupolis = E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

I.Ikaria = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)

IJO I-III = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)

I.Kallatis = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure.* Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)

I.Kanais = A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972)

I.Kaunos = C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)

I.KerchMuseum = T.Matkovskaya, A.Twardecki, S.Tokhtasev, A.Bekhter, *Bosporan Funerary Stelae, 2nd century BC-3rd century AD* (*From the Collection of the Kerch History and Culture Reserve Lapidary Collection* III.2.1) (Kiev-Warsaw 2009)

I.Khartoum = A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)

I.Kibyra = T.Corsten, *Die Inschriften von Kibyra. I. Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)

I.Kition = M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)

I.Komana = F.Baz, *Die Inschriften von Komana* (*Hierapolis*) *in Kappadokien* (Istanbul 2007)

I.Leukopetra = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra* (*Macédoine*) (Athens 2000)

ILGR = M. Šašel Kos, *Inscriptiones Latinae in Graecia repertae. Additamenta ad CIL III* (Faenza 1979)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Mésie Sup. VI = B.Dragojević-Josifovska, *Inscriptions de la Mésie Supérieure* VI. *Scupi et la région de Kumanova* (Belgrade 1982)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931*)

Inv. Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos	= B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)
I.Pal. Tertia I a, I b	= Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)
I.Parion	= P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)
IPArk	= G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien* (*IPArk*) (SB Akad. Wien 607; Vienna 1994)
I.Perge	= S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)
I.Perinthos	= M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
I.Pessinous	= J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)
I.Pisid.Cen.	= G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)
I.Priene (2014)	= W.Blümel, R.Merkelbach †, *Die Inschriften von Priene* I/II (*IGSK* 69; Bonn 2014)
I.Reggio Calabria	= L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)
I.Salamis	= T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)
I.SalonaChr	= N.Gauthier, E.Marin, F.Prévot et alii, *Salona* IV. *Inscriptions de Salone chrétienne, IVᵉ-VIIᵉ siècles* (2 vols.; Rome-Split 2010)
ISE III	= F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
I.Sinope	= D.H.French, *The Inscriptions of Sinope.* Part I (*IGSK* 64; Bonn 2004)
I.Stobi	= S.Babamova, *Inscriptiones Stoborum* (Studies in Antiquities of Stobi 1; Stobi 2012)

I.Sultan Dağı I	=	L.Jonnes, *The Inscriptions of the Sultan Dağı I* (*Philomelion, Thymbrion/Hadrianopolis, Tyraion*) (*IGSK* 62; Bonn 2002)
I.Syringes	=	J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
I.Thespiai	=	P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007) [second edition, 2009]
I.ThessEnipeus	=	J.-C.Decourt, *Inscriptions de Thessalie*. I. *Les cités de la valle de l'Enipeus* (Paris 1995)
I.Thrac.Aeg.	=	L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου* (*Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου*) (Athens 2005)
I.Tyana	=	D.Berges, J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien* (*IGSK* 55, 1/2; Bonn 2000) (cf. *SEG* L 1366)
I.Tyr I, II	=	J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr* (*1963-1974*). I. *Inscriptions de la Nécropole* (Beirut 1977; see *SEG* XXVII 995) [= *I.Tyr* I]; *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaises, Hors-Série III; Beirut 2006) [= *I.Tyr* II]
I.Varsovie	=	A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
I.Velia	=	L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
Jenseits des Euphrat	=	R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)
JIWE I, II	=	D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy* (*excluding the city of Rome*), *Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
Kramolisch, *Die Strategen des Thessalischen Bundes*	=	H.Kramolish, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)

KST = *Kazı Sonuçları Toplantısı* (Ankara)

Kubinska, *Monuments funéraires* = J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)

Lazzarini, *Formule delle dediche* = M.L.Lazzarini, *Le formule delle dediche votive nella Grecia archaica* (*Memorie Lincei* s. VIII, v. 19.2; Rome 1976) 45-354

Le Guen, *L'argent* = B.Le Guen (ed.), *L'argent dans les concours du monde grec. Actes du Colloque international Saint-Dénis et Paris, 5-6 décembre 2008* (Paris 2010)

Le Guen, *Technites* = B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001)

Leschhorn, *Ären* = W.Leschhorn, *Antike Ären* (Historia Einzelschriften 81; Stuttgart 1993)

LGPN I-V = *A Lexicon of Greek Personal Names*. P.M.Fraser, E.Matthews, I: *The Aegean Islands, Cyprus, Cyrenaica* (Oxford 1987); M.J.Osborne, S.G.Byrne, II: *Attica* (Oxford 1994); P.M.Fraser, E.Matthews, III A: *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997); P.M.Fraser, E.Matthews, III B: *Central Greece from the Megarid to Thessaly* (Oxford 2000); P.M.Fraser, E.Matthews, IV: *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005); T.Corsten et alii (edd.), V A: *Coastal Asia Minor: Pontos to Ionia* (Oxford 2010); J.-S.Balzat et alii, V B: *Coastal Asia Minor: Caria to Cilicia* (Oxford 2013)

Lhôte, Lamelles oraculaires = É.Lhôte, Les lamelles oraculaires de Dodone (Geneva 2006)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)

Local Knowledge = T.Whitmarsch (ed.), *Local Knowledge and Mixed Identities in the Imperial Greek World* (Cambridge 2010)

LSJ[9] = H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English Lexicon* (9th edition with a revised supplement by P.G.W.Glare and A.A.Thompson, Oxford 1996)

Maier, *Mauerbauinschriften* = F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)

McLean, *Konya Museum*	=	B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
Malay, *Researches*	=	H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergän-zungsbände zu den Tituli Asiae Minoris* 23) (Vienna 1999)
Masson, *OGS* I-III	=	O.Masson, *Onomastica Graeca Selecta*, edd. C.Dobias, L.Dubois. I-II (Paris 1990); III (Geneva 2000)
Merkelbach-Stauber, *SGO* I-V	=	R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten. I. Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998). II. *Die Nordküste Kleinasiens* (*Marmarameer und Pontos*) (Munich-Leipzig 2001). III. *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001). IV. *Die Südküste Kleinasiens, Syrien und Palaestina* (Munich 2002). V. *Register* (Munich-Leipzig 2004)
Migeotte, *Emprunt*	=	L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)
Migeotte, *Souscriptions*	=	L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
Milner, *Survey*	=	N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
Müze	=	*Müze Kurtarma Kazıları Semineri* (Ankara)
Nachtergael, *Galates*	=	G.Nachtergael, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique*, (Brussels 1977)
NCIDélos	=	C.Prêtre et al., *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
NGSL[2]	=	E.Lupu, *Greek Sacred Law. A Collection of New Documents* (*NGLS*[2]) (2nd Edition with a Postscript; Leiden 2009)
Nigdelis, *'Επιγραφικὰ Θεσσαλονίκεια*	=	P.M.Nigdelis, *'Επιγραφικὰ Θεσσαλονίκεια. Συμβολὴ στὴν πολιτικὴ καὶ κοινωνικὴ ἱστορία τῆς ἀρχαίας Θεσσαλονίκης*, (Thessalonike 2006)
Nouv.inscr.d'Antioche	=	M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (*IGSK* 67; Bonn 2006)

N.Suppl.Epigr.Rh.	=	G.Pugliese Carratelli, Nuovo Supplemento Epigrafico Rodio, *ASAA* 33/34 (1955/56) [1957] 157-181
Onomatologos	=	R.W.V.Catling, F.Marchand (edd.), *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010)
PA	=	J.Kirchner, *Prosopographia Attica* (Berlin 1901)
Pape-Benseler, *Eigennamen*	=	W.Pape, G.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig ^{3}1863-1870)
PAT	=	D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
Paysage et religion	=	P.Carlier, C.Lerouge-Cohen (edd.), *Paysage et religion en Grèce antique: mélanges offerts à Madeleine Jost* (Paris 2010)
Perdrizet-Lefebvre, *Memnonion*	=	P.Perdrizet, G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy-Paris-Strasbourg 1919)
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	=	B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998). I. Τοπογραφία. II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	=	G.Petzl, *Die Beichtinschriften Westkleinasiens* (Bonn 1994); = *EA* 22 (1994) (see *SEG* XLIV 951)
PG	=	J.-P.Migne, *Patrologia Graeca* (Paris 1857-1963)
Phialai Inscriptions	=	E.A.Meyer, *Metics and Athenian Phialai-Inscriptions. A Study in Athenian Epigraphy and Law* (Historia Einzelschriften 208; Stuttgart 2010)
Philathenaios	=	A.Tamis, C.J.Mackie, S.G.Byrne (edd.), *Φιλαθήναιος: Studies in Honour of Michael J. Osborne* (Athens 2010)
Philippi II	=	P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)
Philippi II^{2}	=	P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2009; second edition)
Phrygian Votive Steles	=	T.Drew-Bear, C.M.Thomas, M.Yıldızturan, *Phrygian Votive Steles* (Ankara 1999)

PIR^2	=	*Prosopographia Imperii Romani* (Berlin 1933^2)
PLRE	=	A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
Ramsay, *CB*	=	W.M.Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)
Ritual and Communication	=	E.Stavrianopoulou (ed.), *Ritual and Communication in the Graeco-Roman World* (*Kernos Suppl.* 16; Liège 2006)
Rhodes-Osborne, *GHI*	=	P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323 B.C.* (Oxford 2003)
RICIS	=	L.Bricault, *Recueil des inscriptions concernant les cultes isiaques* (*RICIS*) (3 vols.; Paris 2005)
Rigsby, *Asylia*	=	K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
Robert, *Ét.anat.*	=	L.Robert, *Études anatoliennes* (Paris 1937)
Robert, *Hellenica*	=	L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940-1965)
Robert, *Sinuri*	=	L.Robert, *Le sanctuaire de Sinuri près de Mylasa* (Paris 1945)
Roman Peloponnese III	=	A.D.Rizakis, C.E.Lepenioti (edd.), *Roman Peloponnese* III. *Society, Economy and Culture under the Roman Empire: Continuity and Innovation* (*Μελετήματα* 63; Athens 2010)
Roueché, *Performers*	=	C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
Rousset, *De Lycie*	=	D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (Fouilles de Xanthes X; Geneva 2010)
Sacral Monuments in the Black Sea	=	E.K.Petropoulos, A.A.Maslennikov (eds.), *Ancient Sacral Monuments in the Black Sea* (Thessaloniki 2010)
Salamine de Chypre XIII.1	=	J.Pouilloux, *Testimonia Salaminia* 2 (Salamine de Chypre XIII; Paris 1987)

Samama, *Médecins*	=	É.Samama, *Les médecins dans le monde grecque. Sources épigraphiques sur la naissance d'un corps médical* (Geneva 2003)
Samothracian Connections	=	O.Palagia, B.D.Wescoat (edd.), *Samothracian Connections. Essays in Honor of James R McCredie* (Oxford 2010)
SBS	=	*Studies in Byzantine Sigillography*
Scrittura e magia	=	G.Bevilacqua, *Scrittura e magia. Un repertorio di oggetti iscritti della magia greco-romana* (Rome 2010)
ΣΕΜΑ	=	V.Bardani, G.Papadopoulos, *Συμπλήρωμα τῶν ἐπιτυμβίων μνημείων τῆς Ἀττικῆς* (*BAAH* 241; Athens 2006)
Solin-Salomies, *Repertorium*	=	H.Solin, O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994²)
Solomonik, *Graffiti Khers.*	=	E.I.Solomonik, *Graffiti antichnogo Khersonesa* (Kiev 1978)
Solomonik, *NEPKh*	=	E.I.Solomonik, *Novye epigraficheskie pamyatniki Khersonesa* (Kiev 1964-1973)
Spazio ionico	=	C.Antonetti (ed.), *Lo spazio ionico e le comunità della Grecia nord-occidentale. Territorio, società, istituzioni* (Pisa 2010)
Stephanis, *Διονυσιακοὶ Τεχνῖται*	=	E.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Heraklion 1988)
Sterrett, *Wolfe Expedition*	=	J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (*Papers of the American School of Classical Studies at Athens* 3; Boston 1888)
Studia Pontica III	=	J.G.C.Anderson, F.Cumont, H.Grégoire, *Recueil des inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* III; Brussels 1910)
Studies – Podossinov	=	T.N.Jackson, I.G.Konovalova, G.R.Tsetskhladze (edd.), *Gaudeamus Igitur. Studies to Honour the 60th Birthday of A.V.Podossinov* (Moscow 2010)
Studies Tracy	=	G.Reger, F.X.Ryan, T.F. Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy* (Pessac 2010)

Symposion 2009	=	G.Thür (ed.), *Symposion 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (*Seggau, 25-30 August 2009*) (Vienna 2010)
TEAD	=	*The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)
Termessos IV	=	B.Iplikçioğlu, G.Çelgin, A.Vedat Çelgin, *Epigraphische Forschungen in Termessos und seinem Territorium* IV (Österr. Akademie der Wissenschaften, Ph.-Hist. Klasse, Sitzungsberichte Band 743 = Veröffentlichungen der Kleinasiatischen Kommission Band 18; Vienna 2007)
Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens*, 20 vols. (Toronto 1994-)
Wallner, *Yozgat*	=	C.Wallner, *Die Inschriften des Museums in Yozgat* (*Tyche* Sonderband 6; Wien 2011)
Wessel, *IGCVO*	=	C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
Zacos-Veglery	=	G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)
Zgusta, *KON*	=	L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984)
Zgusta, *KP*	=	L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨β⟩	= letters added by the editor which the inscriber of the text either omitted or for which he erroneously inscribed other letters
(αβ)	= letters which complete a word left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	= letters seen by an earlier editor but no longer visible on the stone
α‿β	= ligature
[. . 5. . .]	= lost letters, equal to the number of dots, for which no restoration is proposed
[––]	= lost letters of an uncertain number
. . .	= illegible letters for which the editor proposes precisely their number but for which no reading is proposed
- - -	= illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed(d).pr.	= the first editor(s) of the inscription under discussion
ph.	= photograph
dr.	= drawing

|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
||	=	denotes the start of the 5th, 10th, 15th, etc., line on the stone
• ¬	=	denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner
*	=	denotes an *SEG* lemma, in an earlier volume, where the reader can find further references to an inscription

ATTICA

1. **Athens. The new Attic corpus.** *SEG* LIX 1. K.Hallof has kindly informed us (per epistulam) that each part of the new corpus has its own numbering, i.e. there is different numbering for pars I, Leges et decreta, pars IV, Dedicationes et tituli sacri etc. Consequently inscriptions of pars I will have the form *IG* II^3.1, rather than simply *IG* II^3, followed by the number of the decree/law. See, for instance, our lemmata nos. 155 and 157.

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2. **Athens.** ***APMA*** **V.** *SEG* LVIII 3.* G.E.Malouchou has now produced the fifth volume in the series *Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς* of the Archaeological Society of Athens: *APMA* V. *Ἐφημερὶς Ἀρχαιολογική: Εὑρετήρια περιόδου πρώτης 1837-1860* (Athens 2010). In the introduction, Malouchou sketches her methodology and the scope of the volume, which comprises 2,875 lemmata. Each lemma provides information on the type of the monument; the find-spot, as reported in the *Ephemeris Archaiologike*; subsequent bibliographical references; the stone's current whereabouts. The arrangement of the lemmata is geographical: 1. Athens; 2. Piraeus; 3. Attica; 4. unknown provenance. The volume closes with a thematic index (cults; festivals; associations; tombs); index of geographical areas; tables of concordances (*Ephemeris*, *IG*, *I.Delos*, *IC*, Koumanoudes' *AEE*, *ΣΕΜΑ*, other publications). *APMA* V confirms yet again the importance of delving into the 19th century publications. Malouchou's probe into the *Ephemeris* of the 1st period has shown that at least 100 (!) inscriptions published primarily by Pittakys and secondarily by Rangabé were never included in *IG*, in effect remaining unknown to modern scholars. See, for instance, our lemma no. 196, and cf. *SEG* LVIII 234. These forgotten inscriptions are currently being prepared for a full republication by Malouchou.

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3. **Athens. Assorted inscriptions.** In a sumptuously illustrated account of the archaeology and history of Athens from the 10th cent. B.C. to the 6th cent. A.D., A.P.Matthaiou, in A.G.Vlachopoulos (ed.), *Archaeology: Euboea & Central Greece* (Athens 2009) 104-127, makes heavy use of epigraphical material, providing high-quality photos of the following inscriptions or inscribed objects:

IG I^3 49 (Decree concerning the public water conduits): p. 116, fig. 178
IG I^3 449 (Accounts for the construction of the Parthenon): p. 113, fig. 174
IG I^3 502 (Epigram for Harmodios and Aristogeiton): p. 107, fig. 166

IG I³ 503/504 (Persian Wars epigrams): p. 111, fig. 171
IG I³ 948 (Dedication of Peisistratos the Younger to Apollo Pythios): p. 106 fig. 164/165
IG I³ 1261 (Funerary epigram for Phrasikleia): p. 108 fig. 168
IG II² 43 (Prospectus of the Second Athenian League): p. 118 fig. 181
IG II² 1180 (Deme decree of Sounion): p. 110, fig. 170
IG II² 1658 (Accounts for the rebuilding of the walls of Peiraieus) p. 117, fig. 180
IG II² 3173 (Foundation inscription of the temple of Augustus and Roma): p. 124 fig. 190
IG II² 4258 (commemorative epigram for Kodros): p. 105, fig. 162
IG II² 5021 (Phaidros' dedication of the bema of the theater of Dionysos) p. 127 fig. 193
IG II² 11710 (Epitaph of Hieronymos): p. 122 fig 186
IG II² 13356 (Epitaph of Agape): p. 122, fig. 194
Agora XVI 73 (Anti-tyranny law): p. 120, fig. 184
Agora XXI B1 (Inscribed note to Thamneus): 114 fig. 175
Agora XXI B7 (Message to Eumelis): 114 fig. 177
SEG XXI 500 (Regulations for the Library of Pantainos): p. 125 fig. 191
SEG XXXVII 161 (Epitaph of Lykophron, father of the orator Lykourgos): p. 121, fig. 185
SEG XLVI 78-80 (Ostraka against Megakles, Kimon and Themistokles): p. 112 nos. 173a-c

G.Steinhauer, ibid, 150-173, examines the archaeology of Peiraieus and the Attic demes. He reproduces excellent ph. of the following inscriptions: *IG* I³ 1244 (funerary monument of Aristodikos); *SEG* XXI 541 (sacrificial calendar of Erchia); *SEG* XXIX 195 (dedication of Agathemeros to the Nymphs); *SEG* LI 41 (boundary stone of the agora of Peiraieus); *SEG* LI 283 = *ΣΕΜΑ* 1398a (funerary monument of Diogenes of Pyrra); *SEG* LVI 227 (security horos); *ΣΕΜΑ* 772 (funerary monument of Athenodoros of Rhamnous).

4. **Athens. Revision of *Athenian Propertied Families*.** J.Davies, in *Onomatologos* 132-142, reports on the progress of a revised edition of his monumental *APF*, which is being prepared by him and G.Oliver. Leaving aside any discussion of 'the extent to which the basic interpretative argument needs revision or reformulation', he briefly addresses changes 'in the scholarly landscape' and 'authorial attitudes' since 1971, and notes the challenge of corralling the vast epigraphic bibliography which has been produced since the original publication, requiring laborious compilation of *SEG* dossiers for individual entries within *APF*. Davies anticipates the question of whether a revision of *APF* is required in a world served by such thorough studies as *LGPN* and Traill's *PAA*, but *contra* asserts that (1) the latter report persons, but cannot capture personalities, contexts, and connections; (2) their formats demand knowledge lacking to fledgling researchers of the ancient Greek world; (3) by design they include only the minimum of references to modern scholarship; and (4) their agenda contrasts with *APF*, inasmuch as the latter focuses on 'the acquisition and deployment of resources, on tracing families and their economic (in)stability as much as individuals, and on attempting thereby to paint a *pointilliste* collective portrait of a society' (135). Practical problems in the creation and publication of a revised edition of *APF* nevertheless persist. Davies outlines eighteen such issues, including:

i) The sheer size of the proposed text, necessitating a multi-volume effort, a reduced font and double-column format, or even a departure from a paper-based publication strategy.
ii) The havoc caused by the transliteration of Greek for lemmata, particularly for alphabetization.
iii) Questions of a revised reference format and organization for lemmata.
iv) The task of assessing and incorporating new primary and secondary material (non-Attic inscriptions, e.g.).
v) Anticipation of the completion of the revised *IG* II³ and of *PAA* and the obligation to include information from and references to such basic volumes before final publication of *APF*².

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5. **Athens. The Athenian Acropolis in the Hellenistic period and the Roman empire.** Inscriptions are cited everywhere in this densely argued, massively documented tome, R.Krumreich, C.Witschel (edd.), *Die Akropolis von Athen im Hellenismus und in der römischen Kaiserzeit* (Wiesbaden 2010). We single out only the following sections in which epigraphic citations are more concentrated. Krumreich, Witschel, 'Statuenweihungen auf der Akropolis in klassischer und nachklassischer Zeit' (16-28); J.M.Müller, ' ". . .weiht es er Athena." Basen von Weihgeschenken für Athena auf der nachklassischen Akropolis' (157-217), see our lemma no. 43; Ἀρρηφόροι: R.Schmidt, 'Die Arrhephoren auf der Akropolis im Hellenismus und in der Kaiserzeit,' (219-231; ph.); statue bases: A.Scholl on *IG* I³ 501 (our lemma no. 107); S.Aneziri, 'Kaiserzeitliche Ehrenmonumente auf der Akropolis: Die Identität der Geehrten und die Auswahl des Aufstellungortes' (271-302); see our lemma no. 7; C.M.Keesling, 'The Hellenistic and Roman Afterlives of Dedications on the Athenian Akropolis' (303-327), and K.Krumreich, 'Vor klassischem Hintergrund. Zum Phänomen der Wiederverwendung älterer Statuen auf der Athener Akropolis als Ehrenstatuen für Römer,' (329-398; ph.), see our lemma no. 6.

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6. **Athens (Acropolis). Reuse and reinscription of statue bases in the Roman period.** Cf. *SEG* LVII 2069; LVIII 20. In *Die Akropolis von Athen*– (our lemma no. 5) 302-327, after discussion of the general practice, with details about *damnatio memoriae*, reuse without erasing the earlier inscription, turning a statue base upside down, parallels from other sites, C.M.Keesling examines this practice with particular reference to the following monuments. Philomene base: *SEG* LIV 136-138 (ph.); Pandaites and Pasikles base: *IG* II² 3253-3256, 3829; Agrippa Monument: *IG* II² 4122 (ph.); Praxiteles bases: *IG* II² 3882+4117, 3886, 4181, 4188, 4240 (ph.); Kephisodotos base: *IG* II² 4102 (ph.); Mikion base: *IG* II² 4144 (ph.); Deinomenes base: *IG* II² 4307 (ph.); Strabax base: *IG* II² 3827, 3891 (ph.). She urges that this practice was much more common on the Acropolis than is indicated in *IG* II², particularly in the case of portrait statues.
In the same volume, K.Krumreich 329-398 (ph.), likewise examines procedures and motives for this same practice for statues in honor of Romans, with specific examples far too numerous to list here. On 368-385 he presents a detailed catalogue of 20 examples, mostly based on autopsy, including physical description, present location and inventory number, fundort, measurements, Greek text,

and bibliography, 25 plates with ph. and dr. These inscriptions are arranged in the following categories: A: erasure of original inscription (11); B: reuse but no erasure (9). We provide a concordance.

IG I^3	Krumreich	*IG* II^2	Krumreich	*IG* II^2	Krumreich
833	B4	3792	A2	4143	B7
850	B5	3823	B8	4144	A6
859	B 3	3850+4159	B6	4147	B4
869	B9	3882+4117	A9	4156	B3
898	A1	3912	B8	4159+3850	B6
900	B7	4102	A7	4166	A3
IG II^2		4117+3882	A9	4168	B5
3434	B9	4119+3691	A10	4181	A8
3442	A4	4128	A11	4269	A3
3443+4129	A5	4129+3443	A5	4323	B1
3691+4119	A10	4142	A1	4915	B2

7. **Athens (Acropolis). Inscribed honorific monuments of the Roman period.** After an introductory essay outlining her method and criteria for inclusion, the categories of honorands and honoring bodies, placement of monuments, etc., S.Aneziri, in *Die Akropolis von Athen* (our lemma no. 5) 271-302, analyzes more than 300 inscriptions, which she presents in tabular form including publication reference, name and status of honorand and dedicator. They are grouped into the following categories: priests and religious officials, Athenian magistrates, doctors and men of letters, kings, Roman emperors and their families, Roman magistrates, and Roman Imperial honorific monuments found outside the Acropolis.

8. **Athens. Inscriptions from Attica in the late antique and early Byzantine periods.** In *Attika* 201-230, T.Mattern presents a richly documented survey of the archaeological evidence for settlements, churches, monasteries, caves, graves and cemeteries, pagan sanctuaries, and other indications of habitation in Attica during these times, all catalogued in great detail with references on 222-230. Included is a prospectus on published inscriptions listing epitaphs, milestones, dedications and sacred texts, mosaic inscriptions, and graffiti (214/215).

9. **Athens. Chronology, 352/1-322/1 B.C.** S.D.Lambert, in *Philathenaios* 91-102, provides the following tabular analysis of the key features of each year in this period covered in his new edition of 270 laws and decrees, *IG* II^3, part 1, fascicule 2 (see *SEG* LIX 1).

Year	Archon	Secretary (tribe)	Attested year type	Year type according to Metonic Cycles
352/1	Ἀριστόδημος	Unknown (I)	—	I [Cycle V, year 5]
351/0	Θέελος	Χρέμης Φ[ιλοιτίου Ἰωνί]δης ? (II)	O?	O [6]
350/49	Ἀπολλόδωρος	Unknown (III)	—	O [7]
349/8	Καλλίμαχος	Διεύχης Δημάρχου Φρεάρριος (IV)	—	I [8]
348/7	Θεόφιλος	Unknown (V)	—	O [9]
347/6	Θεμιστοκλῆς	Λυσίμαχος Σωσιδήμου Ἀχαρνεύς (VI)	I?	I [10]
346/5	Ἀρχίας	Κηφισόδωρος Ἀθηνοφάνους Φλυεύς (VII)	O?	O [11]
345/4	Εὔβουλος	[- - -]ηνος Ι[- - -] ἐξ Οἴου (VIII)	O?	O [12]
344/3	Λυκίσκος	Unknown (IX)	—	I [13]
343/2	Πυθόδοτος	Κλεόστρατος Τιμοσθένους Αἰγιλιεύς (X)	—	O [14]
342/1	Σωσιγένης	Unknown (I)	—	O [15]
341/0	Νικόμαχος	Ὀνήσιππος Σμικύθου Ἀραφήνιος (II)	I?	I [16]
340/39	Θεόφραστος	Ἄσπετος Δημοστράτου Κυθήρριος (III)	I?	O [17]
339/8	Λυσιμαχίδης	Unknown son of [- - -]ων Χολλείδης (IV)	—	O [18]
338/7	Χαιρώνδας	Φίλιππος Ἀντιφήμου Εἰρεσίδης (V)	—	O [19]
337/6	Φρύνιχος	Χαιρέστρατος Ἀμεινίου Ἀχαρνεύς (VI)	—	O Cycle VI year 1
336/5	Πυθόδηλος	Unknown (VII)	I?	I [2]
335/4	Εὐαίνετος	Πρόξενος Πυλαγόρου Ἀχερδούσιος (VIII)	O	O [3]
334/3	Κτησικλῆς	Μνησίφιλος Μνήσωνος Φαληρεύς (IX)	O?	O [4]
333/2	Νικοκράτης	Ἀρχέλας Χαιρίου Παλληνεύς (X)	I	I [5]
332/1	Νικήτης	Ἀριστόνους Ἀριστόνου Ἀναγυράσιος (I)	O	O [6]
331/0	Ἀριστοφάνης	Unknown (II)	O	O [7]
330/29	Ἀριστοφῶν	Ἀντίδωρος Ἀντινόου Παιανιεύς (III)	I?	I [8]

329/8	Κηφισοφῶν	Σωστρατίδης Ἐχφάντου Εὐπυρίδης (IV)	O	O [9]
328/7	Εὐθύκριτος	Πυθόδηλος Πυθοδήλου Ἀγνούσιος (V)	I ?	I [10]
327/6	Ἡγήμων	Αὐτοκλῆς Αὐτίου Ἀχαρνεύς (VI)	—	O [11]
326/5	Χρέμης	Κηφισοκλῆς [- - -] (VII)	O	O [12]
325/4	Ἀντικλῆς	Ἀντιφῶν Κοροίβου Ἐλευσίνιος (VIII)	I?	I [13]
324/3	Ἡγησίας	Εὐφάνης Φρύνωνος Ῥαμνούσιος (IX)	—	O [14]
323/2	Κηφισόδωρος	Ἀρχίας Πυθοδώρου Ἀλωπεκῆθεν (X)	O	O [15]
322/1	Φιλοκλῆς	Εὐθυγένης Ἡφαιστοδήμου Κηφισιεύς (I)	I?	I [16]

On 94-101 Lambert comments on the following topics: the secretary cycle rotated regularly by tribes in this period of the annual secretary; 43 inscriptions originally slated for inclusion in *IG* II^3 fasc. 2 have been rejected; the dating for 50 texts has been improved; the predicted and attested patterns of the sequence of ordinary and intercalary years and their implications for the existence and use of the Metonic Cycle; full and hollow months; on the basis of the preserved prescripts, the rule about the number of days in each prytany, as presented in Aristotle, *Ath. Pol.*43.2, was never contravened; 'from 338/7 extant prescripts begin to include all four dating elements: month and date in the month: prytany and date in the prytany'; mechanics and variability of calendric equations; calendric adjustments by addition or subtraction of days at the end of the year; the evidence from the prescripts of this period is not conclusive on the vexed question as to which day was omitted in a hollow month and Lambert suggests that it might have 'varied depending on the requirements of the religious calendar.' Of the Metonic Cycle, Lambert observes that in this period of 31 years there is no year for which the empirical data on stone suggest a year-quality different from that predicted by the extrapolation of the Metonic cycles. In 4 of these years 'there is very good evidence that the quality of the year was predicted by the cycles; in a further fourteen years there are strong indications that it was.' At the same time he warns that 'there is also every indication that, in general, the Athenian calendar did not operate according to rigid rules.' Intercalation of days into the festival calendar was a frequent occurrence. 'For that reason, unless we have evidence for a particular year, we cannot prove that it was ordinary or intercalary simply because it was predicted to have the quality under the Metonic cycles' (99).

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10. **Athens. Connecting with the past in Lykourgan Athens.** S.D.Lambert, in L.Foxhall, H.-J.Gehrke, N.Luraghi (edd.) *Intentional History: Spinning Time in Ancient Greece* (Stuttgart 2010) 225-238, explores how public inscriptions of this period displayed 'a particularly heightened sense of the need for a paideutic engagement with the past. . . at both monumental and textual levels' (236). He

chooses for specific discussion in this context *IG* II^2 237, honorific decree for Akarnanians; 333, scrutiny (ἐξετασμός) of dedications; 334, law and decree on the Lesser Panathenaia; 403, repairs to a statue of Athena Nike; *SEG* XXI 51 (Rhodes-Osborne, *GHI* no. 88), Oath of Plataia; *Agora* XVI 67, the Dipolieia on the Acropolis.

In a review of the career of Lykourgos emphasizing his leadership in Athenian political, social, and religious affairs and in foreign policy, from the mid-330s to mid-320s, P.J.Rhodes, in *Philathenaios* 81-90, cites numerous inscriptions associated with these activities and especially some of the 7 surviving inscribed decrees and 1 law which Lykourgos proposed. The latter include *IG* II^2 333, 337, 345, 351, 432; *SEG* LIV 170; J.M.Camp, II, *Hesperia* 43 (1974) 314-324.

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11. **Athens. The Δημόσιον Σῆμα.** After a thorough review of previous theories as to the location of the state burial ground (501-503), N.T.Arrington, *Hesperia* 79 (2010) 499-539, studies the inscriptions, history, topography, architecture, cults, physical remains, ideology, and other aspects of this sector of the city, against the background of the literary sources. He suggests a date of ca. 500 B.C. for the beginning of military burials in the *demosion sema*. Arrington's detailed catalogue of the excavated archaeological finds prior to this date reveals that the area associated with the road from the Leokoriou Gate to the Academy produced significantly more evidence of continuous and lavish private funerary activity than the area around the road from the Dipylon to the Academy (503-509, 529-532). In contrast, it is in the area of the latter road that many fragments of casualty lists, public grave monuments, epigrams for the war-dead, and polyandria were discovered beginning ca. 500 B.C. (510-524). Here also was located the sanctuary of Artemis Ariste and Kalliste (see our lemma no. 40). Arrington provides a full catalogue of all these inscriptions (with references to publications) and descriptions of excavated remains and architectural features. Important here are the series of polyandia at Salaminos Street 35, reconstructed by Arrington on 517/518, and the graves of Lykourgos and his family, *SEG* XXXVII 160-162 (520/521). Accordingly, Arrington locates the public burial ground along the road to the Academy between the latter and the Dipylon Gate. He describes this road as unlike any other Athenian thoroughfare in its great width of ca. 40 m., suitable for large crowds at the time of the annual epitaphios, torch races, the Panathenaia, procession of Διόνυσος Ἐλευθερεύς, and public space as defined by the Kerameikos boundary stones. By juxtaposing the new public burial ground with the aristocratic monuments and associations with the cavalry found on the road from the Leokoriou Gate to the Academy and to Kolonos Hippios, 'the democracy created a striking contrast between the old and the new values that served to underscore the distinctive character of the new democratic ideology' (531).

Among the many inscriptions discussed in some detail are: the epigrams on the polyandrion cenotaph for the dead from the battle of Marathon, which stood in the demosion sema, *IG* I^3 503/504, cf. *SEG* LI 44 (505/506); the inscription on the polyandrion of the Lakedaimonians, *IG* II^2 11678; *SEG* LV 321* (our lemma no. 242); the (still unpublished) casualty list found in the excavations for the Metro, *SEG* XLVI 29; LIX 77* (our lemma no. 118).

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12. **Athens. Inscriptions and the Athenian Empire.** In his 2009 David M. Lewis Memorial Lecture in Ancient History at Oxford, *The Athenian Empire on Stone Revisited* (Athens 2010), A.P.Matthaiou comments on a host of inscribed documents relating to the Athenian ἀρχή, far too many for us to list here. We confine ourselves to those that receive extended discussion or on which the author makes an original contribution. Major topics include the Egesta Decree, *IG* I³ 11 (ph.); Kleinias Decree, *IG* I³ 34 (our lemma no. 78); decree concerning Kolophon, *IG* I³ 37 (our lemma no. 73); decree concerning public debtors, *IG* I³ 59 (our lemma no. 72); treaty with Aphytis, *IG* I³ 62 (our lemma no. 74); reassessment decree, *IG* I³ 71, (our lemma no. 79); treaty with Argos, 417/6 B.C., *IG* I³ 86 (our lemma no. 87); tribute-quota list, 442/1 B.C., *IG* I³ 270; Athenian coinage decree, *IG* I³ 1453 (ph. of the Aphytis fragment) see *SEG* LIX 81; casualty list of Erechtheis, *SEG* LII 60 + *IG* I³ 1163 (ph.), see *SEG* LIX 78; casualty list of Athenian ἱππεῖς, unpublished, *SEG* XLVIII 83 (see *SEG* LIX 77 and our lemma no. 118); *IG* I³ 370, accounts of the Treasurers of Athena, 418-414 B.C., unpublished fragment, our lemma no. 100.

P.Liddel, *BICS* 53 (2010) 99-128, examines the epigraphical output of Athens in the context of the 5th cent. B.C. empire. Of the 179 extant pre-Euclidean decrees of discernible content, 40 relate to Athens' relations with her allies, at the level of administration, bestowal of honors, or ratification of alliances. Likewise, the last quarter of the 5th cent. B.C. saw an explosion of honorific decrees, primarily for individuals. At least 10 Attic statutes (*IG* I³ 15, 37, 40, 76, 101, 156, 1453/1454; *IG* II² 1; *Milet* VI.3.1020) were set up in the territories of her allies: they include regulations, rewards, and one treaty. Strangely, the Athenians did not set up decrees in their 5th-cent. B.C. cleruchies.

Shifting his focus onto the members of the Delian League, Liddel analyses 92 legal enactments that derive from 34 poleis. Prosperous cities and/or high-tribute payers, e.g. Thasos, Paros, Chios, are epigraphically more robust than smaller members of the Delian League, with some exceptions (e.g. Naxos, which is epigraphically almost invisible). There may be a correlation between epigraphic and coinage production, and there seems to be a correlation between epigraphic and architectural activity. A quantitative increase in the late 5th-cent. B.C. could be attributed to some extent to the disintegration of the Athenian Empire. Overall, sacred regulations constitute the single largest category of legal enactments attested in the epigraphic output of allied communities, and they are fairly equally spread across time. On the contrary, the number of honorific decrees explodes in the last quarter of the 5th cent. B.C. See also our lemmata nos. 64, 125.

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13. **Athens. Honorific decrees for traders, 415-307 B.C.** In *Honor and Profit. Athenian Trade Policy and the Economy and Society of Greece, 415-307 B.C.E.* (Ann Arbor 2010), D.T.Engen examines the evidence, largely epigraphic, for how Athens honored and rewarded traders who provided gifts, goods and services, often at reduced rates or with special arrangements. He collects 25 honorific decrees and analyzes the status of the recipients, the diction of the decrees (on 120 a table of honorary terms: ἀνὴρ ἀγαθός, χρήσιμος, ἀρετή, εὔνοια, φιλοτιμία), the nature of the privileges extended to these men (πολιτεία, ἔγκτησις, προξενία, ἀτέλεια, ἀσυλία, ξένια in the prytaneion, προεδρία, στέφανοι, etc.), the purpose of the publicly displayed inscribed monuments, and the impact of foreign participation on the trade policy of Athens in this period. His observations are grounded in 3 Appendices (225-325) in which he prints the Greek text, translation, and commentary on these

decrees. The texts are all taken from standard publications ('despite having examined the stones of many of them myself,' 13). Useful discussion of τιμὴ καθισταμένη on 315-317. Engen discusses 16 'Rejected Cases' of inscriptions and literary passages that have some bearing on his overall topic but do not constitute direct evidence for honors to traders (318-325). In general we have not found significant numbers of new readings or restorations in the main text, the commentaries, or the notes. Since we cannot cover all this material adequately in our lemmata, we append the following concordance.

IG I^{3}	Engen	*IG* II^{2}	Engen	*IG* II^{2}	Engen
98	2	342	25	409	19
117	6	343	28	416b	20
174	1	360	24	423	14
182	4	363	23	543	13
IG II^{2}		398+438	29	653	34
81	8	400	33	*IG* II^{3}.1	
207	11	401	30	432	17
212	12	407 +		*SEG*	
283	15	*SEG* XXXII 94	31	XXIV 104	25
286+625	10	408	21	LIV 170	17

14. Athens. Citizenship grants and enktesis, 286/5-228/7 B.C. In an examination of the decrees of this period, M.J.Osborne, in *Studies Tracy* 128-134, provides further support for his conclusion in *Naturalization in Athens* (Brussels 1981-1983) that decrees conferring citizenship were reduced in number in the period 262-228 B.C. and that the provision for a judicial scrutiny (normal in the preceding democratic period 286-262 B.C.) was abolished or at least disregarded. Concurrently, and perhaps puzzlingly, from ca. 250 B.C. onward, judicial scrutiny was introduced for grants of ἔγκτησις as part of the awards process. This may reflect the situation where most recipients of grants of citizenship were already residents and recipients of enktesis. Among the decrees discussed in detail are *IG* II^{2} 570 (our lemma no. 153), 707 (our lemma no. 152), 735, 806.

15. Athens. The date of the introduction of the prytany system. G.Marginesu, *Epistatai* (our lemma no. 47) 47, note 38, observes: 'Un nuovo documento proveniente dall' Acropoli, presentato da Angelos Matthaiou in occasione del Convegno in onore di Harold Mattingly, *The Athenian Empire. Old and New Problems* (Atene [2010]), sembra portare prova dell' esistenza dei prytani in una data da porre nella prima metà, se non addirittura all' inizio, del V. secolo.' Matthaiou informs us per epistulam that this inscription was found in excavations of the Greek Archaeological Service at 32, Tripodon Street, on the east slope of the Acropolis and that the publication in question is A.P.Matthaiou, R.K.Pitt (edd.), *Athenaion Episkopos. Studies in honor of H. B. Mattingly* (Athens 2014).

16. Athens. The concepts of δῆμος, ἐκκλησία, δικαστήριον and their relative powers in the democracy of the Classical period. In *GRBS* 50 (2010) 499-536, M.H.Hansen returns to this perennial topic defending his view that that the dikasterion was *not* the demos sitting in judgment. 'While demos is the proper term used about the people's assembly it is never used by the Athenian democrats themselves about the people's court. . . Like the council of five hundred, the people's court was a separate institution and in the fourth century it was the people's court rather than the assembly that was considered to be the "sovereign" political institution. . . it was the dikasterion and not the ekklesia that was considered to be *κύριον πάντων*.' Hansen provides massive verbatim quotations of numerous passages in literary (especially forensic oratory) and epigraphic sources in building up definitions of the permutations in the meanings of these three terms. We cannot cover the inscriptions cited, but single out the following: *IG* I³ 40 (pp. 524-526); 127 (504); II² 160 and 367 (514); *SEG* XII 87, *Agora* XVI 73, Rhodes-Osborne, *GHI* 79 (515/516, with discussion of the νομοθέται). Hansen isolates five features of the dikasterion that separate it from the ekklesia: 1. Criteria for membership: minimum age of 30. 2. Swearing of an oath of office. 3. Only one item on the agenda and one session devoted exclusively to it. 4. Decision by means of a secret ballot rather than a show of hands. 5. Differential pay-scales for one meeting.

S.Epstein, *C&M* 60 (2009) 69-98, briefly quotes and discusses *IG* I³ 40 LL. 3/4, 9/10, and *IG* I³ 105 LL. 34-36, 40/41, in support of his argument that there were no formal requirements for a quorum in the assembly in the 5th cent. B.C. The latter was a deliberate innovation accompanied by the introduction of pay for attendance.

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17. Athens. Metics and citizens in Athenian building accounts. Concentrating on the building accounts of the Erechtheion and works at Eleusis, S.Epstein, *AncSoc* 40 (2010) 1-14, warns against drawing broad demographic inferences from the under-representation of citizens in the epigraphic sources on the grounds that many metics were 'relatively short-term visitors, attracted by the prospect of earning money in Athens. Accordingly, the proportion of citizen handicraftsmen . . . may not be representative of their role in Athenian crafts as a whole, including private building.' (5).

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18. Athens. Associations, 6th–1st cent. B.C. Cf. *SEG* LIV 21. This is the subject-matter of P.Ismard, *La cité des réseaux. Athènes et ses associations VIᵉ–Iᵉʳ siècle av. J.–C.* (Paris 2010), who makes heavy use of a variety of epigraphical sources. Of the numerous topics of interest to the epigraphist we single out: size of the property of Classical associations, as known from horoi, leases, decrees, and the hekatostai-inscriptions; religious associations, such as the league of Ἀθηνᾶ Παλληνίς, the Ἐπακρεῖς, the Εὐπυρίδαι; the genos of the Salaminioi and their cultic centers; the Marathonian Tetrapolis; Classical associations (demes etc.) and financial transactions (ἔρανοι etc.); phratries, ὀργεῶνες, θίασοι, and γένη in the Hellenistic period. The following inscriptions are reproduced, translated and annotated in appendices nos. 3-6: Rhodes-Osborne, *GHI* 7 (417-423); *Agora* XIX L4b (423-426); *IG* II² 1237 = Rhodes-Osborne, *GHI* 5 (427-432); *IG* II² 1258 (433/434); *IG* II² 2631/2632 (434); *IG* II² 1358 = *SEG* L 168 (435-441).

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19. Athens. The πάροικοι in Rhamnous. *SEG* LVII 18. In *Studies Tracy* 239-242, R.Oetjen examines the origin (Antigonid soldiers?), status, and duties of these settlers as revealed in the decrees from Rhamnous [See now idem, *Athen im dritten Jahrhundert v. Chr. Politik und Gesellschaft in den Garnisonsdemen auf der Grundlage der inschriftlichen Überlieferung* (Düsseldorf 2014), Chaniotis].

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20. Athens. Communal values in 5th cent. B.C. diplomacy. S.Bolmarcich, in R.M.Rosen, I.Sluiter (edd.), *Valuing Others in Classical Antiquity* (*Mnemosyne* Suppl. 323) (Leiden and Boston 2010) 113-135, examines the concepts of φιλία and συγγένεια in the context of 5th cent. B.C. Athenian foreign policy. Imitating 6th cent. B.C. treaties (e.g. *IvO* 9), early Athenian treaties (e.g. with Kolophon, *IG* I³ 37, or with Leontinoi, *IG* I³ 54) speak of συμμαχία and depend on strong language. But philia already appears in 6th cent. B.C. treaties from Olympia (*SEG* XXII 336; *IvO* 10), and from 422 B.C. onwards the concept is increasingly used by Athens as well (*IG* I³ 12, 76, 89, 123), probably a consequence of the Peloponnesian War: '*Philia*-relationships appear to be applied to outsiders or enemies who are entering into a new diplomatic relationship.' (123). Unlike philia, 5th-cent. B.C. syngeneia-links are only known from literary sources.

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21. Athens. An epigraphical perspective on Athenian foreign policy, ca. 350-321 B.C. Based upon an annotated catalogue of inscribed treaties and decrees honoring whole cities, S.D.Lambert in *Studies Tracy* 153-160, underlines the fact that before the battle of Chaironeia Athens was a frequent participant in international treaties but that after 338 B.C. such documents are rare in Athenian epigraphy. This does not necessarily indicate a withdrawal from interstate diplomacy, however, since inscriptions show a 'marked shift in emphasis from the interstate level of operation to a focus on . . . relations with individual foreigners' (160) by means of honorary decrees.

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22. Athens. Relations with Thessaly, 6th cent. B.C.–320/19 B.C. *SEG* LIX 106/107. For a summary of this topic see S.V.Tracy, in *Philathenaios* 23-32, who cites the epigraphic dossier of *IG* I³ 55, 92, 1375; *IG* II² 26, 39, 116, 175, 186, 430, 545, 2406; *SEG* LIX 107.

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23. Athens. The epigraphic damnatio memoriae of the Antigonids, 200 B.C. Supporting a date in spring 200 B.C. for the simultaneous Athenian declaration of war against Philip V, the abolition of the Macedonian tribes, the creation of the tribe Attalis, and the decree of *damnatio* against the Antigonid house, S.Byrne, in *Philathenaios* 157-177 (ph.), collects 30 surviving examples of Athenian inscriptions bearing the relevant erasures. These he presents in tabular form arranged as to the original location of the stone, viz. Agora (19), Theater of Dionysos (5), Asklepieion (2), Acropolis (1?), Eleusis (1), Rhamnous (1), other locations (1). Included in his compilation are *IG* II² 657 and *Agora* XV 84 on which Byrne detects erasures previously unreported. In addition he notes the existence of 75 other inscriptions incorporating references to the Antigonids that have been left intact. Byrne concludes that 'the official programme of deletion of references to the Antigonids in inscriptions

was indeed restricted to the Agora/theatre/Asklepieion areas, and, within those confines, was executed with a large degree of conscientiousness. Beyond these. . .areas the programme did not extend at all' (165/166). Erasures in the Agora are neat and effective (ph. of *IG* II² 682, 766), whereas those from the area of the theater of Dionysos are untidy and often leave original text partly legible (ph. of *IG* II² 780, 781, 798). For an example of the latter type from the Asklepieion, see *IG* II² 1534B (ph.). Byrne speculates that the numerous inscriptions on the Acropolis were left untouched because the Athenians were reluctant to tamper with such a concentration of documents in honor of benefactors. He also suggests that the erasures may have coincided with the visit of King Attalos I to Athens (Polybios 16.25-27; Livy 31.15). Among several decrees studied by Byrne we single out *IG* II² 657, 682, 825; *SEG* XXVIII 60; *Agora* XVI 114. For *Agora* XVI 219, see our lemma no. 154.

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24. Athens. Substantive and procedural law. E.M.Harris, *Dike* 12/13 (2009/2010) 5-67, compiles a massive database of laws mentioned in the extant Attic orations (42-61), and contra the recent *opinio communis* forcefully argues that substantive matters outweighed procedural consdiderations in Athenian law, a trait that can already be observed in the Great Code of Gortyn (*IC* IV 72: breakdown on 41/42). Inscribed statutes too show that laws were arranged in substantive terms. Chapter III, 'Substance and procedure in laws and decres found in inscriptions' (24-33), contains overviews of, and insights into, this mini corpus: Agyrrhios' grain-tax law (*SEG* XLVII 96), the law on First Fruits for Eleusis (*IG* II² 140), the law against tyranny (*SEG* XII 87), the law and decree on the Lesser Panathenaia (*IG* II² 334 + *SEG* XVIII 13), and the law concerning the shrine of Artemis Brauronia (*SEG* LII 104) contain exclusively substantive rules. Nikophon's law on silver coinage (*SEG* XXVI 72), the law on the rebuilding of the walls of Peiraieus (*IG* II² 244) [wrongly cited as *IG* II² 334], the law (?) regulating the Mysteries (*I.Eleusis* 138) contain several procedures but mostly deal with substantive matters. Even in the 5th cent. B.C., before the distinction between decrees and laws was established, several statutes, e.g. the Eleusinian first-fruits decree (*IG* I³ 78), Kleinias' decree on the collection of the tribute (*IG* I³ 34), Kleonymos' decree on the tribute (*IG* I³ 68) contain mainly substantive rules for officials, and few procedural details. Only the treaty with Phaselis (*IG* I³ 10) addresses mainly procedural problems.

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25. Athens and Eleusis. Codifications of laws. This topic, as a means of exploring conservative trends in Athenian law, is investigated by A.Scafuro, in *Symposion* 2009, 23-46, who compiles the following dossier: *IG* I³ 5/6, 32/33, 78, 231, 251; *IG* II² 1013 with Addenda p. 670 (*I.Eleusis* 7, 13, 19, 21/22, 28a, 30, 138, 237, 250). She points out the skill of the Athenian codifiers of legislation pertaining to the Mysteries, some of the dangers emanating from modern reconstructions of fragmentary epigraphical documents, and the need for a micro-level examination of codification. For Scafuro's treatment of individual inscriptions, see our lemmata nos. 63, 139.

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26. Athens. The legislation of Demetrios of Phaleron, 317-307 B.C. Covering some of the same ground as the monograph reported in *SEG* LIX 16, A.Banfi, *Sovranità della legge. La legislazione di Demetrio del Falero ad Atene* (*317-307 a.C.*) (Milan 2010), offers a new treatment of Demetrios,

studying his life; interaction of philosophy and legal theory; magistracies (γυναικονόμοι, νομοφύλακες, δεσμοφύλακες); sumptuary laws, liturgies, the ephebate, and financial administration (discussion of *IG* II² 1187, 3073, and other material). On 203-213, he reexamines the famous theory of W.S.Ferguson, *Klio* 11 (1911) 268-270, according to which the proliferation of security horoi under Demetrios reflects a legislative novelty [See *SEG* XLIII 56 for Petrakos' refutation of this theory on the basis of a Rhamnousian horos that firmly dates to 319/8 B.C. Papazarkadas.]. Banfi reproduces and translates *IG* II² 2726 and the Amorgian contract *IG* XII.7 55, before hesitantly suggesting that archontic formulas on horoi might have facilitated the process of locating the contracts proper. See also our lemma no. 164.

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27. Athens. Ostracism. *SEG* LIX 83. For a thorough overview and helpful progress report on the study and publication of Athenian ostraka and the institution as a whole, see H.Heftner, *Dike* 11 (2008) 75-109, including discussion of 'Charakteristik und Geschichte des Ostrakismos' 76-78, 'Das Projekt der Edition der Ostrakismos-Testimonia' (79-84), 'Ein Überblick über antike und moderne Versuche zur Deutung und Zweckbestimmung des athenischen Ostrakismos' (84-87), 'Versuch einer kritischen Bewertung gängiger Ostrakismos-Deutung' (87-93), 'Die Zweckbestimmung des Ostrakismos im Kontext des politische Klimas von 488/487" (93-104), 'Die weitere Entwicklung des Ostrakismos bis ins späte 4. Jh.' (105-109).

See also P.Scheibelreiter, *Dike* 11 (2008) 111-138, on Aristophanes, *Equites* 852-858, and the procedure and legal status of ostracism in Athens.

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28. Athens. Δοκιμασία. Reviewing critically the earlier bibliography and having as his basic point of reference Feyel's recent work (cf. *SEG* LIX 2017), S.C.Todd, in *Symposion 2009*, 73-98, looks into the historiographical developments in the study of the various types of dokimasia. The δοκιμασία-vocabulary in such epigraphical texts as *IG* II² 1604, 1612, and 1698, shows interesting deviations from the corresponding vocabulary in the Attic orators. Discussion of Theozotides' decree on the orphans (our lemma no. 90), Nikophon's law on the silver coinage (*SEG* XXVI 72), and the decree of the religious association of the Ἰόβακχοι (*IG* II² 1638); favorable response by L.Gagliardi, in *Symposion 2009*, 99-108.

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29. Athens. Finances in the Lykourgan era. Although individual inscriptions are not analyzed in detail, epigraphical evidence forms an integral part of the argument of E.M.Burke, *AJP* 131 (2010) 393-423, that between ca. 336 and 324 B.C. the unprecedented annual state income of ca. 1200 talents at Athens was due to acquiescence in the Macedonian peace. This policy was voted by a demos long habituated to the practice of state pay, encouraged by political leaders like Lykourgos, who at the same time oversaw a program of civic renewal, public building, and naval preparedness; 'until Alexander's death, the *demos* voted in its own interests to sustain the prosperity by not challenging the peace.' (416)

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30. Athens. Financial officials, 286/5-228/7 B.C. In *Studies Tracy* 123-128, M.J.Osborne takes up the perennial problem of the designation and the chronology of the single officer of administration (ὁ ἐπὶ διοικήσει) and the plural board of administration (οἱ ἐπὶ διοικήσει) in this period. Against the view that these officials were interchangeable as paymasters for decrees and that these titles referred to the plural board or to the head of it (the single officer) without any chronological distinction or constitutional implications, Osborne defends the proposition that the plural board was an innovation of the democratic constitution headed by Demochares of Leukonoe in 286/5 B.C. It remained in office until the takeover by Antigonos Gonatas in 262/1 B.C. Thereafter, until 228/7 B.C. financial responsibilities were normally entrusted to the single officer. This distinction thus becomes a useful chronological marker in decrees of this period for which Osborne provides a brief summary.

31. Athens. Marginal land and rupestral horoi. J.A.Krasilnikoff, *C&M* 61 (2010) 49-69, continues his investigation of marginal land, e.g. ἐσχατιά and φελλεύς (see *SEG* LVIII 37), shifting his attention to rupestral boundary markers. After reviewing modern scholarship, especially discussions of the Alepovouni (see *SEG* XLVI 217 and XLIX 177) and the Thiti ὅροι (cf. *SEG* XLIX 176), both of which he takes to have demarcated φελλεύς-land, he goes on to hypothesize a similar rationale behind the cutting of the rupestral horoi at Lathoureza in Vari (*SEG* XXXVIII 169), which, Krasilnikoff assumes, demarcated an ἐσχατιά type of land. He also discusses the horoi at Kitsi (Lamptrai?), *SEG* XLV 18, Megalo Baphi, *SEG* XLVI 213, and Soureza in Laureotike, *SEG* XLVI 220-222. Krasilnikoff concludes that rupestral horoi reflect a phenomenon observable from the Late Classical to the Roman Imperial periods, namely private individuals and members of corporate groups engaging in marginal land farming.

32. Athens. From choregia to agonothesia. P.Wilson and E.Csapo, in Le Guen, *L'argent* 83-105, return to this topic with an article that is in effect an augmented French version of their article reported in *SEG* LIX 113. Discussion of *SEG* XLIII 26, *IG* II^2 551 (= *IG* II^3.1.473), which they date to 318/7 B.C., and of foreigners in Athenian theater. They repeat their theory that the passage from χορηγία to ἀγωνοθεσία was a gradual process, and conclude that, paradoxically, the agonothesia may have been created by the reinstated democracy of 307/6 B.C. For criticism see C.Feyel, *BE* (2011) no. 40, and A.Chaniotis, *EBGR* (2011) [2014] no. 42.

33. Athens. Inscriptions on the prohedria in the theater of Dionysos, 5th cent B.C.–2nd cent. A.D. *IG* I^3 1389-1392. II^2 5029-5164. *SEG* LII 66.* M.Maass, *Die Prohedrie des Dionysos-theaters in Athen* (Munich 1972). In E.Greco, *Topografia di Atene* 1 (Athens, Paestum 2010) 173-179, L.Mercuri briefly describes the forms and locations of these seats and appends an alphabetically arranged table listing all the names of the magistrates and divinities in question.

34. **Attica. The deme of Halai Aixonides.** I.Kouragios, *Eulimene* 10-12 (2009-2011) 33-62 (ph., dr.), presents a useful synthesis of the history, topography, roads, temples, epigraphy, and archaeology of Ἁλαὶ Αἰξωνίδες, located at present-day Voula and Vouliagmeni. He publishes illustrated summaries of the results of recent excavations by the Greek Archaeological Service in this region, including the finds presented in our lemmata nos. 261/262, 273.

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35. **Marathon. The archaeological site and its museum.** With G.Steinhauer's, *Marathon and the Archaeological Museum* (Athens 2009), the John S. Latsis Public Benefit Foundation continues the production of sumptuous monographs dedicated to major Greek museums and archaeological sites. This volume contains hundreds of high-quality color photos of monuments and artefacts, including photos of several inscriptions. We provide the following table of concordances, since the book's captions never give bibliographical references:

IG I^3 2	p. 96	*SEG* XXII 346	p. 147
IG I^3 3	p. 97	*SEG* XXV 239	p. 314
IG I^3 503/504	pp. 122/123	*SEG* XXVI 51	p. 97
IG I^3 523	p. 157	*SEG* XXVI 286	p. 262
IG I^3 784	p. 163	*SEG* XXXIII 206	p. 84
IG I^3 1082	p. 84	*SEG* XXXV 209	pp. 310/311
IG I^3 1256	p. 100	*SEG* XXXVI 267	p. 160
IG II^2 3606	p. 319	*SEG* XXXVIII 244	p. 254
IG II^2 5189	p. 307	*SEG* XL 222 + XLVI 274	p. 318
IG II^2 9631	p. 316	*SEG* XLVI 286	p. 315
FDelphes III.2.1	pp. 150-151	*SEG* XLVI 287	pp. 269-271
SEG XIV 351	p. 146		

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36. **Athens. The meaning of *hosios* and cognate terms in deme documents.** Starting with the frequent collocation ἱερὸν καὶ ὅσιον, J.H.Blok, *Mnemosyne* 63 (2010) 61-93, looks at the occurrences and exact meaning of the latter term in 5th cent. B.C. deme accounts, especially in *IG* I^3 247bis (our lemma no. 93), 248 (our lemma no. 94), 253 (our lemma no. 95), and 258 (our lemma no. 97). She concludes that '*hosios* and by implication *ta hosia* when referring to finance, indicated a specification of *dêmosios*, namely the commonly owned money to be spent in a way pleasing to the gods' (88). The scheme whereby public money was used to cover sacred expenditure was first applied at the deme level and was subsequently adopted by the polis when it proved to be successful.

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37. **Athens. Theaters in the Attic demes.** J.Paga, *Hesperia* 79 (2010) 351-384, explores this topic in depth, assembling the literary, epigraphic, and archaeological evidence for theatral areas in the following demes: Acharnai, Aigilia, Aixone, Anagyrous, Eleusis, Euonymon, Hagnous, Halai Araphenides, Ikarion, Kollytos, Myrrhinous, Paiania, Peiraieus, Phlya, Rhamnous, and Thorikos

(doubtful attestation for Cholleidai, Lamptrai, Sphettos, and Salamis). For 6 of these, structural remains are preserved and examined in detail with maps, plans, and ph. (351-366). Stressing the multi-purpose structure of the (often rectilinear) theatral areas, Paga notes the frequency with which they were used for political assemblies. After mapping, charting, and tabulating the demes with theatral areas, she concludes that their distribution is not random. She posits a close connection between the demes with theatral areas and the trittys-system of the Athenian constitution in that 'there is not more than one theatral area per trittys per phyle' (376). Possible exceptions (Lamptrai and Kollytos) are discussed on 376-378 and rejected. As a consequence of one assembly point per trittys, Paga sees these theatral areas in the demes as a kind of 'networking site, a means through which the men within a common trittys could forge connections.' On 381 she briefly brings the connection between the trittyes and the theatral areas into play with the 30 δικασταὶ κατὰ δήμους of Aristotle, *Athenaion Politeia* 26.3. The rural Dionysia might also have been a 'trittys-specific' festival celebrated in the surviving theaters and not necessarily an individual rite in separate demes. Among the several inscriptions cited as an integral part of the author's argument, we single out *IG* I³ 253, 254; *IG* II² 1161, 1311, 3108, 3109; *SEG* XXII 129, XXXII 267; *Agora* XV 38, 42.

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38. **Athens. Funding the deme theaters.** The financing of the Rural Διονύσια, especially the theatrical contests, is studied by P.Wilson, in Le Guen, *L'argent* 37-82, who posits a combination of financial strategies. One method was the use of private wealth in the form of local χορηγίαι, an institution attested in 11 demes. In return for such benefactions, demes offered lavish awards, as in e.g. *IG* II² 1198, 1200, 1202, and *SEG* XXXVI 186 (Aixone). Furthermore, such grants turned deme theaters into spaces of honor par excellence: cf. *IG* II² 1161 and *SEG* XXXVI 187. Local choregiai were undertaken not only by members of the organizing demes but also by Athenian and foreign residents: *IG* I³ 254; *IG* II² 1186. The financial responsibility of local choregoi probably went beyond the training of the chorus and encompassed the organization of the whole festival: cf. *IG* II² 1173 (Acharnai). In Thorikos choregiai were auctioned by the deme authorities (*SEG* XXXIV 107), and the highest bidders subsidized the entire festival, as evinced in *IG* I³ 258 bis and *SEG* XXXIV 174. Elsewhere the Dionysia were supported by deme funds, primarily within the context of the κοινὴ διοίκησις. Although some aspects of the Dionysia, like the sacrifice, might have been funded by private individuals, as indicated, for instance by the sacrificial calendar of Thorikos, *SEG* XXXIII 147 L. 31, the bulk of the funding would have come from sacred and/or common funds: cf. *IG* I³ 253 (our lemma no. 95). The role of demarchs was crucial, cf. *SEG* XXII 117. The leasing of theaters could also generate much income, as in the case of Peiraieus, *Agora* XIX L13, and Acharnai, *IG* II² 1206 (see our lemma no. 166). See also our lemmata nos. 165, 167, and 214.

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39. **Athens. Apollo Patroos and the phratries.** Under this title, R.D.Cromey, *AC* 75 (2006) 71-84, argues that literary, epigraphic, and archaeological evidence indicates that Ἀπόλλων Πατρῷος was not primarily a phratry god and that his cult, probably not instituted before the 4th cent. B.C., cannot be used to prove that Athenian citizenship required phratry membership. He briefly cites *IG* II² 4557, 4973, 4975, 4984; *SEG* XVI 146; XXXVIII 194.

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40. **Athens. Inscriptions in the sanctuary of Artemis Ariste and Kalliste.** For a useful discussion, with copious bibliography, of the location, adjacent topography, physical remains, and inscriptions from this shrine, see N.T.Arrington, *art.cit.* (our lemma no. 11) 515: *IG* II² 788, 4465-4468. On 526/527 he analyzes the evidence for the cult and the chronology of the sanctuary, arguing that it predates the establishment of the *demosion sema* in its immediate vicinity and did not culturally influence the placement of the latter.

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41. **Athens and Brauron. Artemis Brauronia.** In *Ἄρτεμις Βραυρωνία. Λατρευτικὰ Ἀγάλματα καὶ Ἀναθήματα ἀπὸ τὰ Ἱερὰ τῆς Θεᾶς στὴ Βραυρώνα καὶ τὴν Ἀκρόπολη τῆς Ἀθήνας*, *BAAE* 268 (Athens 2010), G.Despinis publishes Greek translations of the following six of his papers recently published in German journals and books; a seventh (no. 5), originally published in Greek, is reprinted here. He adds some new illustrations.

i. Pp. 13-60. 'Die Kultstatuen der Artemis in Brauron,' *MDAI(A)* 119 (2004) 261-315; cf. *SEG* LIII 103.

ii. Pp. 61-83. 'Iphigeneia und Orestes. Vorschläge zur Interpretation zweier Skulpturenfunde aus Brauron,' *MDAI(A)* 120 (2005) 241-267.

iii. Pp. 85-103. 'Der Dionysos-Altar in Brauron,' *JDAI* 119 (2004) 41-65; cf. *SEG* LIV 330.

iv. Pp. 105-114. 'Il rilievo votivo di Aristonike ad Artemis Brauronia', in B.Gentili, F.Perusino, (edd.) *Le orse di Brauron. Un ritual di iniziazione femminile nel santuario di Artemide* (Pisa 2002) 153-165; cf. *SEG* LII 170.

v. Pp. 115-122. 'Μαρμάρινες Πλαγγόνες,' in *Γενέθλιον. Ἵδρυμα Ν. Π. Γουλανδρῆ. Μουσεῖο Κυκλαδικῆς Τέχνης* (Athens 2006) 219-225.

vi. Pp. 125-150. 'Neues zu einem alten Fund,' *MDAI(A)* 109 (1994) 173-198.

vii. Pp. 151-156. ' Zum Athener Brauronion,' in W.Hoepfner (ed.), *Kult und Kultbauten auf der Akropolis. Internationales Symposion vom 7. bis 9. Juli 1995 in Berlin* (Berlin 1997) 209-217.

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42. **Peiraieus. The sanctuary of Artemis Mounichia.** *SEG* XLI 249. For a detailed compilation of the literary, archaeological, and epigraphic evidence for the cult ritual at the shrine of Ἄρτεμις Μουνιχία, see G.P.Viscardi, *DHA* 36 (2010) 31-60.

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43. **Athens (Acropolis). Dedicatory bases to Athena, 4th cent. B.C. through Roman Imperial.** J.M.Müller, in *Die Akropolis von Athen* (our lemma no. 5) 157-217, compiles a detailed catalog of 60 bases of dedications to Ἀθηνᾶ of this period: Athena alone (20), Athena Πολιάς (21), Athena Ἐργάνη (9), assorted (12). Date, physical description, 'fundort', present location, inventory number, dedicator, measurements, text, bibliography; 17 ph.; autopsy for almost all these inscriptions. All these monuments have been published; no new additions.

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44. **Athens. Healing cults.** J.Jouanna, in A.Vauchez and J.de La Genière (edd.), *Les sanctuaires et leur rayonnement dans le monde méditerranéen, de l'Antiquité à l'époque moderne* (Paris 2010) 65-90, surveys literary, epigraphical, and archaeological evidence for the cults of Ἀσκληπιός, Ἄμυνος, and

the ἥρως ἰατρός. First, in the case of Asklepios, he translates and discusses the Telemachos inscription (*IG* II² 4961+4960 = *SEG* XLVII 232) but also emphasizes the (distinct) role of Sophocles in introducing the god to Athens during the period of pestilence in the 420s. Second, J. draws attention to the importance of considering archaeological and epigraphical evidence in evaluating the role of other, preexisting healing divinities, noting that dedications to Asklepios appear in the Amyneion to the south of the Areopagos, but that Amynos himself continues to be honored as well; likewise for the Hero Doctor whose cult is vibrant in the Hellenistic period. J. discusses numerous inscriptions, especially dedicatory (e.g., *IG* II² 4365), and translates *IG* II² 839 and 840, lengthy records pertaining to the *kathaireseis* of the sanctuary of the Hero Doctor in the 3rd and 2nd cent. B.C.

P.Kranz, in *Hygieia — Die Frau an Asklepios' Seite: Untersuchungen zu Darstellung und Funktion in klassicher und hellenisticher Zeit unter Einbeziehung der Gestalt des Asklepios* (Möhnesee 2010), an extensive study of artistic representations of Ὑγιεία, with consideration of the associated divinity Asklepios, adduces inscriptions mostly in passing and in footnotes. Athens and Attica receive the most attention. The author discussess the earliest appearances of Hygieia in Attica, in relation to that of Asklepios, and whether she came from Epidauros or had a local origin, citing the so-called Telemachos monument (*IG* II² 4961+4960 with *SEG* XXV 226 [which the author mistakenly cites as *SEG* XV 226]) and *SEG* XLVI 270 (LL. 16-18 quoted in Greek at 11 and 88). On the relation between Hygieia and Athena Hygieia, Kranz cites *IG* I³ 824 (12 note 105), and the so-called Pyrrhos inscription (*IG* I³ 506) in German translation (at 13/14). On the close connection of the cult of Hygieia with that of Asklepios in the Hellenistic period, he adduces *IG* II² 974 with *SEG* XVIII 26, *IG* II² 772, *SEG* XVIII 19, and *IG* II² 1046.

For inscriptions in the Athenian Asklepieion concerned with public performances in the Roman period, see our lemma no. 1994.

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45. **Athens. Eleusinia.** M.Osborne, in *Onomatologos* 168-172, shows how the attestation of Σαραπίων of Melite as ἀγωνοθέτης Ἐλευσινίων in 98/7 B.C. (*SEG* XXXII 218 LL. 207/8) unexpectedly clarifies various problematic aspects of Hellenistic chronology. It shows, for instance, that the penteteric Ἐλευσίνια fall in the third, rather than the second, year of an Olympiad. After detailed discussion of problems arising from *IG* II² 1304 (*I.Eleusis* 211), he shows how the archon Ἡλιόδωρος belongs to 228/7 B.C., and he revisits the problem of the archon Θρασυφῶν, for whom see our lemma no. 1254.

K.J.Rigsby, *Mnemosyne* 63 (2010) 289-297, reviews the epigraphic evidence (*IG* II² 1358, 1496) for the placement of the Eleusinia in the month Metageitnion, and adds the neglected evidence of Pindar, *Olympian Ode* 13.37-39, which attests to the victorious participation of Xenophon of Corinth in the footrace of the Eleusinia, a contest known from *IG* I³ 991. The Pindaric passage narrows down the chronological scope of the Eleusinia between the 13th and the 20th of Metageitnion. Similarly to Osborne, Rigsby points out that the evidence of *SEG* XXXII 218 suggests that the Eleusinia equate to the third year of an Olympiad (rather than year 2, as allegedly inferred from *IG* II² 1706), but unaware of Osborne's new sequence of 3rd cent. B.C. archons [The article was submitted for publication in July 2008. At 295 note 24, Rigsby notes: 'A study of Thrasyphon by Michael Osborne has been announced for ZPE 164.' Papazarkadas.], for which see *SEG* LVIII 13, he reproduces the archon list of Habicht, *Studien*. On the basis of

complicated calculations, he moves the eponymous archon Διοκλῆς to 214/3 B.C., as already M.Osborne on slightly different grounds. 'Diokles, now in autumn 214 and a Pythian year = Olympiad year 3, is reported to have witnessed the Great Eleusinia rather than the lesser (*IG* II^2 1304). The implication is that the *pentetêris* occurred in Olympiad 3, the *trietêris* in Olympiad 1' (295).

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46. Athens. The Synoikia. The origin of this festival and associated questions (synoecism, Εὐπατρίδαι, etc.) are studied by C.Flament, *LEC* 78 (2010) 135-156, who makes thorough use of literary and epigraphic evidence: *IG* I^3 244, 618, 1194bis, 1516; *SEG* LII 48, face A, fr. 3, col. II, LL. 30-58 (our lemma no. 91). He concludes that despite the confused ancient interpretations, the festival was founded to commemorate the creation of the ἄστυ via synoecism by the eupatridai, as implied by the presence of the φυλοβασιλεῖς in the state sacrificial calendar.

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47. Athens. The ἐπιστάται on the Acropolis, ca. 450-408/7 B.C. Cf. *SEG* LIX 63. G.Marginesu devotes a monograph to this topic, *Gli epistati dell' Acropoli: Edilizia sacra nella città di Pericle 447/6-433/2 a.C.* (Athens & Paestum 2010). After a summary of the literary sources for the Periklean building program, in which prominence is assigned to leading political and artistic personalities (15-26), the author finds in the inscribed records evidence that, '[l]e opere create sotto la vigilanza degle epistati sono la prove efficace, effetiva e palese del buon funzionamento di un regime' (26). Emphasis falls upon methods of appointment, composition, terms of office, duties and prerogatives, financial accountability, jurisdiction over funding, responsibilities to workmen and technicians, remuneration, procurement of materials used in construction, and many other topics.

Among the numerous inscriptions discussed (thorough index of inscribed sources) we single out: *IG* I^3 32, Eleusis epistatai (our lemma no. 68); *IG* I^3 35/36, decrees concerning the temple and priestess of Athena Nike (our lemma no. 80); *IG* I^3 52, Kallias Decrees (our lemma no. 66); *IG* I^3 79, Eleusis Rhetoi bridge decree, (ph.); *IG* I^3 435, Athena Promachos accounts (our lemma no. 101); *IG* I^3 436-451, Parthenon accounts (our lemma no. 102); *IG* I^3 453-460, Athena Parthenos accounts (our lemma no. 103); *IG* I^3 462-466, Propylaia accounts (our lemma no. 104); *IG* I^3 474-479, Erechtheion accounts (our lemma no. 106). Prosopography of epistatai recorded in inscriptions and literary sources (145-149). Catalogue of all persons mentioned in the accounts (151-164). Very detailed index of literary passages and inscriptions (181-189).

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48. Athens. The selection of Athenian priests and priestesses. Inscriptions form the bulk of the evidence cited by S.D.Lambert, *Historia* 59 (2010) 143-175, in this thorough analysis of the procedures and the qualifying criteria for the appointment of ἱερεῖς and ἱέρειαι at Athens from the Archaic through the Hellenistic periods. Among many topics examined are the impact of Perikles' citizenship law of 451/0 B.C. on the appointment process; the definition of a 'polis cult;' gene priesthoods, cf. *SEG* LIX 36; the role of demes, tribes, phratries, orgeones, thiasoi, and other groups in appointing priests; priesthoods in cults of foreign deities; polis priests in Peiraieus. The author adduces far too many inscriptions for us to provide complete references, even to those texts on

which he makes important contributions. We must be content to signal only extended discussions such as those on the following (pagination in parentheses): Athena Nike, *IG* I³ 35, 36, 1330 (153-156); Asklepios in Athens, *IG* II² 4963; *SEG* XXV 226; XXXII 266; XLVII 232 (156-158); Asklepios in Peiraieus, *IG* II² 47, 4962 (170); Aphrodite Pandemos, *IG* II² 659, 4969, 5149 (158-159); [Artemis] Kalliste and Ariste, *IG* II² 1298; *SEG* XVIII 87 (159-160); Bendis, *IG* I³ 136, 369, 383, 1283, 1317b, 1324, 1496 (161-163); Ammon, *IG* II² 338, 410, 1282, 1424, 1428, 1496, 1642+*SEG* XXX 109+XXI 561; *SEG* XXI 241+XLVI 122 (161-164); Apollo Zoster, *IG* I³ 249, 369, 5081; tribal priests (150, note 46).

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49. **Athens. Manteis in the Hellenistic and Roman periods.** Based on information derived from inscriptions, A.Hupfloher, in H.Cancik and J.Rüpke (edd.), *Die Religion des Imperium Romanum: Koine und Konfrontationen* (Tübingen 2009) 251-278, provides on 282/283 a prosopographical overview of the eight known μάντεις of Athenian origin from the Hellenistic and Roman Imperial periods, two practicing at Athens itself (where manteis are known to have collaborated with the generals), one on Delos, and five at Delphi. H. also discusses Athenian cult personnel active at Delphi: αὐληταί, priests of Apollo and Hermes, and ἐξηγηταί.

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50. **Athens. The tamiai of the sacred triremes.** For a detailed investigation of the status, duties, financial responsibilities, religious prerogatives, prosopography, and many other aspects of these elected officials (ταμίαι), especially their role in a reform of the sacred triremes and the commissioning of 'the trireme of Ammon' (probably in 363/2 B.C.), see W.Bubelis, *Historia* 59 (2010) 385-411. Among the numerous inscriptions that play important roles in this discussion we single out, e.g., *IG* I³ 383; II² 1254, 1623, 2966; *SEG* XLVI 163.

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51. **Attica. Cult of Roman emperors.** F.L.Gómez, *Un dios entre los hombres. La adoración a los emperadores romanos en Grecia* (Barcelona 2010), makes extensive reference to inscriptions in both Greek and Latin from a range of geographical areas in an investigation of the topic, centered on the Roman province of Achaia; with index of epigraphic sources at 283-286. We consider each region in separate lemmata. Attic inscriptions are adduced in particular in: 1.3.a and 1.3.b on the emergence of divine honors for Roman Emperors, with *SEG* XVII 34 cited in Spanish translation (at 80); 2.3.a and 2.3.b on the role of regional *koina* in Imperial cult, including discussion of *IG* II² 3538 (at 133) and *IG* II² 1990 Ll. 3-6 (at 141) with Greek text and Spanish translation; similarly *SEG* XXXII 251 and *IG* II² 1077 (at 183 and 190) for the situation in Achaian cities. There are useful tables of the succession of Imperial priests of the Achaian *koinon* and of Athens with epigraphic and literary testimonia (at 134/135, 185/186). The collection in chapter four, 'Testimonios de culto imperial organizados por regiones y ciudades,' lists numerous inscriptions for Attica (at 205-222). Greek text (no translation, occasional typos) is given for *IG* II² 3173, 3175, and 3242.

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52. Athens. Unique names in Attic inscriptions. In *Onomatologos* 148-152, S.D.Lambert takes up the question of names attested for only one person, which he previously explored in *SEG* LIV 33. He provides a table of distribution of such names beginning with pi and tau by century, which shows that the proportion declines over the Archaic period (33%) and fifth century (13%), remains steady in the 4th (7.5%), 3rd (5.5%), and 2nd (7.1%) cent. B.C. and then drops significantly in the 1st cent. B.C. After discussion of unique names that are cognate with names in Attica, names that are unique in Attica but not elsewhere in Greece, and foreign names entering the Athenian name-pool under specific conditions, Lambert concludes that it is extremely unlikely at any period that the name an epigraphist has to restore in an incomplete inscription will be otherwise unattested, in the same or cognate form, in Attica or elsewhere. The almost complete absence of unique names in Attica in the 1st cent. B.C. is due to the increasing adoption of Roman names by Athenian citizens.

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53. Athens. Demotics as personal names. *SEG* LIV 33. In *Onomatologos* 144-146, S.D.Lambert illustrates the rarity of this phenomenon in Athens by maintaining that before the Christian era there is only one surviving example, Σουνιεύς, father of Demokrates of Kolonos, the proposer of a decree of 214/3 B.C., *IG* II² 847. Lambert speculates that this man may have been a foreigner, possibly, but not necessarily of servile origin, named for some connection to the deme of Sounion and later naturalized but not made a demesman of Sounion. After warning of the hazards of restoring demotics as personal names in Attic inscriptions, Lambert rejects the following alleged examples: *SEG* XXI 684, L. 4, where Σουνιεύς following Theophrastos is the demotic; *IG* II² 4415, where the demotic should be restored as [ἐπὶ τοῦ δεῖνος] Ἱερ[έ]ω[ς Σφ]ηττίου; *IG* II² 244, - - - Ἀφιδνα[ῖος] εἶπεν, which should be interpreted as the demotic and not a personal name; *Agora* XV 61, L. 165, where the restoration of a personal name, Ἀφιδνα[ίων], is preferable to Ἀφιδνα[ῖος].

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54. Athens. The name Καινεύς. In the context of his study of Kaineus at Atrax in Thessaly, N.V.Sekunda, in *Onomatologos* 344-354, briefly discusses the identity of the Athenians so named attested in *IG* II² 2345 and *ΣΕΜΑ* 1998 (*PAA* 550890). See our lemma no. 580

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55. Athens. Slave names and social history. Cf. *SEG* LVIII 25. Making use of *LGPN* II and M.J.Osborne–S.G.Byrne, *The Foreign Residents of Athens: An Annex to the Lexicon of Greek Personal Names: Attica* (Louvain 1996), K.Vlassopoulos, *ZPE* 175 (2010) 113-144, brings together a huge amount of onomastic evidence (see his 'Appendix: A List of Athenian Slave Names' at 132-144), and carries out elaborate statistical analysis. Vlassopoulos establishes six categories of personal status: 1) Slaves; 2) Freedmen; 3) Possible slaves or freedmen; 4) Citizens; 5) People of unknown status; 6) Metics. He also makes out the following categories of Archaic and Classical slave names: A) Composite names (e.g. Ἀριστοφάνης); B) Pet names (e.g. Πλάτων); C) Theophoric names (e.g. Διόδωρος); D) Abstract nouns (e.g. Ἐλπίς); E) Geographic names (e.g. Ἰταλία); F) Nicknames (e.g. Δράχων); G) Corporal names (e.g. Πύρρος); H) Character names (e.g. Ὀνήσιμος); I) Ethnic names (e.g. Λυδός); J) Foreign names (e.g. Μάνης); K) Historical names (e.g. Ἡσίοδος); L) Divine names (e.g. Ἄρτεμις). We cannot

do full justice to Vlassopoulos' numerous findings which are supported by 22 detailed tables. Table 2 (117) includes the most popular names attested for slaves. Of these Μάνης, Δᾶος, Ἀρτίμας, and Τίβειος (foreign), and Σύρος, Καρίων, Θρᾶιττα, and Θρᾶιξ (ethnic) are never attested for citizens. The pet names Παρμένων and Σωσίας are borne by four and 25 citizens respectively, and the theophoric Ἡρακλείδης is attested for fifteen citizens. For statistical analysis based on, or related to, *IG* I³ 1032 (cf. *SEG* LVIII 25), see tables 14-20.

'Ethnic and foreign names are used commonly to name slaves; there is a rather limited supply of such names, but there is repeated recourse to them. . .' However, 'in contrast to what one might expect on the basis of popular or fictional slave names, most attested Athenian slaves bore composite, theophoric and pet names which little distinguished them from Athenian citizens' (130).

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56. **Athens. Fathers and sons and daughters with shared name components.** S.D.Lambert in *Onomatologos* 146-148, returns to his earlier position that before 200 B.C. it is much more common for fathers and sons to share a name component than it is for them to have the same name but after 150 B.C. the reverse is the case (cf. *SEG* LIV 33). This principle must be borne in mind by anyone attempting to restore Attic inscriptions. On these grounds he urges that the father's name of Πολύστρατος Πολυ[στράτου] in *Agora* XV 73 l. 77; *SEG* XXVI 155, should be left unrestored.

Lambert here extends his research to include daughters and mothers, who show the same patterns as fathers and sons. He utilizes the ergastinai catalogues *IG* II² 1060+1036; 1034+1943; 1942. Among these he suggests the following new readings and restorations: [Ἀγαθ]όκλεια Ἀγαθοκλέους ἐκ Κηδῶν in *IG* II² 1060 + 1036 (108/7 B.C.); Ἀρισ[τωνύμη Ἀρ]ιστω[νύμου] in *IG* II² 1034+1943, col. II, l. 4 (103/2 B.C.); [. . . .]δίκη Λύσω[νος] in ibid. col. II, l. 25, with many well-attested alternatives such as [Ἀρχε]δίκη, [Δημο]δίκη, et al.; [Σω]στράτη Σωσ[τράτου] ibid. col. II, l. 31, possibly to be identified with *PAA* 864775 and sister of Βοίηθος, *EAD* XXX 304.

On 148 Lambert briefly explores the possibility that the practice of fathers giving their sons the same name arose out of the influence of the Romans in Athens.

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57. **Athens. Intermarriage and citizenship in Hellenistic Athens.** In *Onomatologos* 158-167, G.Oliver briefly presents the *status quaestionis* on the interplay of these two forces in the social fabric of Hellenistic Athens, calling for 'more thought' on the matter and for closer attention to the onomastics. He rejects the view that participation in the ephebeia by foreigners entailed automatic Athenian citizenship and stresses the importance of close study of funerary monuments preserving evidence of intermarriage of Athenians and foreign women: two tables collecting specific examples and illustrating trends.

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58. **Athens. Artists' signatures on sculpture.** A.Dimartino, in G.Adornato (ed.), *Scolpire il marmo. Importazioni, artisti itineranti, scuole artistiche nel Mediterraneo antico. Atti del convegno di studio tenuto a Pisa Scuola Normale Superiore, 9-11 novembre 2009* (Milan 2010) 9-40, provides an overview of the general characteristics of sculptors' signatures, their phraseology (in particular the use of the

ethnic), and palaeography, especially the use of non-Attic letter-forms in the signatures of foreign artists. Assessing the mobility of sculptors in the Greek world of the 7th-5th cent. B.C. using information gleaned from signatures, among other data, which is presented in tabular form on 21-30, Dimartino concludes that this phenomenon, already present in the Archaic period, noticeably increased in the Classical period, and Athens was a particularly important center for itinerant artists. See also our lemma no. 1898.

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59. **Athens. Signatures of the sculptor Demetrios of Alopeke, ca. 400-350 B.C.** In *Studies Tracy* 193-205 (ph.), C.M.Keesling compiles a richly annotated catalogue of the following six surviving statue bases signed by this artist on the basis of which she argues for the above dates for his floruit: *IG* II^2 3453, 3828, 4321, 4322, 4895 (our lemma no. 228), *SEG* XII 61 (our lemma no. 229). No two of these were inscribed by the same hand. She reaffirms that the 5th cent. B.C. base from the Acropolis, *IG* I^3 896 and 897, has nothing to do with Demetrios.

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60. **Athens. Scripts and ethnicity.** A.Dimartino, *art.cit.* (our lemma no. 58), adduces on 10/11 the letter-forms used in the signatures of the sculptors Endoios and Philergos to argue against the claim of D.Viviers, *Recherches sur les ateliers de sculpteurs et la cité d'Athènes à l'époque archaïque. Endoios, Philergos, Aristoklès* (Brussels 1992), that both were of Ionian origin, referring to the funerary monument of Nelonides (*IG* I^3 1214) and a votive column signed by both artists (*IG* I^3 763) [which D. cites only by EM inventory numbers] and printing photographs of each stone on 31, and also the funerary monument of Leanax (*IG* I^3 1365). The latter and *IG* I^3 1344 (with photograph on 35) are cited as examples of the use of non-Attic letter-forms in funerary monuments to highlight the foreign ethnic identity of the deceased.

G.Adornato, in the same volume but independently on 314-317, makes a similar argument against the claim of Viviers, *op.cit.*, that Endoios was an Ionian, referring also to *IG* I^3 763 and 1214 and adding a consideration of *IG* I^3 1380: Adornato finds the palaeographic evidence of the signatures in these monuments consistent with the information given by literary sources that Endoios was a native of Athens. Photographs of the inscriptions appear on 328/329.

On local scripts, see also our lemma no. 1892.

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61. **Athens. Writing practices of vase painters in the Athenian Kerameikos.** Basing his observations on massive documentation of specific vase inscriptions drawn from his *CAVI*, H.R.Immerwahr, in *Studies Tracy* 107-122, examines patterns and repetitions in nonsense inscriptions; scribal errors; wide variations in the spelling of formulas such as ὁ παῖς καλός and χαῖρε καὶ πίει; confusion of Attic lambda and upsilon; formulas followed in artist's signatures; spelling of proper names, and many other aspects of this enormous body of writing in Archaic and Classical Athens. He finds a high degree of copying among individual writers, especially those working closely together in the same workshop, but not restricted to apparent illiterates. Among the numerous painters whose work is analyzed are Douris, the Princeton Group, Aischines Painter, Oionokles Painter,

Penthesilea Painter, Leagros Group, and the Acheloos Painter. Immerwahr concludes that most errors are due to 'faulty copying, perhaps because the original was not clear,' and that 'we cannot accept the writing on vases simply at face value, but must first ask whether a specific reading was copied, perhaps erroneously, before we accept it as evidence for popular pronunciation . . . vase inscriptions are . . . a principal source for the Attic dialect but one that must be used with some caution.' (121/122)

62. **Athens. Hekatompedon decrees, 485/4 B.C.** *IG* I[3] 4. *SEG* LIX 41.* P.A.Butz devotes a monograph to these two decrees, *The Art of the Hekatompedon Inscription and the Birth of the Stoikhedon Style* (*Monumenta Graeca et Romana* 16) (Leiden 2010). Ch. 1. The Alphabet of the Hekatompedon Inscription 1-39: a meticulous letter-by-letter analysis of the alphabet used in the inscription with numerous drawings and photographs, measurements, proportions, illustrated parallels, serifs on delta, epsilon, and lambda, and ratio of height to width. Ch. 2. The Stoikhedon Arrangement (41-54): reconstructed square grid pattern. Ch. 3. Punctuation and the Hekatompedon Inscription as Sacred Law (53-75): a detailed and intricate analysis of the interplay among the 3-dot and 9-dot punctuation and the paratactic structure of sacred regulations, including discussion of the punctuation in *IG* I[3] 78, 243, and II[2] 1392 (phs.). Ch. 3 The Hekatompedon Inscription and the Origins of the Stoikhedon Style (77-103): close study of the Samian inscriptions *LSAG*[2] 341, nos. 4, 5, 6, 7, 10; 472 F=*SEG* XXXVII 728 (Isches) and the Phrasikleia epitaph, *IG* I[3] 1261, with many ph.; proposal that the stoichedon style first came to Samos from Naukratis under Egyptian influence. Butz refers to her paper 'Egyptian Stylistic Influence on Stoikhedon and the Hekatompedon Inscription at Athens,' *Proceedings of the X International Congress of Egyptologists*, 2008, forthcoming. Ch 5. The Hekatompedon Inscription and the Definition of the Stoikhedon Style (105-116): detailed examination of the bilingual *SEG* VIII 464, magical healing Stele of Moschion from the Nile Delta, which contains the word στοιχηδόν, used metaphorically in L. 9 (ph.); discussion of stoichedon elements in *IG* I[3] 1 and 628 (phs.). Ch. 6 The Hekatompedon Inscription as Monument and Masterpiece (117-132): affirmation that the master cutter of the Hekatompedon decrees was also the artist who produced *IG* I[3] 242 and 503 and possibly 646 and 1470 (phs.), but the superiority of his masterpiece stands out. On 133-159 Butz presents a catalogue of the fragments of *IG* I[3] 4A, including ph., inv. nos., dimensions, mostly unrestored text, and epigraphical commentary on readings. On 161/162 restored text of *IG* I[3] 4A with app.crit. and translation. On 163-167 restored text of *IG* I[3] 4B with app.crit., translation, and epigraphical commentary on readings. With the exception of a few dotted letters and additional punctuation points, Butz's text differs essentially from that in *IG* I[3] in the following places: 4A L. 4 ἔ]ργα; L. 16 ἐν τε̃[ι . . . . 8 . . . . β]ολε̃ι, LL. 16- 28 retain stoich. 38; L. 18 ἐ]ὰν δὲ μέ[. . . . . . 12 . . . . . τὸν πρὸ]-; L. 28 [. . . .]ιαμ μὲ δο̃ι : σχ[. . . . . 24 . . . .] [Thus already in the new fragment published by A.P.Matthaiou, *SEG* LI 26]. In 4B she leaves the text unrestored in LL. 4, 5, 14, 23, 24.

In a very general essay on the economics of the Acropolis, R.Sassu, *MedAnt* 13 (2010) 247-261 (ph.), reprints the text of *IG* I[3] 4B and briefly argues on 257-261 that the hεκατόμπεδον was 'the one hundred feet long cella (or by extension, the whole construction) of the late Archaic temple which stood in the southern area of the Acropolis.' The οἰκέματα, which housed τὰ χαλκία ('valuable objects that the sanctuary possesses'), were located inside the temple.

63. **Athens. Regulations concerning the Eleusinian sanctuary, ca. 470-460 B.C.** *IG* I³ 6. *I.Eleusis* 19. *SEG* XLII 2;* XLVI 37; LVIIII 42. A.Scafuro, *art.cit.* (our lemma no. 25) 31-37, helpfully reviews the content of this document, which she calls a 'decree' contra Clinton's description as a 'law'. She tentatively suggests that the simple and double penalties recorded in face B, LL. 5-7, refer to damages incurred in the previous year's festival, even during the journey to and from Eleusis, similar to the damages envisaged in the amphictyonic law *IG* II² 1126. She takes issue with the traditional reading of face C, LL. 32-38 (text reproduced and translated): if [ἀπαρ]|χὲς has been rightly read then the relevant lines concern a change from an earlier pattern of administering the sacred fund. This would, however, be 'exceedingly opaque, and the restoration is most likely wrong' (35). Following a suggestion by M.Jameson, she further raises the possibility that the missing face D would have contained the regulation mentioned in 'Kephalos' stele', in Andocides, *On the Mysteries* 116.

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64. **Athens (now lost). Decree concerning Erythrai, ca. 452-449 B.C.** *IG* I³ 14. *I.Erythrai* 4. Meiggs-Lewis, *GHI* 40. *SEG* LVIII 26, 49;* LIX 30, 42. P.Liddel, *art.cit.* (our lemma no. 12) 116-122, uses this decree as a gauge of allied responses to regulations imposed on them by Athens. Liddel notes that the decree is silent on several important issues, such as the existence of an assembly and of courts, no doubt because it primarily aimed at establishing 'an authoritative working mode of the Erythraian council.' Attempts at contextualization have certain limitations in that other Erythraian inscriptions belong to the private sphere (*I.Erythrai* 209, 235, 321; *SEG* XXXVII 936), are hard to date precisely (*I.Erythrai* 2), or date late in the 5th cent. B.C. (*SEG* XXXVII 917-919). The Attic-type enactment clause 'may have raised eyebrows among the allied readers of the document' (118). The sacred obligations imposed on the Erythraians by Athens, *IG* I³ 14, LL. 2-7, are unparalleled in non-Athenian material from the Athenian Empire. For the workings of the council, especially the restrictions on iteration, Liddel adduces *I.Erythrai* 1, 17, and *IG* I³ 16, and 21. He detects Athenian appropriation of local institutions in the prosecution clause of *IG* I³ 14, LL. 11/12, δίοχσιν δ' ἒναι [κατ|ὰ τ]ὸ[ν] ἐλεχθέν[τ]ο[ν], for which he compares *I.Erythrai* 1 and 17, as well as *Nomima* I 105. Some aspects of the oath of the decree for Erythrai can be compared with the relevant sections in the Teian texts *Nomima* I 104/105, although the anti-Persian rhetoric of *IG* I³ 14 is in stark contrast with Teian inclusiveness. In sum, this Athenian decree could be seen as a case of sympathetic political intervention.

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65. **Athens and Eleusis. Decree on the first-fruits, ca. 435 B.C.** *IG* I³ 78. *SEG* LIX 51.* *I.Eleusis* 28. K.Clinton, in I.Leventi and C.Mitsopoulou (edd.), *Ιερά και Λατρείες της Δήμητρας στο Αρχαίο Ελληνικό Κόσμο. Πρακτικά Επιστημονικού Συμποσίου Πανεπιστήμιο Θεσσαλίας, Τμήμα Ιστορίας, Αρχαιολογίας και Κοινωνικής Ανθρωπολογίας, Βόλος, 4-5 Ιουνίου 2005* (Volos 2010) 1-15, from this decree reconstructs the complete procedure of the first-fruits from the consultation of the Delphic oracle, state enactment, proclamations to Athenians and Hellenes, role of the hierophant and daduch, collection of the *aparche* at Eleusis and storage in three silos, provision for sacrifices, first a πέλανος, sale of the grain and preparation of additional sacrifices, creation by the hieropoioi and the boule of a great offering to Demeter made in the name of the Hellenes. Clinton suggests the above date. He brings this decree

into connection with the Eleusinian accounts recording the collection of the ἀπαρχή in 329/8 B.C., *IG* II^2 1672 (our lemma no. 199).

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66. **Athens (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later?** *IG* I^3 52. *SEG* LIV 42;* LV 2, 45, 1972 (4), 1998; LVI 27, 143; LVII 31; LVIII 15, 32, 34; LIX 6, 23, 63. For discussion of these decrees with special reference to the golden Nikai and the interaction of the epistatai with the ταμίαι and the architect on the Acropolis, see Marginesu, *Epistati* (our lemma no. 47) 34-39, 41, 69, 89, 115-117, 139 (ph.).

In *Studies Tracy* 104/105, H.B.Mattingly restates his view that both decrees belong in the same year with Kallias as the proposer of both. He finds that they fit comfortably in 422/1 B.C. on the basis of the evidence for payments with ἄδεια in *IG* I^3 370 and the number of tamiai in *IG* I^3 472.

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67. **Athens. Decree dispatching a colony to Brea, 434-432 B.C.** *IG* I^3 46. *SEG* LIX 30, 45.* M.Valdés Guia and J.Gallego, *Historia* 59 (2010) 261/262, briefly argue that the evidence in this decree that the zeugitai were among the beneficiaries of the distribution of the land in the new colony lends support to their theory that the zeugitai class included peasants with plots of land of approximately 40 plethra (3.6 ha.). They were not rich and could consider emigrating in the hope of obtaining larger plots than those they currently held in Attica.

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68. **Eleusis. Decree concerning the epistatai of Eleusis, after 433/2 B.C.?** *IG* I^3 32. *IEleusis* 30. *SEG* LIX 35, 46.* For a discussion of the date of this decree, the duties, method of appointment, and other characteristics of these officials, see Marginesu, *Epistati* (our lemma no. 47) 35, 51, 88, 125 (ph.).

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69. **Athens. Alliances with Rhegion and Leontinoi, 433/2 B.C.** *IG* I^3 53, *SEG* XL 8;* XLV 6; LV 2109; LVI 110; LVII 951. *IG* I^3 54, *SEG* XLII 13;* XLV 6; LV 2109; LVI 110; LVII 3, 951. Emphasizing that both of these alliances are renewals of older agreements, G.Maddoli, *Klio* 92 (2010) 34-41, proposes that they go back to the time of Duketios and the rebellion of the Sikels and to the expedition of the Athenian admiral Diotimos to the west (schol. Lykophron, *Alexandra* 732; ed. Leone), which he would place in 452 B.C. The latter marks the beginning of an active and recurring political and economic interest of Athens in the west, pursued by Kimon and consolidated by Perikles in the foundation of Thourioi.

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70. **Athens. Decree concerning finances of Apollo's shrine, before 434 B.C.?** *IG* I^3 138. *SEG* LIV 52;* LV 13; LVI 27; LVII 30; LVIII 15. M.Trundle, in D.M.Pritchard (ed.), *War, Democracy and Culture in Classical Athens* (Cambridge 2010) 150/151, briefly adduces this inscription as evidence that Athens' archery corps, unlike Athenian land troops and cavalry, consisted of both metics and citizens who fought side by side.

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71. **Athens. Decree, ca. 445 or 432/1 B.C.** *IG* I^3 45. *SEG* LIII 49;* LVIII 18. M.Trundle, *art.cit.* (our lemma no. 70) 151/152, questions the traditional theory that the τοχσόται mentioned in LL. 14-17 as coming from the presiding tribe were citizen archers, and cites the alternative interpretation of D.M.Pritchard (from his unpublished dissertation on Athens' military forces), according to which '*IG* I^3 45 is simply ordering the presidents of the council to provide three of their public slaves as guards for the Acropolis'.

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72. **Athens. Decree concerning public debtors, ca. 430 B.C.?** *IG* I^3 59. *SEG* XXX 9. A.P.Matthaiou, *Athenian Empire--* (our lemma no. 12) 17 (ph.), reports the discovery on the south slope of the Acropolis of a new (non-joining?) fragment of Face A of this opisthographic stele, which he suggests deals primarily with public debtors, perhaps trierarchs. No text; no further details [The fragment has been published by A.P.Matthaiou in his 2009 dissertation, *Studies in Attic Inscriptions*, (see our lemma no. 79) 196-199].

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73. **Athens. Decree concerning Kolophon, 447/6 or 428/7 B.C.** *IG* I^3 37. *SEG* XLVIII 45, 47;* XLIX 2459; LII 1; LIV 438; LV 16, 2109; LVI 27; LVIII 26; LIX 42. A.P.Matthaiou, *Athenian Empire--* (our lemma no. 12) 21-24, defends the latter date on the basis of Thuc. 3.34.1 and the Tribute-Quota List *IG* I^3 283, 428/7 B.C., placing this decree at the time when two separate communities existed at Notion, the Kolophonians and the Notieis. After autopsy of the stone he reads in LL. 48/49, [κ]αὶ φιλέσο τὸ[ν δε̃μον τὸν 'Αθεναίον καὶ οὐ μνεσικα]|κέσο, a clause that attempted to avoid renewal of past civil strife among the Kolophonians.

In *Studies Tracy* 100, H.B.Mattingly briefly defends the late date on the basis of Thuc. 3.34, the grouping of these three communities in the Tribute Quota-List of 428/7 B.C., and his restoration of these three in LL. 26/27, [. . τὸ] δὲ ἀργύριον ὀφε[λόντον Νοτιε̃ς καὶ Κολ|οφόνιο]ι καὶ Διοσιρῖται.

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74. **Athens. Decree recording a treaty with Aphytis, 428/7 B.C.** *IG* I^3 62. *SEG* XLIX 34, 43/44.* A.P.Matthaiou, *Athenian Empire--* (our lemma no. 12) 19-21, rejects the Corpus restoration of LL. 13-16 on the grounds that [ἀποπεφά]νθαι is meaningless in this context, and that εὑρίσκω is normally found in the middle voice in similar texts. After autopsy of the stone, he prints the following new text: ἐπαινέσαι [δὲ Ἀφυ]ταίος ὅ[τι ἄνδρες ἀγαθο|ί] ἐσιν καὶ νῦν καὶ ἐν τῶι πρόσθεν [χρόνω]ι περὶ Ἀ[θη]ν[αίος· καὶ τὸ λ[οι]πὸν ὄντες το[ιοῦτ]ο[ι ε]ὑρήσοντ[αι ὅτο ἂ]ν δέω[νται παρὰ Ἀθηναί|ων].

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75. **Athens. Decree, ca. 427/6 B.C.** *IG* I^3 148. *SEG* XXV 17;* XXXVI 137; XXXIX 324; XLII 250; XLV 231. In *Studies Tracy* 101, H.B.Mattingly accepts C.Lawton's date of the 420s for the sculptural style of the relief and adduces the alliance between Athens and Messana in this year mentioned by Thuc. 3.90.

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76. **Athens. Decree concerning Miletos, 426/5 B.C.** *IG* I^3 21. *SEG* LIX 47.* H.B.Mattingly in *Studies Tracy* 99-102, reviewing the evidence in favor of the above date, identifies the military force in LL. 10-

15, destined for action [Ἀθέν]αζε, with the Milesian hoplites in Thuc. 4.42.1 (425/4 B.C.), who were being prepared in the last prytany of 426/5 B.C., whose tribe he proposes was Erechtheis.

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77. **Athens. Decree concerning Hermione, 426/5 B.C.?** *IG* I^3 31. *SEG* LII 36;* LVIII 26. H.B.Mattingly, in *Studies Tracy* 100/101, briefly restates his support for the above date, urging that this agreement was probably made in the ninth prytany of 426/5 B.C.

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78. **Athens. Decree of Kleinias on the collection of tribute, 447 or after 425/4 B.C.** *IG* I^3 34. *SEG* LIX 30, 48.* Meiggs & Lewis, *GHI* no. 46. In *Athenian Empire* (our lemma no. 12) 24-28 (ph.), A.P.Matthaiou supports a date after the Reassessment Decree of 425/4 B.C., *IG* I^3 71. On the basis of autopsy of the stone, and after persuasively showing the grammatical flaws of the traditional restorations, which have long passed undetected by professional epigraphists, he proposes the following new readings in LL. 22-28:

[Ἀθ]εναῖος δὲ hελομέ-
νος ἄνδρας τέττ[αρας ἀποστέλλεν ἐς] τὰς πόλες ἀντ-
ιγραφσομένος τ[ὸμ φόρον τὸν ἀποδοθέντα κα]ὶ̣ ἀπαι-
τέσοντας τὸμ μὲ̣ [ἀποδοθέντα· τοῖν δὲ hαιρεθέντ]ο̣ν τ-
ὸ μὲν δύο πλε͂ν ἐπ' ['Ιονίαν καὶ Καρίαν καὶ Νέσος ἐπὶ] τ̣-
ριέρος ταχείας [τὸ δὲ hετέρο ἐπὶ hελλέσποντον κα]-
ὶ ἐπὶ Θράικες

Matthaiou notes that Karia is found together with Ionia among the destinations to which the heralds in the Reassessment Decree (our lemma no. 79) are ordered to go, L. 5, restored. In LL. 38-41 he rejects the restorations that call for referral of the case by the boule to the Heliaia and proposes the following new readings from the stone; ph. of fragment b.

[hὸ δ' ἂν]
καταγνο͂ι h[ε βολέ, μὲ τιμᾶν αὐτ]ο̣͂ κυ̣ρία ἔστο [ἀλλ' ἐκ]-
φερέτο ἐς τ[ὸν δε͂μον περὶ αὐ]τ̣ο̣͂· [ἐ]ὰν δὲ δόχσει [ἀδικε͂]-
ν,

The judicial procedure against anyone who has prevented safe arrival of the tribute at Athens is thus in the hands of the boule and the demos, not the Heliaia [A new edition of this inscription, with full commentary etc., has been published by A.P.Matthaiou in his 2009 dissertation *Studies in Attic Inscriptions*-- (see our lemma no. 79) 69-88. Stroud and Papazarkadas].

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79. **Athens. Decree on the reassessment of the tribute, 425/4 B.C.** *IG* I^3 71. *SEG* LIX 49.* A.P.Matthaiou, *Athenian Empire* (our lemma no. 12) 28-32 (ph.), characterizes the *IG* text of this inscription as 'over restored,' and announces that he has undertaken a thorough revision in his

dissertation, *Studies in Attic Inscriptions and the History of the Fifth Century B.C.* (La Trobe University, Melbourne 2009) 18-68, based on autopsy of the stele in Athens. Excerpted from this work and published in *Athenian Empire on Stone Revisited* are the following observations:

(a) LL. 13/14. Matthaiou rejects the *IG* text in favor of the following restoration of 'the way that the *heliastai* should decide on the *diadikasiai* (adjudications) brought in by the *esagogeus* and the polemarch.' In the gap in L. 14 he suggests a participle denoting the voting procedure, 'διαφσεφιζομένον ? 1 letter longer.'

[ἐσαγογέον δὲ ho λα]χὸν κα[ὶ h]ο πολέμαρ[χος διαδικαζόντον τὰς τάχσες τ]-
14 ε̑ι ἐλιαίαι [. . . . . .14. . . . . κατὰ φυ]λὰς τõ[ν ἐ]λιαστõν·

(b) LL. 16-18. In place of the *IG* text, Matthaiou proposes the following reading, observing that from the grand total at the end of this inscription and the tribute-quota lists of the previous years, 'it is clear that the tribute was enormously increased.'

τὰς [μὲν τάχσες χσ]ὺν τε̣̑ι̣ [βο]λε̑ι χσυντα[ττόντον μέζονας τõν τε̑ς τελευτ]-
αίας ἀρχε̑ς.

'The jurors shall join with the Council in raising the tribute to a higher level than that of the previous period.'

(c) LL. 31/32. In the case of [κα]ὶ ἐάν τις ἄλλος δι[δõι φσε̑φον τε̑]σι [πόλεσι μ]ὲ ε̑ναι τ|[ὰς] τάχσ[ες κατὰ Π]α̣[ναθένα]ια τὰ μ[εγάλα], Matthaiou both questions the diction of the procedure and suggests that a different concern is present here, viz. the possibility that 'someone else,' not necessarily a member of the boule, will attempt to obstruct the outlined procedure. He suggests, ἐάν τις ἄλλος δι[αχολύει τι τε̑]σι [πόλεσι μ]ὲ ε̑ναι τ|[ὰς] τάχσ[ες]. 'And if someone else tries to obstruct the assessments of the cities to be carried out during the Great Panathenaia. . .' For διακωλύω, see L. 38.

(d) LL. 47-55 (ph.). Matthaiou here reports the discovery on the Acropolis of a new, non-joining, fragment of this decree broken on all sides except the rough-picked back. It contains parts of 9 consecutive lines, no more than 5 letters in the best preserved line. His attribution cannot be tested while the plaster that surrounds the other fragments in the reconstruction in the Epigraphical Museum remains in place. Matthaiou situates L. 5 of the new fragment in L. 51 of the version in *IG* I³ in such a way as to yield the name of the proposer of the rider and the following augmented text. Letters of the new fragment are underlined.

[Σ]<u>οκρα</u>[τίδες εἶπ]ε̣· τὰ μὲ̣[ν] ἄλλα καθάπερ τε̑ι βολε̑ι· τὰς
52 [δὲ τάχσες] hόσαι[σι κα]τὰ π[όλιν ἐπιτιμ]<u>ο̑ν δε̑τ</u>[αι τὸς πρ]υτάνε[ς] hoὶ ἂν τότε τυγχάνοσι πρυτ-
[ανεύοντ]ες καὶ τὸ[γ γρα]μμ[ατέα τε̑ς βολ]<u>ε̑ς τε</u>[ρε̑ν πρὸς τ]ὸ δικαστ̣έριον hόταν περὶ τõν τάχσ-
[εον ε̑ι h]όπος ἂν α[. . . 5 . .]ΝΟ̣[. . . . . 10 . . . . .]<u>ΛΔΕ.</u> [. . . . 7 . . .]ι.

Translation: 'As to the assessments of individual city-states which need to be raised the prytaneis who happen to be in office together with the secretary of the Boule shall keep the relevant documents in the law-court to be reviewed when the assessments are at stake . . .'

In their investigation of the Island φόρος, M.B.Wallace and T.J.Figueira, *ZPE* 172 (2010) 65-69, examine the panel recorded in col. I, LL. 61-106 of this decree. After complicated calculations, they suggest that the τάκται of this ninth assessment period would have inherited an orderly list of tributaries in descending order of tax from the seventh period. They would have subsequently suggested threefold increases. The irregularities of *IG* I^3 71 are probably due to court decisions. Euboean Ποσίδεον and Διάκριοι (LL. I.91-94) are late additions, belonging to 'the stage of *dikasteric* adjustment', and should be associated with the reduced tribute of Karystos following an ἀπόταξις, a separation of tributaries. An apotaxis may also account for the peculiar placement and amounts of Βέλβινα and Κερία. The Dorian islands of Anaphe, Pholegandros, Kimolos, and Sikinos are a set, which might have been assessed either by the taktai or by the courts. [The authors write without citing B.Paarmann's work, for which see *SEG* LVI 51, nor C.Constantakopoulou, *The Dance of the Islands: Insularity, Networks, the Athenian Empire and the Aegean World* (Oxford 2007) 219-222 (on island synteleiai) and passim. Papazarkadas].

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80. Athens. Decrees concerning the temple and priestess of Athena Nike, ca. 450 or 424/3 B.C. *IG* I^3 35/36. *SEG* LVII 58;* LVIII 26; LIX 15, 36. G.Marginesu, *Epistati* (our lemma no. 47) 35/36, 39/40, 49-51 (ph.), examines the status and duties of the five men who are appointed to work with Kallikrates in *IG* I^3 35, LL. 14-18.

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81. Athens. Decree concerning the settlement with Chalkis, ca. 446 or 424/3 B.C. *IG* I^3 40. *SEG* LIX 42, 50.* H.B.Mattingly, in *Studies Tracy* 102-104, advocates a date for this decree in 424/3 B.C. on the basis of the form of the oath (LL. 21-23), prosopographic identifications, and the Athenian demand for increased tribute in 425 B.C. He links the troubles in Chalkis with the Athenian campaign against Euboia in Philochoros, *FrGrHist* F 130.

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82. Athens. Decree in honor of Herakleides of Klazomenai, 424/3 or early 4th cent. B.C.? *IG* I^3 227. *SEG* LI 32; LIV 5. D.Lenfant, *ZPE* 173 (2010) 91-96, reprints and translates (in French) this decree, making use of the edition of E.Culasso Gastaldi (see *SEG* LI 32) with the exception of LL. 16/17, where she adopts the older restoration [τὰς πρὸς βασιλέα ἕ|ς τε ἄ]λλο. She takes issue with E.M.Harris' argument that [οἱ πρέσβες | οἱ π]α̣ρ<ὰ> βασιλέως ἥκ[οντες] (LL. 13/14) could only be the Persian King's envoys to Athens (cf. *SEG* XLIX 47). On the contrary, literary and epigraphic evidence (e.g. *IG* II^2 106 and 107), and in particular the logic of the events narrated in the decree, prove that the ambassadors of the amendment were Athenians who had returned from the King's court. On the question of the chronology, Lenfant expresses her sympathy for Culasso Gastaldi's placement of the decree in the opening years of the 4th cent. B.C.

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83. **Athens. Decree in honor of Polypeithes of Siphnos, 422/1 B.C.** *IG* I³ p. 956, no. 227 bis. *SEG* XLI 9; L 45. In *Studies Tracy* 73/74 (ph.), A.P.Matthaiou attributes this decree, originally moved by Alkibiades and reinscribed post 403 B.C., to S.V. Tracy's Cutter of *IG* II² 17, ca. 409/8-386/5 B.C., together with the three decrees in our lemmata 132-134, plus an unpublished fourth, which he will present elsewhere. On 81 he proposes that *IG* II² 70 could also be added to the dossier of this Cutter.

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84. **Athens. Decree concerning the Hephaisteia, 421/0 B.C.** *IG* I³ 82. *SEG* LIII 3, LIV 46,* 203; LVI 77; LVIII 15. V.J.Rosivach, *ZPE* 175 (2010) 145-149, prints a bare version of LL. 17-23 of this decree, since he detects in them evidence that can help scholars fix the date of the introduction of the bouleutic stipend. Concerning L. 20, Rosivach probes the two credible restorations, Wilamowitz's hοι δὲ λ[αχ]όντες μισθοφορόντον καθάπερ h[οι δικασταί], and Jameson's hοι δὲ λ[αχ]όντες μισθοφορόντον καθάπερ h[οι βολευταί], as reprinted in *IG*. Eventually, he rejects the former as confused. Jameson's supplement makes more sense and indirectly proves that by 421/0 B.C. Athenian councillors received payment. The introduction of the bouleutic stipend should precede that year and postdate 429 B..C., as inferred from Aristotle's *Politics* 2.1274a.5-11. For some concerns, see C.Feyel, *BE* (2011) no. 246.

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85. **Athens. Alliance of Athens, Argos, Mantineia, and Elis, 420 B.C.** *IG* I³ 83. *SEG* LII 42;* LV 1998, 2109; LVI 13, 447; LVII 5; LVIII 1869, 1969; LIX 52. In a study of Thucydides' use of documentary sources, R.Lane Fox, *CQ* 60 (2010) 11-29, argues that the historian acquired copies of the texts of almost all of these alliances, treaties, and other enactments from individuals, many of them Spartans, and not from autopsy of the stones. He makes a possible exception of this alliance, which Thucydides (5.47.11) may have copied from the inscribed stele set up in Olympia during his visit to the Olympic Games in the summer of 420 B.C. Alternatively, he proposes that the historian might have had access to the papyrus copy employed by the stonecutter after the stele had been erected and he 'no longer had a use for it.'

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86. **Athens. Proxeny decree, 418/7 B.C.?** *IG* I³ 165. *SEG* XLIX 49,* 50; LV 1998; LVI 27. In *Studies Tracy* 97-99, H.B.Mattingly proposes a date of 418/7 B.C. on the basis of verbal parallels in LL. 14/15 with the Egesta decree, *IG* I³ 11, in the same year, archonship of Antiphon. For some of the same arguments, see *SEG* XLIX 49.

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87. **Athens. Decree recording a treaty with Argos, 417/6 B.C.** *IG* I³ 86. *SEG* XXXIX 324; XLIV 7; XLV 231; XLVII 2313; LV 2109; LVI 6. For a small new, non-joining, fragment from the end of this document, see A.P.Matthaiou, *Athenian Empire* (our lemma no. 12) 17/18 (ph.), who does not publish a text or give the find-spot, but he notes the mention of an army (στρατιά) in this fragment, sent to Argos, probably from Athens, which he suggests was the one dispatched under the command of Alkibiades in summer 416 B.C. (Thuc. 5.84.1); no further details. [The fragment has been published by A.P.Matthaiou in his

2009 dissertation *Studies in Attic Inscriptions*-- (our lemma no. 79) 137-153, where he reports that the find-spot is the south slope of the Acropolis. Papazarkadas and Stroud].

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88. Athens. Decree concerning the Mytilenians, 427 or 412 B.C.? *IG* I³ 66. *SEG* XXXIV 19;* XXXVI 9; XXXIX 7, 324; XLIII 115, 1326; XLV 231; LI 27; LV 41. C.W.Fornara, *Historia* 59 (2010) 129-142, rejects the earlier of the two above dates on the grounds that the restoration of Mytilenian autonomy and the removal of Athenian cleruchs in LL. 10-14 are incompatible with the narrative of Thucydides 3.50.2-3. He seeks a more plausible context in the episode of 412 B.C., when the Athenians regained Mytilene, probably with local support, Thucydides 8.23.2. Autonomy was then restored and the cleruchs were probably removed. He suggests, e.g., in LL. 25-27, τοῖς δὲ κλ[ερόχοις διδόναι μετὰ τὲν τε̃ς] | γε̃ς ἀνταπόδο[σιν ἐφόδια ὅπος ἂν ἐκ τε̃ς γε̃ς ἀπίοσι]ν.

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89. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I³ 104. *SEG* LIX 54.* Based upon the formulations μὲ 'κ [π]ρονοί[α]ς L. 11, [κτ]ένει δὲ ἂκον . . . [ἄκοντ]α κτε̃ναι LL. 15/16, and [χερ]ο̃ν ἀδίκον κτέ[νει] L. 34, L.Pepe, *Dike* 11 (2008) 138-165, conducts an examination of the literary sources of the 5th and 4th cent. B.C. on the legal status of φόνος ἀκούσιος and φόνος δίκαιος and the venues for trials in such cases, specifically Antiphon 3, 4; Sophocles, *Oedipus at Colonus*; Lysias 13; Demosthenes 23; Plato, *Laws;* Aristotle, *Ath.Pol.*

Again, starting from the association of πρόνοια with homicide in *IG* I³ 104, L.Pepe, *Dike* 12/13 (2009-2010) 69-90, analyzes usage of this term in Greek literature, from Homer onwards, and concludes that, since it presupposes 'malice aforethought,' premeditation could not include sudden, spur of the moment killing. Pepe refers to her monograph *Phonos. L'omicidio da Draconte all' età degli oratori* (Milan 2012), which we will cover in a later *SEG.*

R.Sealey, *AHB* 23 (2009) 32-37, without challenging the belief that the law inscribed on the surviving stele was 'an accurate copy of a measure issued in the seventh century,' infers from the order to take the law of Drakon on homicide from the basileus and inscribe it on a stone stele that 'at the time when the order was given, there was no canonical text on public display for all to read.' (32) In the retroactive clause in LL. 19/20, he finds evidence that 'the purpose in inscribing it [the law] in 409/8 was not practical application' (35). Motivation for setting up the stele grew out of 'intellectual concern' with the nature and history of homicide legislation. Sealey compares this impulse with the one that led the Athenians to set up their list of eponymous archons on a marble monument in the agora ca. 425 B.C. (*IG* I³ 1031). It was a 'disinterested desire to clarify the inherited traditions.' Similarly the Drakon stele was 'less a working document than an attempt of the Athenians to come to terms with their past.' (36)

Accepting the inscribed text of 409/8 B.C. as a 'nearly exact copy of Draco's original law,' S.Lape, *Race and Citizen Identity in the Classical Athenian Democracy* (Cambridge 2010) 9-11, briefly adduces the use of Ἀθηναῖος, LL. 26-29, as part of her argument that 'the Draconian law appears to be creating and reflecting a nascent conception of citizenship.'

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90. Athens. Decree of Theozotides concerning Athenian orphans, 403 B.C.? *SEG* XXVIII 46; LIII 81;* LVII 820. S.C.Todd, *art.cit.* (our lemma no. 28) 82, argues against the view expressed by C.Feyel in his recent monograph on δοκιμασία, *SEG* LIX 2017, that the relevant process for the orphans was a post-403 innovation, claiming that an orphan-support system had already been in place, as implied by Pericles' funeral oration (Thucydides 2.46.1): Theozotides' decree simply clarified that civil-war orphans were also entitled to state support. As for who carried out the dokimasia, Todd points out that the subject of the verb δ[οκι]μασάτω (L. 15) 'could easily be a collective noun, such as the "*boulē*" or the "*dikastērion*".'

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91. Athens. The state sacrificial calendar, 410/9-405/4 and 403/2-400/399 B.C. *IG* I³ 236-241; II² 1357. *SEG* LII 48 + LVII 64; LVIII 51;* LIX 2043. In a very close reading of Lysias' *Against Nikomachos*, E.Carawan, *TAPhA* 140 (2010) 71-95, takes issue with traditional interpretations of the state calendar that go back to Dow. *Pace* Dow and others, Nikomachos was charged not with omitting sacrifices but with arbitrarily adding rites that caused a budgetary shortfall. Carawan rejects Dow and Rhodes' interpretation of Lysias' συγγραφαί as the draft of the Athenian decree which specified sources of authority, and on the basis of *IG* I³ 78 takes syngraphai to be 'the traditional schedules of sacrificial obligations that experts compiled' (78). In L. 77 of face A, fr. 3, col. III, the two suggested restorations ἐκ τῶν στ[ηλῶν] and N.Robertson's ἐκ τῶν συ[γγραφῶν] are acceptable and would have designated the recent rites added by Nikomachos [For all these, cf. *SEG* XL 146. Papazarkadas]. Carawan further maintains that the extensive erasures on the extant fragments of the calendar are congruent with Nikomachos' having been defeated at the trial against him. 'Nikomachos's original work was therefore erased and, in its place, a complete sacrificial schedule was inscribed. It was because of this new and compendious format that the Wall had to be extended by several stelai' (84). Ultimately, problems arose after the reconciliation and the return of the oligarchs from Eleusis in 401/400 B.C., which was also the year in which the new calendar went into effect. See also E.Stavrianopoulou, in A.Chaniotis (ed.), *Ritual Dynamics in the Ancient Mediterranean: Agency, Emotion, Gender, Representation* (Stuttgart 2011) 85-103.

K.J.Rigsby, *art.cit.* (our lemma no. 45) 295, briefly refers to the entry for Eleusinia in face A fr. 3, col. III, LL. 64-86, and follows Clinton 'in restricting the Eleusinian competitions to two per quadrennium... so that this list describes the greater and the lesser games'.

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92. Athens (now in London). Lex sacra of the deme of Skambonidai, ca. 460 B.C. *IG* I³ 244. *SEG* LIV 55.* As part of his argument that metic status was first defined and created at Athens with Perikles' citizenship law of 451/0 B.C., J.Watson, *Cambridge Class. Journal* 56 (2009-2010) 259-278, argues that '[r]ather than indicating that "metic status" had been established already when it was inscribed,' this inscription shows 'an early, local attempt to deal with immigrants' at the deme-level. It marks 'a preliminary stage in the process that would lead ultimately to the creation by the polis of a special status distinct from citizenship for all immigrants' (270).

93. **Rhamnous. Accounts, ca. 500 B.C.** *IG* I³ 247bis. Petrakos, *'Ο δῆμος τοῦ Ραμνοῦντος* II 181. *SEG* LV 1972; LVIII 32. J.H.Blok, *op.cit.* (our lemma no. 36) 77-79, reproduces and translates the texts on both sides of this lead tablet. Face B, L. 10 ([δε]μόσιον hέχ[οσι]) shows the hιεροποιοί controlling demosion money deriving from a shrine budget. The way the tablet was deliberately damaged suggests that the three hieropoioi recorded in LL. 11-13 held office before the four hieropoioi of LL. 6-9. These Rhamnousian accounts are 'the first instance of *dêmosios* money used for *hiera*, predating the provisions created by the *polis* for Theseus and Artemis Agrotera' (91).

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94. **Rhamnous. Accounts, ca. 450-440 B.C.** *IG* I³ 248. Petrakos, *'Ο δῆμος τοῦ Ραμνοῦντος* II 182. Meiggs-Lewis, *GHI* 53. *SEG* XLII 21; L 38; LV 1972, 1979; LVIII 32. J.H.Blok, *art.cit.* (our lemma no. 36) 69-72, examines the amounts involved in these transactions and infers that the sanctuary authorities would have imposed an average 2.5% interest rate on loans.

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95. **Ikarion. Accounts of the funds of Dionysos and Ikarios, ca. 450-425 B.C.** *IG* I³ 253. *SEG* LIV 57.* J.H.Blok, *art.cit.* (our lemma no. 36) 64-69, reproduces the recent text of A.K.Makres and presents in a tabular form the monies of Διόνυσος and Ἰκάριος as well as the *hosion*-fund of years I-VI. Study of the fluncutations leads her to the inference that the three funds were distinct even though they were administered by the demarch. Deme comparanda (see our lemmata nos. 93/94, and 97) suggest that '*hosios* here means the part of *dêmosios* money to be used to fulfil what humans owe to the gods, in other words a subcategory or specification of *dêmosios*.' (84/85).

Blok's approach is by and large endorsed by P.Wilson, *art.cit.* (our lemma no. 38) 57/58 in his analysis of the funding of the Dionysia. Wilson observes that on the basis of Blok's estimated 2.5% interest rate, the fund of Dionysos would have generated around 88 drachmas per annum. Annual income generated by the three funds combined would have been approximately 800 drachmas, but this is a conservative estimate and such income 'could easily have been as high as three or four thousand drakhmas.'

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96. **Ikarion. Deme decree regulating the local choregia, ca. 450-425 B.C.** *IG* I³ 254. *SEG* LIV 58.* J.H.Blok, *art.cit.* (our lemma no. 36) 84-87, provides a translation of the text, and in conjunction with information deriving from *IG* II² 1178, she argues that the decree deals with the organization of the local Dionysia by the demarch. The relevant expenses were almost certainly covered with income recorded on the other side of the stele, i.e. in *IG* I³ 253 (our lemma no. 95).

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97. **Plotheia. Decree and financial accounts of the deme Plotheia, ca. 425-413 B.C.?** *IG* I³ 258. *SEG* LIV 61;* LVII 159. L.Migeotte, in *Symposion 2009*, 53-66 (colored ph.), prints the first ever photo of this document, provides an authoritative text followed by French translation, and a thorough commentary, critically assessing the earlier bibliography. Detailed discussion of εἰσφορά with citations of epigraphical formulas (59-61) allows Migeotte to advance the theory that the fund ἐς τὴν

ἀτέλειαν (L. 8), probably created via a public subscription, was used to cover the losses from occasional tax exemptions granted by the deme. He understands the convoluted LL. 28-33 to refer to the abandonment of an old system, whereby the Plotheians used their capital to buy revenue-bearing property, and its replacement with a new one that consisted exclusively of loan interest and existing rentals.

In his response, D.Whitehead, in *Symposion 2009*, 67-72, argues, contra Papazarkadas (*SEG* LVII 159), that the ἄρχοντες of the Plotheian document are not the demarchs; that ἀ[ξ|ιό]χρεως (LL. 12/13) has the broad meaning 'trustworthy'; that the definite article in L. 12, τὸς μὲν ἄρχοντας, suggests that these magistrates had been instituted in an earlier decision. See also our lemma no. 168.

J.H.Blok, *art.cit.* (our lemma no. 36) 72-77, reprints a slightly modified version of J.K.Davies' translation, in A.Meadows, K.Shipton (edd.), *Money and Its Uses in the Ancient Greek World* (Oxford 2001) 117-128, and after applying a hypothetical 2.5% interest rate on the sums recorded in LL. 2-9, she infers that the resulting sums agree with what we would expect from a deme the size of Plotheia. At 75 note 40, she suggests that [κεφ]άλαια in L. 1 'may mean "the totals as decided", comparable to hε στέλε (the stele = the decree) heading *IG* I^3 254'. Blok also discusses ἀτέλεια, which she interprets as a fund used for unpredictable sacred expenses, a frequent threat after the mid-5th cent. B.C. and the proliferation of new cults. 'All in all, the money laid out in the decree seems to have been *dêmosios*, not *hieros* money' (83).

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98. **Athens. Tribute-quota lists, 454/3-414/3 B.C.** *IG* I^3 259-290. *SEG* LIX 60.* In *Studies Tracy* 229-236, M.Hatzopoulos proposes to locate the Ἐδρόλιοι/Χεδρόλιοι in *IG* I^3 264 (448/7 B.C.), 265 (447/6 B.C.), 277 (435/4 B.C.), 278 (434/3 B.C.), and 279 (433/2 B.C.) on the left bank of the lower Strymon valley on the basis of the ethnic Ἀρρώλιος in inscriptions from Atrax, Arrolos, and Kalindoia (see our lemmata nos. 584 and 634). He also examines the close connection of this city with the Thracian Berge.

M.B.Wallace and T.J.Figueira, *art.cit.* (our lemma no. 79) 65, argue that only some of the islands might be absent from the early lists because they contributed ships or because they had revolted. They wonder whether, following the transfer of the treasury from Delos to Athens, the island participants in the Δήλια were allowed to offer their 1/60th ἀπαρχή not to Athena but to Apollo Delios. They also observe that Paros, Andros, and Karystos, the three island tributaries paying exceedingly high amounts early on, had all medized in 480 B.C. (68/69). On the contrary, Athens' loyal allies in the Aegean might have initially been ship-contributors, or might have been assessed more magnanimously than their medizing neighbors. Such distinctions became obsolete in the harsh circumstances of the Peloponnesian War, as evidenced in the abrupt increases recorded in Thoudippos' decree, our lemma no. 79.

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99. **Athens. Expenses of the war against Samos, 441-439 B.C.** *IG* I^3 363. *SEG* XLVIII 64;* LI 6; LVII 28, 34. In *Epistati* (our lemma no. 47) 33, G.Marginesu briefly reports that, in the forthcoming Festschrift for H.B.Mattingly (cf. our lemma no. 15), he and A.A.Themos will publish a join between

fragment a of this stele (EM 6770) and *IG* I³ 454 (EM 6718), formerly attributed to the accounts of the chryselephantine statue of Athena Parthenos.

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100. Athens. Accounts of the Treasurers of Athena, 418-413 B.C. *IG* I³ 370. *SEG* LI 6, 37;* LVI 143; LVIII 34. A.P.Matthaiou, *op.cit.* (our lemma no. 12) 16 (ph.), reports the discovery on the Acropolis sometime before November 1989 of a small, joining fragment of this stele inscribed on the front and left side. 'This entry compels us to reexamine the possible order in which the expense-accounts of the years 432/1-411/0 B.C., were written on the stelai.' He observes that D.M.Lewis, who studied the fragment with Matthaiou in the Acropolis Museum gave him 2 pages of notes on this inscription (ph.). No text; no further details, no indication of the point of the join. [The fragment has been published by A.P.Matthaiou in his 2009 dissertation, *Studies in Attic Inscriptions*– (our lemma no. 79) 188-195, Papazarkadas and Stroud.]

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101. Athens. Accounts of the construction of the statue of Athena Promachos, ca. 450 or 435 B.C.? *IG* I³ 435. *SEG* LIX 6, 63/64.* G. Marginesu, *Epistati* (our lemma no. 47) 25 note 103, 29-32, 40/41, 120-124, 139/140 (ph. of fr. A), favors the earlier of the above dates and regards these as the earliest of the epistatai accounts on the Acropolis. He reprints the *IG* text of LL. 75-85.

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102. Athens. Building accounts of the Parthenon, 447/6-433/2 B.C. *IG* I³436-451. *SEG* LIX 65.* Returning to this topic, which she discussed in greater detail in *SEG* LV 61, E.Lanza Catti, in *Philathenaios* 33-43, repeats her tables and discussion of the sources of funding for the project and adds a section on the purchase of ivory in *IG* I³ 444, L. 266. Catti insists that this was not used on the statue, which had its own separate accounts, but for some other purpose elsewhere in the building.
G.Marginesu, *Epistati* (our lemma no. 47) 32-34, 57-60, 74/75, 92-94, 97-105, 118-131, examines thoroughly the financial and organizational duties of the ἐπιστάται in charge of this project.

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103. Athens. Accounts for the construction of the statue of Athena Parthenos, 446/5-438 B.C. *IG* I³ 453-460. *SEG* XXIV 48-53;* XXXVII 241; XL 286; XLVIII 65; LII 1886; LIII 13; LIX 6, 63. For the role of the ἐπιστάται in charge of the construction recorded in these accounts, see G.Marginesu, *Epistati* (our lemma no. 47) 32-34, 78-86, 97, 119-128, who also studies some of the materials used in this work and the associated costs.

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104. Athens. Accounts for the construction of the Propylaia, 437/6-433/2 B.C. *IG* I³ 462-466. *SEG* L 13, 67,* 68; LVIII 33. G.Marginesu, *Epistati* (our lemma no. 47) 32-34, 52, 103-109, 130/131, examines the duties, organization, financial administration, remuneration, and many other aspects of the ἐπιστάται recorded in these accounts, as well as some of the materials used and their costs.

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105. **Athens. Accounts for the Hephaisteion.** 421/0-416/5 B.C.? *IG* I³ 472. *SEG* LVI 60*. In a re-appraisal of the chronology of the career of the sculptor Ἀλκαμένης, E.Lippolis and G.Vallarino, in G.Adornato (ed.), *Scolpire il marmo* (see our lemma no. 58) 251-278, provide a full Greek text (appendix, 268/269), and analyze this inscription, which has been adduced as evidence for the continued activity of Alkamenes late into the fifth century. On 254-256, the authors argue for a new *terminus post quem* of 414/3 B.C. on the basis of an analysis of the expenditures recorded, and they discuss the meaning of the architectural terms ἄνθεμον and ἀσπίς in LL. 68-70 and the process denoted by φάρχσαι in LL. 157/158, which they suggest is a more permanent arrangement rather than temporary fencing for installation. They conclude (257-260) that the inscription concerns a secondary phase of building work, for which the cult-statues of Hephaistos and Athena, already set up in the original phase, were merely moved out of the way: hence the works attributed to Alkamenes would have been finished well before 421, when this later project began.

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106. **Athens. Accounts for the construction of the Erechtheion,** 409/8-ca. 405 B.C. *IG* I³ 474-479. *SEG* LVIII 53,* 60; LIX 66. For the duties, organization, financial administration, remuneration, and many other aspects of the ἐπιστάται in charge of the construction recorded in these accounts as well as some of the materials used and their costs, see G.Marginesu, *Epistati* (our lemma no. 47) 34/35, 50/51, 54, 68-71, 86-88. For the proportion of metic to citizen workers in these accounts, see our lemma no. 17.

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107. **Athens (Acropolis). Dedicatory epigrams for victories over the Boiotians and Chalkidians,** ca. 506 and 457 B.C. *IG* I³ 501. *SEG* LIX 67,* 1969. For a discussion of the history, form, placement, dates, literary testimonia, translations of the epigrams, and bibliography of this monument, see A.Scholl in *Die Akropolis von Athen* (our lemma no. 5) 257-262 (ph.).

S.Berti, *Aevum* 84 (2010) 7-40, presents a similar detailed treatment of all these topics, favoring the date of 457 B.C., after the battle of Oinophyta, for the restoration of the monument. In *AHB* 24 (2010) 3-23, Berti returns to these topics, printing the text of both epigrams with commentary and English translation, defending the reading ἀχνυόεντι/ἀχλυόεντι. On 7-11 he favorably considers the possible connection of D.L.Page, *Further Greek Epigrams:* Simonides, II, with the events celebrated in *IG* I³ 501. On 12-23 Berti discusses in detail *SEG* LVI 521 from Thebes for its bearing on the events of 506 B.C. (see our lemma no. 514), noting how badly it fares in comparison to the more imposing Athenian dedication.

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108. **Athens. Epigrams on the Athenian dead from the Persian Wars,** 490-479 B.C. *IG* I³ 503/504. *CEG* 2/3. *SEG* LIII 71;* LIV 216; LVII 27. With regrettable delay, we report here the detailed discussion of these epigrams by A.Petrovic, *op.cit.* (our lemma no. 1926) 158-177.

C.M.Keesling, *art.cit.* (our lemma no. 112) 116-118, 127-129, follows Matthaiou's interpretation of this monument as referring to the battle of Marathon, and compares it to the dedication of Kallimachos from the Acropolis. Both contain multiple epigrams, but it is likely that the Acropolis dedication

acted as the prototype that influenced the Athenians in their decision to erect the Marathon monument after 479 B.C. Keesling also discusses this monument as an example of the 'architectural style' monuments that became fashionable in Athens after the Persian Wars as visual links of Athens' success in Marathon with its later victories.

E.Bowie, in K.Buraselis, K.Meidani (edd.), *Marathon: The Battle and the Ancient Deme* (Athens 2010) 204-212, reprints the texts in the Ionic alphabet and interprets this monument as originally designed to commemorate the dead in three Persian War battles of 480 and 479, Salamis, Plataia, and Mykale, with three stelai recording their names (lapis A, poem I). Later it was decided to celebrate the victory at Marathon by adding lapis A, poem II and Salamis on Lapis C, which Bowie interprets as referring to Phayllos of Kroton and his trireme. Bowie speculates that there was a contest among poets with perhaps Simonides winning over Aeschylus or Bacchylides.

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109. Athens. Dedication of Iphidike, 510-500 B.C. *IG* I³ 683. *CEG* 198. *SEG* XVIII 8; XLII 36; XLVI 2374; LII 538; LVIII 5. S.Kaczko, in *Epigrammata* 197-220 (ph.), reprints the text of *CEG* with Italian translation. In the context of the activity of Ionian artists in Archaic Athens, Kaczko considers textual, paleographic, and morphological features of this inscription. She argues for an intended commission of a dedication 'fuori dall'ordinario' in content and form (at 198), in particular the mixture of Attic and Ionic letterforms (at 208/209), and directed along two axes, the local context of Athens, which K. argues is the home of the dedicant, and the larger one of the Ionian world, with its associated prestige, to which the artist belongs. K. favors identifying the latter with the famous Archermos of Chios and adds the evidence of the 'emphatic' use of the definite article in his signature.

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110. Athens. Gnomic and proverbial elements in metrical inscriptions. E.M.Polizzano, *MEP* 14-17 (2009-2012) 19-52, briefly comments on these aspects in *IG* I³ 766 and 1023.

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111. Athens. Dedication of the herald Oin[- - -] to Hermes, ca. 500-480 B.C. *IG* I³ 776. *DAA* 295. *SEG* XVI 15; XLVII 2337; XLVIII 2172. Commenting on the expression μ[νεμ]|οσύνης hε[νεκα] (LL. 5/6), W.D.Furley, *art.cit.* (our lemma no. 1923) 166, wonders 'whether Oenobius was not also thanking Hermes for assisting his powers of memory, an essential skill for a professional herald.' In note 52, he observes that D.M.Lewis had proposed Οἰγ[ιάδε]ς as an alternative restoration of the name of the dedicant.

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112. Athens (Acropolis). The dedication of Kallimachos, 490-485 B.C. *IG* I³ 784. *SEG* LIX 68.* *CEG* 256. Meiggs-Lewis, *GHI* 18. Starting with a minimalistic version of this text, C.M.Keesling, in *Archaic and Classical Greek Epigrams* 100-131 (ph.; dr.), offers a scrupulous account of earlier attempts at restoring the lacunose epigram and at interpreting the entire monument, before providing her own analysis. L. 1 should be seen as a complete dedicatory inscription, contemporary but separate from

the text of L. 2, the beginning of which should be restored as [Καλλίμαχος πολέ]μαρχος *etc*. Adducing literary examples, Keesling challenges Meiggs and Lewis' aphorism "dead men do not make dedications", and endorses the view that the dedication was set up as a result of a vow made before the battle of Marathon. "Given the reported erasure of Pausanias' epigram on the Delphi serpent monument... it might have seemed acceptable to inscribe the name of Callimachus on an Acropolis dedication precisely *because* he was already dead." (115). The use of athletic language for the celebration of a military victory is accompanied by the appropriation of athletic imagery, i.e. the Nike statue (119-129), for which Keesling points to *IG* I^3 501 as a possible precedent. The stippled surface treatment of the Kallimachos column, what Keesling calls the 'architectural style' because of its anathyrosis-like effect, probably originated in private dedications, e.g. *IG* I^3 830 bis, and became common after 480 B.C., e.g. *IG* I^3 503/504, 505, 1464.

E.Bowie, *art.cit.* (our lemma no. 108) 203/204, subscribes to the theory that originally there was a poem of two hexameters 'that had been composed before the battle to accompany a private individual's dedication.' This 'was converted at some point after the battle into a five-line poem which picked out Callimachus' position as polemarch in the battle, and which presented his death and the Athenian victory as performed 'on behalf of the Greeks.'

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113. **Athens. Boundary stone for a kourotrophion? ca. 500-450 B.C.** *IG* I^3 1060. M.Valdés Guía, in *El nacimiento de la autoctonía ateniense: cultos, mitos cívicos y sociedad de la Atenas del s. VI a.C.* (Madrid 2008) 55, briefly adduces this inscription [cited as *IG* I^3 859] as evidence for the cult of Γαΐα Κουροτρόφος in Athens, to which she also connects the λιπαρὴ κουροτρόφος in Solon fr. 43 West.

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114. **Vari cave. Dedication of Archedamos, ca. 450-400 B.C.?** *IG* I^3 977. *SEG* LIV 17; LV 2; LVIII 4; LIX 2029. E.Bowie, *art.cit.* (our lemma no. 1925) 331/332 reprints the text of *IG* I^3 977B, which, following Lauffer (*SEG* X 332), he intreprets as metrical, taking χο<ρ>ον to be a genitive plural, rather than an accusative singular, and translating accordingly χο<ρ>ὸν ὀ<ρ>|χεστ[έ]ς as 'dancer in choruses'. Archedamos' identity as a dancer is relevant to his other self-description as νυμφόληπτος in *IG* I^3 980 (our lemma no. 115)

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115. **Vari cave. Dedication of Archedamos, ca. 450-400 B.C.?** *IG* I^3 980. *CEG* 321. *SEG* XXXVIII 28; LIV 17; LVIII 4; LIX 2029.* Pace Hansen (cf. *SEG* XXIX 49), E.Bowie, *art.cit.* (our lemma no. 1925) 331/332, argues that the first line of *CEG* 321 could be taken to be an aeolic unit. See also our lemma no. 114.

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116. **Athens. Casualty lists, 5th cent. B.C.** *IG* I^3 1142-1193; *SEG* LI 50;* LII 60; LVIII 62; LIX 77. P.Low, in D.M.Pritchard (ed)., *War, Democracy and Culture in Classical Athens* (Cambridge 2010) 341-358, makes heavy use of this class of material in her discussion of the commemoration of the war dead in Classical Athens, in which she argues that war memorials did not feature very prominently in

Athenian discourse because they evoked defeats. Beyond the traditional interpretation of casualty lists as democratic monuments, she explores their function as honorific monuments and, by means of their iconography, as monuments of fighting. She further discusses associated epigrams per se (e.g. *IG* I³ 1179, our lemma no. 117) and in literary sources, their placement in the demosion sema (cf. our lemma no. 11), etc.

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117. Athens. Epigrams on a public grave monument for Athenian dead at Poteidaia, 432 B.C. *IG* I³ 1179. *CEG* 10. *SEG* XL 294;* LI 50; LVIII 62. In a fundamentally philosophical essay on the soul's ethereal abode in the work of the Pre-Socratics, A.Mihai, *Numen* 57 (2010) 553-582, translates and analyzes this inscription focusing in particular on L. 6, αἰθὲρ μὲμ φσυχὰς ὑπεδέχσατο etc. (556-561). At 562 note 11, Mihai adduces some epitaphs attesting to the concept of celestial immortality, all taken from Peek's *GV*.

E.Bowie, *art.cit.* (our lemma no. 1925) 370-372, assesses these three elegiac poems as 'of outstanding quality,' and notes the alleged earliest use of ἀντίρροπος in L. 12, which 'seems to develop and combine the two ideas of lives being weighed in divine scales and fighters choosing between cowardly life and a courageous death.' He further suspects influences from Tyrtaios or from the martial elegiac tradition, and speculates that the three four-liners may be taken to presuppose a poetic competition.

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118. Athens. Casualty list for battles at Tanagra and Spartolos, date(s)? *SEG* XLVI 29; LIX 77.* N.T.Arrington, *art.cit.* (our lemma no. 11) 530, characterizes this monument as 'not a normal casualty list, for it may have been erected by cavalry members rather than by the demos. It seems likely that it never stood in the *demosion sema* proper.' He reviews the current state of play among the several published theories about this unpublished inscription as to the battles in question, the reference to Megara in the epigram, the sequence of inscribing the two lists in different scripts, the date(s), etc.

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119. Athens. Casualty list, 411 B.C. *IG* I³ 1190. *SEG* XXIX 60;* LV 13; LVIII 62. S.D.Olson, *JHS* 130 (2010) 49, reargues (against *IG* I³) the case in favor of the identification of Εὔπολις in L. 52 as the comic poet (*PAA* 442535), who appears to have died young; 'internal evidence puts all his plays before 410 B.C.'

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120. Athens. Casualty list, late 5th cent. B.C. *IG* I³ 1192. *SEG* XXI 129;* XLVII 255; LI 50; LII 206; LV 13; LVIII 62. In *JHS* 130 (2010) 49/50, S.D.Olson proposes that the [Φ]ερε[κ]ράτες recorded in L. 151 is to be identified as the comic poet (*PAA* 920230), who 'seems to have ceased staging plays in the Theatre of Dionysus' at about this time; he would have died in combat in his late 40s or early 50s.

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121. **Athens. Funerary? epigram for Tettichos, ca. 575-550 B.C.** *IG* I^3 1194bis. *CEG* 13. *SEG* XXXIX 1779. F.Ferrandini Troisi, S.Cagnazzi, *Epigraphica* 72 (2010) 9-19 (ph.), revisit this monument (Greek text; Italian translation), accepting the date above as well as M.Guarducci's theory that Tettichos might have died in ■ battle against the Megarians for the control of Salamis. If so, the πρᾶγμα ἀγαθόν (L. 6) would have been the continuation of the war against the Megarians. The authors investigate the personal name Τέτ(τ)ιχος against the aristocratic fashion of wearing golden cicada-shaped pins, concluding that Tettichos might have been a member of the Alkmeonids.

On this text see also M.A.Tueller, in *Archaic and Classical Greek Epigram* 43/44, C.Trümpy, ibid 171/172, and E.Bowie, *art.cit.* (our lemma no. 1925) 360/361.

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122. **Athens. Epitaph of Aristylla, 5th cent. B.C.** *IG* I^3 1311. *SEG* XXXIX 40;* LI 17. After an exhaustive letter-by-letter analysis of the 'unsightly and inconsistent' inscription on this stele, T.F.Winters, in *Studies Tracy* 207-209, concludes that the cutter was 'less than first rate in his craft' and possibly had remained inactive for some time. He suggests a date no later than ca. 430 B.C.

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123. **Athens (Kallithea). Funerary epigram of Phyrkias, ca. 400 B.C.** *IG* I^3 1321. *SEG* XXIII 164; XXXII 288. *CEG* 95. Clairmont, *CAT* 2.183. M.I.Pologiorgi, *AEph* 149 (2010) 213, 216 (ph.), adducing parallels on Attic sculptured grave stelai, identifies the female figure in the relief as Νικοβούλη, the mother of Phyrkias, who predeceased him. For the name Φυρκίας see *SEG* LIV 223.

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124. **Agios Andreas (Probalinthos?). Inscribed marble discus, ca. mid. 5th cent. B.C.** *SEG* LV 71. G.Steinhauer, *op.cit.* (our lemma no. 35) 226 (ph.), prints for the first time a picture of this object, puts forward the date above, and provides a slightly improved majuscule text, which we transcribe in minuscules: Δικαῖος μ' ἀνέθεκεν.

In K.Buraselis, K.Meidani (edd.), *Marathon–* (our lemma no. 108) 52/53, 59 (ph.), I.Tsirigotou-Drakotou publishes a color ph. of this object suggesting the above date. We note two-dot punctuation after the verb; lunate sigma and a peculiar kappa formed by a vertical and half circle to the right, similar to Jeffery, *LSAG* Attica: kappa no. 2.

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125. **Athens (and elsewhere). Decree(s) regulating the use of coins, standards, and weights, ca. 449, or 420s, or 413 B.C.?** *IG* I^3 1453. *SEG* LIX 81.* P.Liddel, *op.cit.* (our lemma no. 12) 105, briefly adduces this enactment as ■ possible example of Athenian tact towards its allies. It is likely that the 'different versions of the text', as now evinced by the publication of the new Aphytis fragment (*SEG* LI 55), 'were produced as ■ result of collaboration between allies and Athenians.'

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126. **Eleusis. Signature of the potter Κλείμαχος, ca. 550-540 B.C.** Beazley, *ABV* 85. Dipinto signature on the lip of an Attic black figure loutrophoros-amphora found in the old excavations of

D.Philios, *Ephemeris Archaiologike* (1888) 193-196 (ph.), in a sacrificial pyre north of the Telesterion. Detailed republication by K.Kokkou-Vyridi, *Μελανόμορφα γαμήλια ἀγγεῖα ἀπὸ τὶς πυρὲς θυσιῶν στὸ Ἱερὸ τῆς Ἐλευσίνας* (Athens 2010) 47-52 (ph.), with an essay on the cultic significance of the vase in this context (159-222).

Κλείμαχος μ' ἐποίεσε κἐμὶ 'κένου

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127. Berlin. Red-figure amphora signed by Smikros, 520-510 B.C. *CAVI* 2497. *SEG* LIX 86. K.Tsantsanoglou, *ZPE* 173 (2010) 32/33 no. I, adopts the date above, and speculates that the defective obscene name might have been Στυσί[στρατο]ς, Στυσι[κράτη]ς [rather Στυσι[κράτες], Papazarkadas], Στυσί[χορο]ς, vel sim. He makes out the verb ἐντείνομαι, 'stand erect', in the enigmatic letter sequence NETENAPENETENETO, and reads the whole as νὴ τήν, ἆρ' ἐνετείνετο; 'The omotic particle with the article, but without the name of the god' is followed by a feigned question. The sentence is arguably metrical, 'a perfect glyconic or the first hemistich of a dactylic hexameter ending with scriptio plena at the feminine caesura.'

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128. Athens. Inscriptions on the 'Swallow Vase', late 6th cent. B.C. Beazley, *ARV*² 1594/48; *Paralipomena* 507, 509. H.R.Immerwahr, *AJP* 131 (2010) 573-587 (dr.), in a discussion of the iconography of the swallow as a harbinger of spring and as a possible omen of success in love, assigns the painted inscriptions as follows: seated youth: ἰδὸ χελιδόν, 'Look, a swallow.' Old man: νὲ τὸν hερακλέα, 'Yes, by Herakles.' Boy at right, hαυτεί, 'There she is.' He concludes that ἔαρ ἔδε, '[it is] spring already,' is an observation added by the painter of the vase (574/575).

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129. Athens. Dipinto on a vase by Douris, 490-485 B.C. Beazley, *ARV*² 431/432, no. 1653. After a thorough analysis of its diction, meter, and iconography, D.Sider, *Hesperia* 79 (2010) 541-554 (ph.), argues that the text on this famous vase should be read as Μοῖσά μοι ἀ(μ)φὶ Σκάμανδρον ἐύρροον ἄρχομαι ἀεί{ν}δεν. It is a perfectly acceptable dactylic hexameter but 'syntactically it is such a disaster that it could never have been composed by a Greek poet' (549). The author was the student standing in front of the teacher who holds up the book roll with the dipinto visible to the viewer. The scene is comic and implies nothing as to the possible origin of this line in a real, but now lost, epic poem.

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130. Athens. Kalos-inscription on an aryballos attributed to Douris, 490-480 B.C. *SEG* L 122. D.Harvey, *ZPE* 175 (2010) 164, points out that the inscription read as Θῶδις καλός by ed.pr. should be read instead as <h>ο παῖς καλός, which is a frequent kalos-inscription in the works of Douris. The misspelling may suggest that the aryballos should be attributed to the school of Douris rather than to the master himself.

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131. Athens (now in Italy). Dipinti on a red-figure calyx-krater, 470-460 B.C. *SEG* XLIV 30. In his detailed analysis of the krater (formerly in the Getty Museum inv. no. 92.AE.6), S.D.Pevnick, *ClAnt* 29 (2010) 222-249 (ph.), discusses the inscription Συρίσκος ἔγρ<α>ψεν—the only signature of this painter, who is otherwise known as the 'Copenhagen Painter'—and the labels of the various figures, most of whom represent faraway lands. These elements, and especially the non-Greek ethnic name of the painter, invite an un-Athenian reading of the imagery. Pevnick also examines the slightly different artistic identities of Syriskos as emerging in *CAVI* 5131 (Πιστ[όχσενος] | Συρί[σκ]ος | ἐποί[εσεν]), and 7128 (Συρίσκος ἐποίεσεν).

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132. Athens. Decree on a treaty with Siphnos, 410/9-388/7 B.C.? *SEG* XVII 19; XXXIX 324; XLV 231; LIII 39; LV 2109. *Agora* XVI 50. In *Philathenaios* 45-54 (ph.), A.P.Matthaiou points out that the version of this inscription in *Agora* XVI 50 is restored with 24 letters per stoichedon line in LL. 10-12 but with 26 in LL. 2-9, and that he cannot see any trace of ἀ̣δ̣ι̣κ̣ί̣ας in L. 5. Accordingly, after examining the stone, he basically rejects the *Agora* XVI text of LL. 5-14 and prints the following version with full app.crit. and notes on readings.

Θ [ε ο ί]
Ἐνά[τ]ης πρυτ̣[α]νε̣[ίας ἕκτηι καὶ τρ]-
ιακ[ο]στ̣ῆι· ἔδ̣[οξεν τῆι βολῆι καὶ τ]-
ῶ[ι] δ̣ή[μωι· ει[.........17.......]
ρι[...........24...........]
A[.]E[.......... 23...........]
Σ[...........25............]
[.............26............]
[...5..]T[.........20.........]
[.]O[.] Σιφνίων [.....10..... ἄνευ τô]
δήμο τô Ἀθηναίων [......12......]
ὡς δ' ἂμ μηδὲς ἀποθ[.....12.....]
[ω]ν ἄκριτος, Α̣ΝΤΙΣ[.....12......]
[...]ITIN[........18.........]
- -

Matthaiou suggests the following: L. 4, EI perhaps the beginning of a personal name of the secretary, epistates, or the proposer of the decree. LL. 9-11, [- - -μηδένα - - -|.]ο[.] Σιφνίων [ἐξελαύνειν ἄνευ τô]| δήμο τô Ἀθηναίων [μήτ' ἀποκτένεν], with the subject of the infinitives the demos of the Siphnians. L. 12 ἀποθ[νήισκηι Σιφνί|ω]ν ἄκριτος. After examining phraseology parallel to that in LL. 9-13 in decrees for Klazomenai, *IG* II^2 28, of 387/6 B.C., and the probably contemporaneous decree for Erythrai, *SEG* XXVI 1282, Matthaiou observes that whereas each of these two cities retains the power to decide on its own internal affairs, in the treaty of Athens with Siphnos, it is the Athenians who have the last word. This arrangement does not comply with the principles of the Second Athenian League (*IG* II^2 43) and probably indicates a date before 378/7 B.C. Citing S.V.Tracy's ascription of the

lettering to his Cutter of *IG* II² 17, 409/8-386/5 B.C. (*SEG* LIII 39), Matthaiou favors this date and briefly speculates on Siphnian affairs at this time.

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133. **Athens. Proxeny decree for Epichares, 409/8 – 386/5 B.C.** *IG* II² 80. *SEG* XXIV 78; LIII 39. In *Studies Tracy* 79-81 (ph.), A.P.Matthaiou adds to this stele a fragment preserving the left edge and part of the back (broken on all other sides), found in 1988 by the Greek Archaeological Service in Plaka, once stored in its storeroom on Thrasyllou Street 20 (ΠΛ 153), now transferred to the EM (EM 6936). It joins *IG* II² 80 at the lower left, preserving the beginnings of LL. 11-14. Matthaiou assigns this stele to S.V.Tracy's Cutter of *IG* II² 17, active in the above period (see our lemma no. 132), and provides a full app.crit. and commentary.

- -
[. .4. . περὶ τὴν πόλιν] τ̣ὴν Ἀ̣[θηναίων vv] stoich. 23-29
[καὶ νῦν καὶ ἐν τῶι π]ρόσθε[ν χρόνωι vv]
[πρόξενον καὶ εὐε]ργέτην α[ὐτὸν vvv]
[καὶ ἐκγόνος ε]ἶ̣ν̣[α]ι Ἀθηναίων̣ [vvvv]
[καὶ ἀναγ]ράψαι αὐτῶι τὴμ προ[ξενίαν]
[ἐν στήλ]ηι λιθ̣[ί]νηι τὸν γραμμα[τέα vv]
[τῆς βολῆ]ς κα[ὶ σ]τῆσαι ἐν ἀκ̣ροπ[όλει v]
[. . . .7. . .]χος ε[ἶ]πε· τὰ μὲν ἄλλα v [vvvv]
[καθάπερ] τ̣ῆι β̣ολῆι· ἔναι δὲ καὶ γ̣ῆ̣[ς vv]
[ἔγκτησι]ν̣ καὶ οἰκίας Ἐπιχάρει v[vvv]
[αὐ]τῶι κα[ὶ] ἐκγόνοις καὶ πρόσοδο̣ν [vv]
[π]ρὸς τὴν βολὴν καὶ τὸν δῆμον vvv[vv]
ἐάν το δέω[ν]ται· οἱ δὲ πρυτάνεις vvv[v]
οἱ ἀεὶ πρυ[τα]νεύοντες προσαγόντων
ἐπάναγκες
vacat 0.115 m.

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134. **Athens. Decree, ca. 400-380 B.C.** Fragment of a stele of white marble broken on all sides, exact finding-place unknown, but probably from the Acropolis, where it is stored as MA 7847. Ed.pr. A.P.Matthaiou, in *Studies Tracy* 77-79 (ph.), who assigns it to S.V.Tracy's Cutter of *IG* II² 17, ca. 409/8-386/5 B.C. (cf. our lemma no. 83). The count of letters in the stoichedon line cannot be determined; the range is 22 to 29 letters depending on the name of the tribe and officials to be restored in LL. 2-4. Matthaiou offers five personal names as possible restorations in L. 4.

vacat 0.05 m.
["Εδοξεν τῆ]ι βολῆι̣ κ̣[αὶ τῶι δήμ]- Stoichedon
[ωι . . . 6 . . .]ς ἐπρυτά[νευεν - - -]
[. . . 6 . . . ἐγ]ρ̣αμμάτε̣[υεν - - - - -]

[.....9....]ẠỊ[.]Ẹ[--------]

[From the ph. we correct the misprint, [ἐγ]ραμμάτυ[νεν] in L. 3. Stroud.]

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135. **Athens. Honorific decree, ca. 403/2-378/7 B.C.?** In *EAH* (1960) 12 (ph.) there is a brief report of the discovery of a fragment of an honorary decree of the 4th cent. B.C. in excavations of the Archaeological Society at Athens on the south slope of the Acropolis under the Nike bastion. Ed. pr. S.N.Koumanoudes, *AEph* (1963) [1965] 151-153 (ph.), who provides copious parallels for his restorations and dates it in 378/7 B.C., suggesting that the ambassadors belonged to a member-state of the Second Athenian Alliance. White marble stele, left side preserved; broken on all other sides.

Stoich. 26

....ḲΟΣỊ [.........18.........]
.Ọ̣Ν δῆμογ [.........18.........]
ιας ἕνεκα [τῆς ἐς τὸν δῆμον τὸν Ἀθ]-
ηναίων κα[ὶ ἒναι ......12...... π]-
ρόσοδον π[ρὸς τὴν βολὴν καὶ τὸν δ]-
ῆμον τὸν Ἀ[θηναίων πρώτοις μετὰ]
τὰ ἱερά, κα[λέσαι δὲ ἐπὶ ξένια τὸς]
πρέσβες τ[ῶν .....11..... ἐς τὸ π]-
ρυτανεῖο[ν ἐς αὔριον, ἀναγράψαι]
δὲ καὶ τὰ ὀν[όματα τῶν πρέσβεων ἐ]-
ν τῆι στήλη[ι....... 16.......]
vacat
Οἵδε ἐπρέ[σβευον --------]
ΤΙΜΩΝΑΞ̣----
Πυθαγό[ρας-----
....Ọ------

In *Agora* XVI 30 M.B.Walbank associates this decree with *IG* II^2 11 of 400/399 B.C.; cf. *SEG* XXXIX 62.
A.P.Matthaiou, in *Studies Tracy* 74-77 (ph.), after autopsy of the stone in the Acropolis Museum (inv. no. MA 7018), prints a new text with app.crit. and commentary, attributing it to S.V.Tracy's Cutter of *IG* II^2 17, ca. 409/8-386/5 B.C. (see our lemma no. 83). His text differs from that of Koumanoudes in L. 4, ηναίων κα[ὶ.......16........π]; L. 8, πρέσβες τ[....... 13......ἐς τὸ π], perhaps πρέσβες τ[ὸς --]; L. 11, ν τῆι στήλη[ι].; L. 15, [...]ỊỌΛ[---]. Matthaiou regards it as a treaty between Athens and another state and suggests the above date, finding similarities with the treaty with the Chians of 384/3 B.C., *IG* II^2 34.

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136. **Athens. Decree of Aristoteles (charter of the Second Athenian League), 378/7 B.C.** *IG* II^2 43. Rhodes-Osborne, *GHI* 22. *SEG* LVIII 87.* After a brief survey of inscriptions relating to the origins of

the Second Athenian League (*IG* II² 34+35; 36; 40-42, 44), J.Pascual, in A.J.Domínguez Monedero & G.Mora Rodríguez (edd.), *Doctrina a magistro discipulis tradita. Estudios en homenaje al profesor Dr. Luis García Iglesias* (Madrid 2010) 77-103 (ph.), comments on the different hands concurring in the writing of *IG* II² 43. Pascual endorses the theory that after 375 Athens stopped accepting new members into the League. For this reason, the restoration ⟦[Ἰάσω]ν⟧ in L. 111 should be rejected: Jason, the tyrant of Pherae, was not yet an ally of Athens in 375. In L. 85, col. II, Pascual rejects the previous readings Παλλ[- - -] and Παλạ[- - -] and suggests Πάν[ορμος], one of the poleis of the island of Peparethos: the Πεπαρήθιοι mentioned immediately before would then refer to the main homonymous polis of the island. In L. 89, col. 1, Pascual proposes to read Ο[ἰναῖοι], maintaining that the Oinaians of Ikaros were probably by then under Athenian influence, as implied by their mention in *IG* II² 1635, dated to 377-373 B.C. In l. 97, Pascual rejects all earlier restorations and suggests instead [Δει]ραίων, a polis in the Thracian Chersonese.

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137. Athens. Law of Agyrrhios on the grain tax in the islands of Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XLVIII 96; LIX 103.* A.Rubel, *Historia* 58 (2009) 340-342, supports the view that this law regulated a transit tax on ships transporting grain from the Hellespont into the southern Aegean and sailing past these three islands; cf. *SEG* XLVIII 96; LIX 103.

In June of 2006 the Scuola Normale Superiore convened a colloquium of ten scholars in Pisa to discuss several aspects of this important inscription. The results were later published in A.Magnetto, D.Erdas, and C.Carusi (edd.), *Nuove ricerche sulla legge granaria ateniese del 374/3 a.C.* (Pisa 2010). Among the many topics raised in nine individual essays are the nature of the πεντηκοστή or πεντηκοστὴ σίτου in LL. 8 and 57; the identity of μερίς in LL. 8, 28, 30, 32; the motivation for the law; the method and regulations for the farming of the tax; the guarantors; the format and prose style of the law; other evidence for direct taxation in Classical Athens; the status of the farmers who produced the grain in the islands; the identity of the Aiakeion in the agora of Athens; the ways in which the tax farmers of this law were able to make a profit; the obscure and puzzling financial arrangements outlined in LL. 55-61; the process of measuring and weighing the wheat and barley in LL. 16-25; and many other aspects. The book begins with an 'Introduction' and closes with 'Future Research on the Athenian Grain Tax Law' both by R.S.Stroud. On 243-249 the text of the ed.pr. is reprinted with translations by Stroud (English) and U.Fantasia (Italian) and a ph. of the stele. Pp. 251-282, Bibliography; 283-302, Index of ancient sources; 295-297, Index of names; 299-302, Index of place-names.

We list the individual contributions.

L.Migeotte, 'Le grain des îles et l'approvisionnement d'Athènes au IVᵉ siècle avant J.-C.' (27-38).

C.Ampolo, 'Le motivazioni della legge sulla tassazione del grano di Lemno, Imbro ■ Sciro e il prezzo di grano e pane' (39-66).

U.Fantasia, 'La politica del grano pubblico nelle città greche: alcune riflessioni a partire dalla legge di Agirrio' (67-98).

M.Corsaro, 'Il *nomos* di Agirrio e la tassazione diretta del grano nel mondo greco' (99-128).

M.Faraguna, 'Il sistema degli appalti pubblici ad Atene nel IV sec. a.C. e la legge di Agirrio' (129-148).

L.Gallo, 'Il *nomos* di Agirrio e una testimonianza di Demostene' (149-158).

A.Magnetto, 'Incentivi e agevolazioni per i mercanti nel mondo greco in età classica ed ellenistica' (159-186).
D.Erdas, 'Il ricorso ai garanti solvibili nei documenti ateniesi di èta classica' (187-212).
C.Carusi, 'La legge di Agrrio e le *syngraphai* ateniesi di IV secolo' (213-234).

In M.R.Cataudella, A.Greco, G.Mariotta (edd.), *Strumenti e techniche della riscossione dei tributi nel mondo antico: Atti del Convegno Nazionale. Firenze 6-7 dicembre 2007* (Padua 2010) 13-34, M.Faraguna restates his view that, following the parallel of *IG* II[2] 463, the μερίδες in the grain-tax law are plots of arable land probably delimited by *horoi* (15/16). He rejects the theory that there was only one tax farmer (πριάμενος), who 'won' the auction of merides, and the proposition that the συμμορία in LL. 31-36 was a group of tax-payers, instead of a group of tax-farmers (16/17). He interprets the πεντηκοστή in LL. 6/7, 57-61 as a local tax levied in cash on merchants in the harbors of Lemnos, Imbros, and Skyros, who are exporting the δωδεκάτη (18-20). While recognizing that this law preserves extraordinary new information on Athenian taxation, Faraguna at the same time sets it in a continuous context of fiscal administration attested at least as early as the formation of the Delian League. He finds evidence for this in Thucydides and other literary sources and in *IG* I[3] 40, 47, 61, 237; II[2] 24, 28, 1128, with possible earlier echoes in *IG* I[3] 1 (20-34).

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138. **Athens. Decrees in honor of the Mytileneans, 369/8 and 368/7** B.C. *IG* II[2] 107. Rhodes-Osborne, *GHI* no. 31. *SEG* XLIV 36, 257; XLVI 119; XLVIII 94; XLIX 47; LV 18; LVI 7; LVII 6; LIX 25. B.Hochschulz, *Kallistratos von Aphidnai. Untersuchungen zu seiner politischen Biographie* (Munich 2007) 142-149, analyzes in detail the historical background and implications of these decrees, focusing on the role of Καλλίστρατος, one of the leading Athenian politicians before Euboulos, as the driving force behind both the Athenian alliance with Sparta and the new policy of the Second Athenian League.

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139. **Athens. Law on the Eleusinian Mysteries, 367/6-348/7** B.C.? *I.Eleusis* 138. *Agora* XVI 56. *SEG* XXX 61; XXXVIII 57; XL 290; XLII 231; XLV 232; XLVII 33; XLVIII 31, 36; LIII 180; LV 261; LVIII 42, 150. A.Scafuro, *art.cit.* (our lemma no. 25) 24-26, 38-44, makes heavy use of this document, analyzing it, inter alia, in relation to Demosthenes 21.175-177. After reprinting Stumpf's supplement for face A, LL. 27-29 (reported in *SEG* XXXVIII 57), she notes that 'a different restoration, by which the basileus is to bring the offender into the Heliaia "after the boule has first condemned (καταχειροτονῆσαι) him as guilty" would be attractive'. Side B might have dealt with matters preliminary to the Mysteries. It is likely that 'Side A was planned as a code but failed rather soon and so side B was added'. In his response to Scafuro, A.Maffi, *Symposion 2009*, 50/51, points out that the expression ὡς ἀδικόντος (face A, L. 29) is used in Demosthenes 21.10 in relation to misbehaving individuals, rather than magistrates: therefore the case referred to here is probably presented by the basileus to the boule the day after the end of the festival. Similarly, contra Stumpf, the δίκαι of L. 37 refer to the resumption of judicial activity after the end of the festival.

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140. Athens. List of names attached to a decree, ca. 357-355 B.C.? *IG* II² 2391. *SEG* XXXIII 165. Endorsing a suggestion made by D.M.Lewis in the article reported in *SEG* LI 49 that this list might have been attached to a decree, A.P.Matthaiou, in *Onomatologos*, 153-157 (ph.), carries out autopsy of EM 8668 and presents an improved text with a slightly different line numbering. We note his modified readings in LL. 3: [- - -5-6- - -]ηστος; 5: [Καλ]λ̣ίστρατος; 8: [Σ]τη[σ]αγόρας; 16: Ἀριστῶνα̣ξ; 21: Σάβων; 26: Σιμᾶς; 30: Ἑκαταῖο̣[ς]; 36: Ζην[- - -]; 38: Παρ[- - -]; 43: [- - -]κίππο, ΚΛ[- - -]. In LL. 6/7, 9, 31-34, 37, he prefers to print no letters within brackets. He proposes in L. 7, [Δαμ]ασίστρατος or [Τιμ]ασίστρατος; in L. 23, Πάντιμ[ος] or Παντιμ[ίδης]; in L. 39, Κωλ[ώτης] or Κωλ[ωτίων]; in L. 41, Κλα̣̂[ρις] or Κλα[ριεύς]. Historically contextualized onomastical and paleographical analysis leads Matthaiou to argue that the men in question were democratic exiles either from Chios or Erythrai (cf. the 4th-cent. B.C. Attic decrees for exiles *IG* II² 33, 37, 109), who had sent envoys to Athens during or shortly after the Social War.

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141. Athens. Law concerning Hephaistos, Athena Hephaistia and silver coinage, 354/3 B.C. *SEG* LIV 114. Unpublished. After having consulted a version of this law provided by M.Richardson, E.M.Harris, *art.cit.* (our lemma no. 24) 24 note 59, contends that it 'appears to contain orders for different officials, but does not name any legal procedure'. No other details.

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142. Athens. Decree and (alleged?) catalogue of ephebes: Kekropis, 332/1 B.C. or slightly later? *SEG* XXXVI 155; XLI 47; XLII 232; LVII 51; LVIII 44. S.C.Humphreys, *art.cit.* (our lemma no. 204) 78-81, adduces several prosopographical reasons that problematize Traill's interepretation of this monument as ephebic, of which the alleged repeated ephebic service of Ἀριστόμαχος Δημοχάρου Μελιτεύς (L. 101), also attested as an ephebe in *I.Eleusis* 86, is the weightiest. Blank spaces in the list also do not sit well with the idea of an ephebic document. Humphreys puts forward the idea that the two non-joining blocks of *SEG* XXXVI should be dissociated. The lower block, first published as *Agora* XV 494, may be a list of 'picked troops' (ἐπίλεκτοι) of Kekropis that might be connected with *Agora* XVI 105, since the latter has a recessed band at the top that seems to match the similar band at the bottom of *Agora* XV 494. Humphreys argues that examination of the fragments by A.Chaniotis has shown her association to be possible, albeit not provable. The upper block of *SEG* XXXVI 155 would have been part of 'another dedication, not necessarily by epilektoi.' (81).

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143. Athens. Decree for the epilektoi of Kekropis (and accompanying catalogue?), 318/7 B.C. *Agora* XVI 105. *SEG* LIV 185. For a tentative association of this stone with *Agora* XV 494, lower fragment of what has hitherto been known in bibliography as *SEG* XXXVI 155, see S.C.Humphreys, *art.cit.* (our lemma no. 204) 78-81, who briefly notes the confused chronology of the period and wonders: 'If the Kekropis epilektoi of *XVI*.105 fought for Kassandros, were they selected for their political sympathies as well as their military experience?' (80 note 34).

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144. **Athens. Honorific decree, 301-295 B.C.** *Agora* XVI 129. *IG* II^3.1 849. In *Onomatologos* 126/127, S.G.Byrne reprints the text of LL. 3-8, observing that he cannot verify the Y at the end of L. 3. After rehearsing the elaborate historical and military reconstruction of the background of this decree based upon the identification of Ἀμεινίας L. 4 with the ally of Charias who seized the Acropolis in his struggle with Lachares, Byrne rejects ἐν Τορνέα|[ι] as the site of a battle. He interprets the end of L. 8 as τὴν ἐντορνέα|[ν], the breastwork of a ship, and sees in these lines praise for three men engaged in the supervision of soldiers and others in the preparation of a ship. For this menial task perhaps an Ἀμεινίας other than the prominent general was praised (54 instances of the name in Athens).

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145. **Athens. Honorific decrees for Ariston the Theban, ca. 286 B.C. and earlier.** *IG* II^2 713 and Add. p. 666. *IG* II^3.1 929. S.G.Byrne, in *Onomatologos* 127/128 contends that the first decree dates to the period of the plural board of administration, 286-262 B.C. (LL. 1-7). It mandated the publication of an earlier decree in honor of Ariston and that decree, proposed by Demades of Paiania, is the second decree on the stone, LL. 9-17. There is no reason to assume that this original, earlier decree was fairly recent and to attribute it to an otherwise unattested homonymous grandson of Demades, the famous orator. Byrne believes that it was one of the three decrees of Demades, the orator, passed at the assembly held in the theater of Dionysos after the festival; cf. *IG* II^2 346 and 372.

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146. **Athens. Decree granting citizenship to Artemidoros of Perinthos, 286/5 B.C.** *IG* II^2 662/3. *IG* II^3.1 866/867. *SEG* LIII 113.* *Agora* XVI 172. In *Onomatologos* 128-130, S.G.Byrne argues that these two inscriptions are not in fact two copies of the same decree in honor of the same man. In the publication clause in *IG* II^2 663, LL. 33-35 only one stele is specified. *Pace IG* II^2 672 with *SEG* XXXVIII 74 and II^2 666/667, 'convincing evidence for copies of decrees set up on private initiative in this period seems to be lacking.' Two of the three fragments of 662 were found on the Acropolis, as was 663. Consequently Byrne rejects the reading στῆσαι ἐν Ἀγλ[αύρου] in *IG* II^2 663 L. 35, and, citing *IG* II^2 508 L. 11, favors [ἀ]γ[ροπόλε(ι)], concluding that both stelai were erected on the Acropolis; 'this is another reason to think it unlikely that one is a copy of the other.' Since in 662 the fourth letter of the honorand's name was tau, he maintains that it is better to leave the name unrestored as [. . .]T[. . . . . 8 . . .] and to consider him a different individual from Artemidoros of Perinthos. 'The two men will have been members of an embassy from Lysimachos that visited Athens soon after the liberation of 287 BC, and who continued to act in the interests of the Athenians when back in the retinue of the king. For this they were awarded citizenship, doubtless on the proposal of the same man at the same assembly, and in identical terms.' For a parallel Byrne cites *IG* II^2 495 and 496+507.

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147. **Athens. Decree and catalogue of prytaneis of Pandionis, 279/8 B.C.** *Agora* XV 76. S.G.Byrne, in *Onomatologos* 124, no. 3, after examining the stone, reads [Ἀμ]εινοκλῆς in L. 24.

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148. Athens. Decree honoring taxiarchoi, 271/0 B.C. *IG* II³.1 907. *Agora* XVI 187. *SEG* LIII 122.* After autopsy of the stone, S.G.Byrne, in *Onomatologos* 122, reads [Ν]αυσικράτης in L.38.

149. Athens. Decree in honor of Kallias of Sphettos, 270/69 B.C. *IG* II³.1 911. *SEG* XXVIII 60; LVI 188,* 2145; LVII 35, 39; LVIII 12. *Agora* XVI 255D. J.L. Shear, in *Studies Tracy* 135-156, after autopsy of the stone, produces a revised text of LL. 55-70, with translation and detailed notes on readings. It differs in only minor respects from that in *SEG* XXVIII 60, except that she now reads in LL. 64/65, κ[αὶ τ]οῦ δήμ[ο]υ τότε πρ[ῶ]τ[ο]|ν τὰ Παναθήναια τεῖ Ἀρχηγέτι[δ]ι μέλλοντος πο[εῖν] ἀ[φ'] ο[ὗ τ]|ὸ ἄστυ ἐκεκόμιστο. The new reading now rules out τότε [τρίτο]|ν, proposed by Dreyer (see e.g. *SEG* XLIX 113). Shear suggests that this passage refers to the celebration of the first Panathenaia after the liberation of Athens from Demetrios Poliorketes, which she dates to 282/1 B.C. The festival of 286/5 B.C. was cancelled, according to this interpretation, because the revolt of Athens and Demetrios' siege of the city took place in the summer of 286, not 287 B.C. as has often been proposed.

150. Athens. Decree and catalogue of prytaneis of Erechtheis, 256/5 B.C. *IG* II³.1 922. *Agora* XV 86. *SEG* XXXVIII 78, 82,* 83; XLVI 136. S.G.Byrne, in *Onomatologos* 123/124, no. 2, reading from the stone, reports that in L. 69 the abbreviated patronymic must be read as Πυθοδήλ(ου), not Πυθοδήμ(ου). For this name at Athens, see our lemma no. 151.

151. Athens. Decree honoring ephebes, 249/8 B.C. *IG* II² 681. *IG* II³.1 1008. *SEG* LIII 134,* 139; LVIII 12. In *Onomatologos* 123/124 no. 2, S.G.Byrne observes that in L. 19 the stone clearly shows Πυθόδηλος, not [Π]υθόδημος (*IG* II²). Hence, 'Πυθόδηλος, already reasonably well attested in Athens, gains two individuals (cf. our lemma no. 150), and Πυθόδημος vanishes. Or perhaps not quite,' see Lysias, Fr. 109. Byrne notes that Πυθόδημος/Πυθόδαμος 'is an exceedingly rare name outside Attica as well.' In a discussion of the rarity of theophoric names ending in –δημος, he proposes that 'there is no obstacle to restoring the common Φιλόδημος' in Petrakos, *Ὁ δῆμος τοῦ Ῥαμνοῦντος* II nos. 170 (*SEG* XXXIII 200), and 222 (*IG* II² 7335) where Ἀπολλόδωρος has been restored. On 123, note 5 Byrne also points out that the correct reading in L. 13 is Εὐφυλίδης, as in *IG* II 324, not Εὐφιλίδης, as printed by Kirchner in *IG* II² 681.

152. Athens. Decree awarding citizenship, 262-239 B.C. *IG* II² 707. *IG* II³.1 1074. *SEG* XL 87, 90.* In *Studies Tracy* 129/130, M.J.Osborne returns to this decree (his *Naturalization in Athens* [Brussels 1981-1983] D 88), which has been assigned by S.V.Tracy to a cutter active ca. 286-239 B.C. Osborne assigns it to the period 262-239 B.C. on the basis of the single officer of administration (cf. our lemma no. 30). He suggests that problems in the anomalous reference to the expense account of the Assembly and the presence of the scrutiny might be met by regarding the former as an anachronistic addition to a decree of the above date.

153. Athens. Decree awarding citizenship, 262-228 B.C. *IG* II^2 570. *IG* II^3.1 1078. *SEG* XLVI 130.* M.J.Osborne, in *Studies Tracy* 130/131, defends the above date on the grounds of the restoration of the single office of administration (cf. our lemma no. 30) in this stoichedon text, rejecting arguments for placing it 286-262 B.C. on the grounds of crowding of letters and the assumption that the scrutiny was omitted.

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154. Athens. Decree, before 229/8 B.C.? *IG* II^3.1 994. *SEG* XXXII 126; XXXIX 126; *Agora* XVI 219. In *Philathenaios* 169, note 37, S.G.Byrne observes that the tribe in prytany in LL. 1/2 is to be read as [Ἀντι]γονίδος not [Πανδ]ιονίδος.

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155. Athens. Decree honoring the prytaneis of Aigeis, ca. 200 B.C. Small fragment of a stele of gray marble, broken on all sides; found in excavations of the Greek Archaeological Service in the Library of Hadrian; inv.no. BA 108. Ed.pr. V.N.Bardani, in *Studies Tracy* 50-53 (ph., dr.), who notes that S.V.Tracy regards it as close to his Cutter of *IG* II^2 1329, 183/2-175/4 B.C., but not identical with him. In LL. 3/4 she restores εἰκοσ[τεῖ τῆς πρυτανείας· ἐκκλησία ἐμ Πειραιεῖ]. In LL. 6/7 she considers the restoration, but not the exact spacing, as 'secure,' [ὑπὲρ τῶν θυσιῶν ὧν ἔθυον τὰ πρὸ τ]ῶν ἐκ[κλησιῶν τῶι τε Ἀπόλλωνι τῶι Προστατηρίωι]. For Bardani's speculation that this fragment could possibly belong with *IG* II^2 890 (*Agora* XV 174) see our lemma no. 156. This inscription has now been republished as *IG* II^3.1 1275.

vacat 0.012 m.
[ἐπὶ -------- ἄρχοντος, ἐπὶ τῆς Α]ἰγεΐδος ἕκ[της πρυτανείας -----] ca. 48
[------------------ ἐ]γραμμάτευε[ν --------------------]
[-----------------]τει καὶ εἰκοσ[τεῖ --------------------]
[-------------- τῶν προέ]δρων ἐπεψή[φιζεν ---------------]
[--- καὶ συμπρόεδροι· ἔδοξεν τῶι] ⟦δήμ⟧ωι· Ἡρα[--------------]
[--- εἶπεν· ὑπὲρ ὧν ἀπαγγέλλου]σιν οἱ πρυτ[άνεις τῆς Αἰγεΐδος? ----]
[----- τὰ πρὸ τ]ῶν ἐκ[κλησιῶν ---------------------------]
lacuna

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156. Athens. Fragment of a decree, 188/7 B.C. Small fragment of blue marble, left side preserved, broken on all other sides; found in the East Area of the excavations of O.Broneer on the north slope of the Acropolis in 1939, EM 13406. Ed.pr. R.S.Stroud, *Hesperia* 40 (1971) 192/193 no. 42 (ph.).

φι[-----------]
καὶ [----------]
ἕνεκ[α --------]
καὶ το[-------]
γραμ[ματέα ---]

In *Studies Tracy* 52/53 (ph., dr.), V.N.Bardani reports that S.Byrne (per epistulam) has associated this fragment with the now lost *IG* II^2 890 (*SEG* XXI 438; *Agora* XV 174) of the above date, specifically the left part of LL. 16-20, and that S.V.Tracy 'concluded that they were cut by the same hand.' Despite many similarities in dimensions and spacing, Bardani 'cannot rule out the possibility of the two fragments belonging to two different stelai inscribed by the same cutter, with decrees granting honors to prytaneis.' Association of EM 13406 with *IG* II^2 890 for her remains 'an open question.' On 53 note 14 she points out that acceptance of the association of these two fragments requires that (1) the decree *Agora* XV 175 has to be dated to an archonship other than that of Symmachos and (2) the restoration of Aigeis as the prytanizing tribe in *Agora* XVI 265, L. 1 has to be abandoned.

This has now all been consolidated as *IG* II^3.1.1275.

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157. **Athens. Decree, 185/4 B.C.** Small fragment from the upper left corner of a pedimental stele of gray marble, found in 2000 in excavations of the Greek Archaeological Service in the Library of Hadrian, inv. no. BA 1429. Ed.pr. V.N.Bardani in *Studies Tracy* 47-50 no. 1 (ph., dr.), who notes that S.V.Tracy assigns it to his Cutter of *IG* II^2 913, active ca. 190 B.C. Bardani lists 5 other decrees from this archonship: *IG* II^2 897; 898+Agora I7197; 899 (*Agora* XV 179); 1325; *Hesperia* 15 (1946) 193-197, no. 38. *IG* II^2 900, honoring the ephebes of the archonship of Eupolemos, is dated to the year of his successor, 184/3 B.C. 'Scholars of the Attic Calendar consider the year as an ordinary one (it was the first year of the 14th Metonic cycle.' She rules out the restoration τῆι βουλεῖ καὶ τῶι in L. 7 on spatial grounds and regards the decree as non-probouleumatic. Bardani speculates on a possible association of the new fragment with *IG* II^2 899 (*Agora* XV 179) but rejects this because the fragments differ in thickness.

Θ [ε ▪ ί]
ἐπὶ Εὐπολέμο[υ ἄρχοντος ἐπὶ τῆς . . . . .ca. 10. . . . . ὀγδό]- ca. 40
ης πρυτανείας [ἧι Στρατόνικος Στρατονίκου ᾿Αμαξαν]-
τεὺς ἐγραμμάτ[ευεν· δήμου ψηφίσματα· ᾿Ανθεστηριῶ?]-
νος δεκάτει ὑστ[έραι . . . .ca. 7. . . τῆς πρυτανείας· ἐκκλη]-
σία ἐμ Πειραιεῖ τ[ῶν προέδρων ἐπεψήφιζεν . . . .ca. 8. . . .]
Βακχίου ᾿Αγκ[υ]λῆθ[εν καὶ συμπρόεδροι· ἔδοξεν τῶι]
[δ]ήμωι *vv* [. .ca. 4. .].[- -]
lacuna

This inscription has now been published as *IG* II^3.1 1286.

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158. **Athens. Decree and catalogue of ephebes, 119/8 B.C.** *IG* II^2 1008. *SEG* LIV 12, 196;* LV 2118; LVII 36, 42, 151, 215 app.cr., 648. S.G.Byrne, in *Onomatologos* 122/123, proposes to identify Πολύαρχος, father of Ναυ[σι]μέδων Πόριος in col. II, L. 113, with Πολυάρχης Λυσιμέδοντος, member of the Pythaïs to Delphi in 128/7 B.C. (*FD* III.2.47 L. 13).

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159. **Athens. Decree and catalogue of ephebes, 101/0 B.C.** *IG* II[2] 1028+2181. *SEG* XLIX 125;* L 27; LII 21; LV 17, 724; LVI 7; LVII 10, 36; LVIII 190; LIX 289. In *Studies Tracy* 169, S.Follet proposes that the erasure of the name of the patronymic of Ἀθηνίων [[Ἀθηνίωνος]] Τυρμείδης in the register of Attalis (col. III) was politically motivated as an attack on this partisan of Mithridates. She associates it with the *damnatio memoriae* in *IG* II[2] 1714 and 4991, our lemmata nos. 200 and 230 respectively.

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160. **Athens. Honorary decree for theoroi sent to Thespiai, early 1st cent. B.C. (after 85 B.C.?).** *IG* II[2] 1054. *SEG* XLVII 142,* 518. The text is reprinted, translated and briefly analyzed by A.Manieri, *Agoni poetico-musicali nella Grecia antica, I. Beozia* (Pisa-Rome 2009) 425-427 no. Thesp. 52 (*SEG* LIX 463), who based on work by Knoepfler (*SEG* XLVII 142) and herself (cf. *SEG* LVI 506) advocates a date after the First Mithridatic War.

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161. **Athens. Decreee on the restoration of sanctuaries, Augustan period.** *IG* II[2] 1035. *SEG* XXVI 121; LIX 133.* G.C.R.Schmalz, *Eulimene* 8/9 (2007/2008) [2011] 9-46, analyzes this decree from the point of view of ritualized past and cultural memory, especially Athens' memory of war, but also from a practical perspective. After restoring μετὰ τοῦ βασιλέως Μαντίου | [Δωσιθέου] in LL. 12/13, and [ἐν τῶι ἐπὶ Νι]κομήδους ἄρχοντο[ς] in L. 30, and noting that the hoplite general Μητρόδωρος of Phyle held his office around the middle of the last decade of the 1st cent. B.C., Schmalz finds compelling prosopographic arguments for placing the decree in the Augustan period, probably about a decade before Nikanor's activities with regard to Salamis, as known from *Agora* XVI 337 (cf. *SEG* LIV 248/248bis). In a detailed contextualization based on epigraphic and archaeological evidence, Schmalz offers an overview of roughly contemporary legislative reforms aiming at rejuvenating numerous cult traditions (Eleusinian *gene*, theoxenia, Amynandridai, sacred buildings on the Acropolis and the Agora, the Prytaneion, etc.), as well as analysis of the personnel involved (βασιλεύς, ἐξηγηταί), the leasing scheme, and the tripartite division of sacred properties (Salamis, Peiraieus, and Athens-Attica). In L. 31, Schmalz returns to the old supplement τῆι πό[λε]ι instead of Culley's τῆι Πολ[ιάδ]ι (*SEG* XXVI 121); in L. 35, ἐνπλευ[- - -], may be a reference to the sailing-in rite described by Plutarch, *Life of Solon* 9.2. Detailed discussion of the Αἰάντεια, the topography of Peiraieus, the cults of Ἀγαθὴ Τύχη, Εὔκλεια, and Εὐνομία, of the Ὑακίνθιον, the τέμενος of Athena Polias near the Long Walls—connected by Schmalz with *Agora* XIX H23 and H24—, and the temene of Theseus, which were not shrines, but 'income-bearing properties, perhaps . . . olive groves . . . which the Athenian state had the authority to lease.'

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162. **Athens. Two Roman emperors (M.Aurelius and co-ruler?) about athletes avoiding the Panhellenia.** *IG* II[2] 1106. Oliver, *Greek Constitutions* 188. J.-Y.Strasser, *REG* 123 (2010-2012) 595, suggests restoring in LL. 6/7 [τὰς ἐπὶ ταῖς ν]είκαις ταῖ[ς πα]ρ' ὑμεῖν συντάξεις [ἀφε|λεῖν] (Oliver: [ἱερον]είκαις τὰ π[α]ρ' ὑμεῖν συντάξεις [ἀφε|λεῖν]) and interprets συντάξεις as the allowances paid to athletes who won in Athenian contests, by their home cities, for which see now especially *SEG* LVI 1359 LL. 10, 19, 25-28, 49-51 (Oliver: συντάξεις were the 'benefits' [i.e., the prizes] paid by Athens to the

victors in its sacred contests). Strasser refers to *P.Oxy.* 3611 (τὰς ἐπὶ τοῖς ἀγῶσι συντάξεις). For L. 5 (referring to athletes who did not enter the Panhellenia) and Oliver, *Constitutions* 245 (about athletes who τοῦ ἀγῶνος καταφρονήσαντες παρέπλευσαν τὰς 'Αθήνας), see Strasser, *ibid.* 617 (athletes by-passing Athens either stayed in Asia Minor, famous for its 'série dense de concours', or went directly to Olympia).

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163. Aixone (Glyphada). Sacred law, 400-375 B.C. *IG* II²1356. *SEG* LIX 156.* R.Parker, in *Myths, Martyrs, and Modernity* 193-208, translates this lex sacra and examines various aspects, including the duties of the priests and clientele of the cults, and varieties of sacrifice. The absence of a compensation for kindling (φρύγανα) to the priestess of Διόνυσος Ἄνθιος may be related to ὠμοφαγία, since Dionysos is the one god traditionally associated with raw meat eating. The identity of Ἁγνὴ Θεός, who enjoyed the ministrations of both a priest and a priestess is difficult to establish though most hints suggest an identification with Περσεφόνη/Κόρη. Parker even probes the possibility that the issuing authority of the lex sacra is an unidentifiable genos, although he admits that on balance it is more likely that the text was issued by the deme of Aixone. Then 'if we extrapolate, recklessly, from the single case and calculate proportionally on the basis of the bouleutic quotas of the 139 demes, the total number of deme priesthoods in Attica is a startling 545.'

D.Ackermann, *ARG* 12 (2010) 83-118, returns to this document in order to explore the identity of Ἁγνὴ Θεός. In different areas and periods, Hagne Theos appears to be a doublet of the Syrian Goddess, of Artemis, of the Mother of the Gods, and of Kore. Etymological analysis proves of little help, but the type of sacrifices offered to Hagne Theos and the two priesthoods associated with her point towards a mystic cult. At 92-116, Ackermann offers insights into the naming of gods, anonymous deities (e.g. Θεός and Θεά in Eleusis, Θεὸς Ὕψιστος in Athens), euphemistic nomina sacra, etc.

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164. Aixone. Deme decree in honor of Demetrios of Phaleron, ca. 317-307 B.C. *IG* II² 1201. *Syll.*³ 318. *SEG* LVII 122;* LIX 16. In his discussion of the constitutional position of Demetrios, A.Banfi, *op.cit.* (our lemma no. 26) 57-68, reviews the earlier bibliography, following by and large S.V.Tracy, even in his dissociation of *IG* II² 2971 from Demetrios (cf. *SEG* XLIV 163), and accepting Demetrios' designation as an ἐπιμελητής. On 64/65, Banfi reprints this document next to Diodorus Siculus XVIII.74, claiming that similarities of form and content suggest the two texts hark back to a common source.

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165. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 26; LVII 123;* LIX 33. In an appendix, P.Wilson, *art.cit.* (our lemma no. 38) 78-82, reprints the text of the two decrees and notes that for what appears to be a standard παράδοσις of surplus money in LL. 12-14 of the chronologically later decree A the verb used is the unexpected κατ[αβέ]βληκεν, 'he has deposited'. Given that the treasurer managed both deme- and city-funds, the latter having been brought to Acharnai by the ἐπιμελητής Leon, Wilson speculates that Phanomachos was honored for having finessed 'the books

in such a way that all outgoings could be set first against the city's contribution, leaving the remainder sitting on the Akharnian side'. This, Wilson concludes, could have been the deme's response to the central administration's intrusiveness under Demetrios of Phaleron.

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166. **Unknown provenance (Acharnai?). Deme decree concerning revenue from the theater, ca. 325-300** B.C. *IG* II² 1206. *SEG* LVII 124.* P.Wilson, *art.cit.* (our lemma no. 38) 62-66, reproduces the text of this decree, accepting Csapo and Papazarkadas' recent restoration ἐὰν δὲ τὸ θέα[τ|ρον ἄπρατο]ν ἦι (LL. 8/9), but maintaining Whitehead's τὸν γραμ[μ|ατέα μετὰ τ]ῶν δημοτῶν (LL. 15/16). He puts forward the date above, instead of Papazarkadas' tentative 'post 314 B.C.' [not 'before 314 B.C.', as erroneously stated in *SEG* LVII 124]. Wilson suggests that the sacrifice mentioned in L. 12 is honorific, part of a package of rewards to some unknown individuals, the αὐτοῖς of LL. 3 and 9, and poses the rhetorical question: 'Were the honorands of this decree involved in the design or operation of the theatre-lease?' The fact that recent archaeological finds suggest that the theater of Acharnai was made of stone already before the mid-4th cent. B.C. distinguishes the leasing mechanism of this theater from that of the theater of Peiraieus, *Agora* XIX L13 with *SEG* LVII 130. It is likely that the holders of the lease undertook to organize 'not just local infrastracture and logistics, but much of the theatrical performance itself.'

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167. **Myrrhinous (Merenda). Deme decree of Myrrhinous, ca. 350** B.C. **or ca. 330-318** B.C.? *IG* II² 1182. *SEG* XLII 218; XLVIII 121;* LVIII 4. E.Vivliodetis, *Ὁ δῆμος τοῦ Μυρρινοῦντος. Ἡ ὀργάνωση καὶ ἡ ἱστορία του*, *AE* 144 (2005) [2007] 41-43 no. E1. P.Wilson, *art.cit.* (our lemma no. 38) 67/68 note 97, records an overlooked suggestion by H.Lohmann, *Atene* 1 (Cologne 1993) 298/299, namely that LL. 2-4, [πρ]οεδρί[αν ἐν | ταῖς θέ]αις πάσαις αἷς πο[ι|ο]ῦσι Μυρρινούσιοι, imply either the use of the theater by entities other than the Myrrhinousians within the context of leasing, or that Myrrhinous used another theater, probably that of Thorikos. Although Wilson denies that the text has the limiting meaning ascribed to it by Lohmann, he finds the former idea in principle acceptable, arguing that the still unpublished *SEG* XLVIII 129 from Rhamnous may echo something similar rather than being an undelivered stele, as per Petrakos.

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168. **Mygdaleza (near Stamata). Fragment of a deme decree, 350-300** B.C. *SEG* XXXII 144; XXXVI 189;* LVII 159. D.Whitehead, *art.cit.* (our lemma no. 97) 70/71, reprints and revisits this document, reiterating his opinion that the anonymous δημόται (L. 1) are the Plotheians, and suggesting, *contra* R.Parker, *Athenian Religion: A History* (Oxford 1996) 330, that they, rather than the Epakrians, appointed the magistrate for the organization of the Ἀπολλώνια.

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169. **Dekeleia. Decrees concerning the Dekeleieis and the Demotionidai, 396/5-ca. 350** B.C. *IG* II² 1237. *SEG* LIV 210,* 531, 1874; LV 1998. Rhodes-Osborne, *GHI* 5. E.Carawan, *CQ* 60 (2010) 381-400, after a review of previous theories on the identity of these two bodies, proceeds from the thesis that

the Δημοτιωνίδαι are a phratry and the οἶκος Δεκελειῶν 'are not a governing *genos* or other aristocratic body with control of the induction process.' His focus falls primarily on the process of διαδικασία, which, rather than a scrutiny, refers to an adversarial procedure requiring one claimant to challenge another for recognition as the heir of one of the households of the phratry. In examining several examples from forensic speeches, Carawan stresses the power of the phratry to dispose of households that might otherwise be left 'empty' and urges that the Dekeleian war and its aftermath greatly complicated these disputes for local families, many of whom had moved away. The resettlement following the war brought with it numerous contentious hereditary claims but also the strong desire for reconciliation. These decrees addressed this problem and did not primarily target non-citizens who had infiltrated the phratry.

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170. **Athens. Arbitration documents of the genos of the Salaminioi, 363/2 and 250/49 or 247/6** B.C. *SEG* XXI 527; LIX 147.* In ■ study on the production of salt in ancient Attica, M.K.Langdon, in *Attika* 164, briefly discusses possible locations for the saltpan, ἡ Ἁλή, L. 17, in both the region of Sounion and near Peiraieus.

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171. **Athens. Athens. Honorary decree of a thiasos of Agathe Theos for Bakchis of Kallatis, 3rd cent.** B.C. *SEG* LVI 203. Of the two chronological possibilities noncomittally raised by ed.pr., R.Parker, in *Myths, Martyrs, and Modernity* 193-208, prefers the second Diokles of 214/3 B.C. [215/4 B.C. according ■ Parker, but see *SEG* LVIII 13 and our lemma no. 45 for the lower date, Papazarkadas] because of the lettering. The Ἀγαθὴ Θεός, known also from the ex-voto *IG* II² 4589, could indeed be the same as Ἄρτεμις and Καλλίστη, especially when one compares the new decree with *IG* II² 1297. Significantly, L. 8, καὶ δᾶιδα ἔστησεν τῆι θεῶι, shows that setting up a torch, as also in Theophrastus, *Characters* 3.3, does not refer to a common dedication but to a ritual act. LL. 15/16 suggest 'that σύνοδος τῆς Ἀγαθῆς Θεοῦ is the name of the κοινόν (and so one of the earliest attestations of σύνοδος meaning 'religious society').'

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172. **Athens. Statutes of the Iobacchoi, 175/6** A.D. *IG* II² 1368. *SEG* LV 259;* LVIII 150, 433, 1311 app.cr., 1915. For a brief account of this inscription and the Baccheion, see F.Longo in E.Greco, *Topografia di Atene* 1 (Athens, Paestum 2010) 257-261.

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173. **Athens. The περισκελὶς in Athenian inventories.** In *Studies Tracy* 222-227, E.Kosmetatou, citing parallels in the Delian inventories (our lemma no. 880), identifies this object as a decorative metal thigh band used by women as a piece of jewelry. It is found in the following Athenian inventories: *IG* II² 1382, 1407-1409, 1534A. On 223 note 27, Kosmetatou rejects the attempt of D.Harris, *The Treasures of the Parthenon and the Erechtheion* (Oxford 1995) 157, to interpret it as a silver band around a silver drinking cup.

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174. Athens (Acropolis). Inventory of dedications to Athena and the Other Gods, after 316/5 B.C. *IG* II² 1464. *SEG* XLII 128; XLIX 58; L 70; LVII 11. In *Studies Tracy* 71, A.Makres presents the following restorations in this inscription based on correspondences with the new fragment that she publishes in our lemma no. 175, which is earlier in date. LL. 7/8, [στυράκια : II : τὸ μ|ὲ]ν σιδηροῦν τὸ δὲ χ[αλκοῦν]; LL. 9/10, καὶ ὀβελίσκων ἄ[γματα : ΔII : ἐσχάρ]|αι σιδηραῖ κατεαγυῖ[α]ι; LL. 11-13, ἀ[σ]πίδες δύο ἡ μὲν λε[υκὴ ἡ δ' ἐπίχα]|λκος οὐχ ὑγιής, κιβώ[(τια) numeral ἐν οἷς ἱμάτι]|α καὶ κιθώνια, ἐχήνια; LL. 15-18, [σπάθη] | καὶ ἄτρακτος ἐν ἐλύτρω[ι ἐλεφαντίνω]|ι καὶ ἕτεροι ἄτρακτοι : II : ἄ[νευ ἐλύτρω]|ν σπάθαι ἐλεφάντιναι; LL. 18/19, [καὶ μα]|χ[αί]ριον ἐλεφάντινο[ν]; LL. 19/20, [δίφρος περι|η]λεφαντωμένος στρ[ογγυλόπους]; LL. 22/23 [λ]|α[β]ὴν ἔχουσα ἐξ ἄκρ[ου ἐλεφάντινα]. On 66 note 5, Makres suggests that *IG* II² 1464 'is the left side and possibly joins with column I of *IG* II² 1478. More specifically, l.3 of *IG* II² 1464 (προσκε) appears to join with l.16 of *IG* II² 1478 (-φάλαια) so that the word formed at the point of the join is προσκεφάλαια.'

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175. Athens (Acropolis). Inventory of dedications to Athena and the Other Gods, ca. 331/0-305/4 B.C.? Large fragment of a stele of gray marble, broken at right, left, and bottom, probably once opisthographic but no letters survive on the back. 'The inscription. . .belonged probably to Face B of the treasury record,' from the Hekatompedon or the Chalkotheke. Found reused in excavations of the Greek Archaeological Service in a building that once served as Turkish barracks located in the southwest corner of the square of the Library of Hadrian, inv. no. BA 41. Ed.pr. A.Makres, *Studies Tracy* 63-71 (ph.), who cites as a close parallel the contemporary but later treasury record *IG* II² 1464, of after 316/5 B.C., on which see our lemma no. 174. She notes that S.V.Tracy regards the lettering as 'close to, if not actually by, the Cutter of *IG* II² 334', ca. 345-320 B.C. Makres provides a very rich commentary, with copious parallels, too detailed for full analysis here. We note only her proposed restorations of [βάθρα χα]λ[κ]ᾶ μακρά? L. 2; [ξίφη τὰ μὲν κοπὰς vel κολεὸν οὐκ ἔ]χοντα τὰ δὲ ἄνευ ⟨λ⟩αβῶν : [H]ḤΔΔI: L. 5; χαλ[κιδὸς κεχρυσωμένος] L. 9; λύρα] ἠλεφαντωμένη πλῆκτρον σκύτι[νον ἔχουσα] L. 16; [κόρη] ἀπὸ λαβῆς κατρόπτου and ἀπὸ σ[κύτους] L. 21; [μάχαιρα σιδηρᾶ vel στλεγγὶς χαλκῆ σημεῖα εἰς τὴν λαβὴ]ν ἔχουσα ἐξ ἄκρου ἐλεφάντινα L. 22. She estimates the length of line at ca. stoich. 45.

[- -]μικ[ρ-] Stoich. 40+
[- - - - - - - - - - - - - - - -]λ[.]α μακρὰ : II : κύλι[κ]ε[ς] χαλκα[ῖ - - - - - - - -]
[- - - - - - - - - - - - - - - κώθ]ωνες : Δ : καρχήσια : III : λύχνοι [χαλκοῖ - - - -]
[- - - - - - - - - - - - - - - ἡ]θμοὶ : II : μικροί, ἕτερος μείζων [- - - - - - - - - - -]
[- - - - - - - - - - οὐκ ἔ]χοντα τὰ δὲ ἄνευ ⟨λ⟩αβῶν : [.]ḤΔΔI : ζώμ[ατα - -]
[- - - - - - - - - - - - μι]κρὰ χαλκᾶ : ΔΙΙ : χρηστήρια μικρά : IIII : [- - - - - - -]
[- - - - - - - - - - -]ς ἐπίπυρα ἀπὸ θυμιατηρίων : II : ἐξάλε[ιπτρ- - - - - - -]
[- - - - - - - - - - - - - -]υ ὑπόστατον, κύαθοι [:] II : [κ]υμβίον καὶ φ[ιάλ- - - -]
[- - - - - - - - - - - -] κόραι ἀπὸ κατρό[π]των χα[λ]καῖ : II II : χαλ[κιδὸς - -]
[- - - - - - - - - - - - - -]π[.] : IIII II : βάσις χαλκῆ τετράγωνος κρα[τῆρος - - -]
[- - - - - - - - - - - - -]κο[.], στυράκια : II : τὸ μὲν σιδηροῦν τὸ δὲ [χαλκοῦν - - -]
[- - - - - - - - - - - - καὶ] ὀβελίσκων ἄγματα : ΔII : ἐσχάραι σιδ[ηραῖ - - - - - - - - -]
[- - - - - - - οὐκ ἐντε]λ[ὲ]ς ὦτα οὐκ ἔχον χαλκοῦν : I : χαλινὸς [- - - - - - - - - -]

[- - - ἀσπίδες δύο ἡ μὲν] λ[ε]υκή, ἡ δ' ἐπίχαλκος, λεβήτιον μ[- - - - - - - - - -]
[- - - κιβώτια numeral] ἐν οἷς ἱμάτια καὶ χιτώνια, ἐχῆν[ια - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἠλεφαντωμένη πλῆκτρον σκύτι[νον - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - σπά]θη καὶ ἄτρακτος ἐν ἐλύτρωι ἐλεφ[αντίνωι - - - -]
[- - - - καὶ ἕτεροι ἄτρ]ακτοι : ΙΙ : ἄνευ ἐλύτρων, σπάθαι ἐ[λεφάντιναι - - - - -]
[- - - - - - - - - - - - - - - -] καὶ μαχαίριον ἐλεφάντινον λαμ[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - δίφ]ρος περιηλεφαντωμένος στρογ[γυλόπους - - - - - - - - -]
[- - - - - - - - - - - - - - - -] ἀπὸ λαβῆς κατρόπτου, λαβὴ ἀπὸ σ[- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - λαβὴ]ν ἔχουσα ἐξ ἄκρου ἐλεφάντινα.

vacat 0.135 m.

14fin. μ ν [- - -] seems to be a misprint, Papazarkadas.

Makres (66, note 4) adds that 'from l. 12 onwards the text . . . seems to be identical to another fragment which I shall publish in a volume in honor of S. N. Koumanoudes (forthcoming).'

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176. **Athens. Inventory lists of dedications to Artemis Brauronia, 349/8-336/5 B.C.** *IG* II^2 1514-1530. *SEG* LV 260.* Endorsing G.Despinis' theory that some of the items of clothing described in these lists were used for cult figures, M.Weber, *Thetis* 16/17 (2010) 39-42, understands the words ἡμιυφές, κτενωτός, καινόν, and ῥάκος to be neutral technical terms describing simple garments, not rags, as usually assumed.

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177. **Athens. Inventory of the Asklepieion, 274/3 B.C.?** *IG* II^2 1534 A. *SEG* XLVII 170;* XLIX 18, 2428; L 171; LI 1023; LV 31(d); LVII 11, 2138, 2167; LVIII 439. In L. 58 S.G.Byrne in *Onomatologos* 124, no. 4, now reads from the stone Καλλιστομάχ[η], also represented by 27 occurrences in Athens.

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178. **Athens. Inventory of the Asklepieion, 248/7 B.C.?** *IG* II^2 1534 B. *SEG* XLIX 166;* LIII 1349, 2191. S.G.Byrne in *Onomatologos* 124-125, nos. 5-7, examines the stone and now reads in L. 209 Λυ[σίλ]λης, with the expected genitive case. He rejects the possible restoration of Λυ[σιά]δης in *PAA*; 'a name in the nominative is not expected here.' In L. 235 he rejects Aleshire's restoration ποτήριον παιδι[κὸν] Μένης in favor of παιδι[κὸν Τη]μένης in light of the comparandum [ποτη]ρίδιον παιδικὸν Τημένη ὑπὲρ Ἀπολλοδώρου in L. 258 παιδικὸν may have been abbreviated in L. 235. In L. 256 Byrne observes that the evidence of the stone is clear and inconclusive, consisting of two vertical strokes joined at the top in the manner of pi, and at the mid-point in the manner of eta. Epigraphically, Προφάνης and Ἡροφάνης are both possible. For the former cf. *IG* II^2 1156a. For a similar dilemma in reading see our lemma no. 208.

179. **Athens. Catalogues of silver phialai, ca. 330-322 B.C.** *IG* II^2 1553-1578. *SEG* LIX 162.* After autopsy, E.A.Meyer, *Metics and the Athenian Phialai-Inscriptions. A Study in Athenian Epigraphy and Law* (*Historia* Einzelschriften 208), Stuttgart 2010, offers a new epigraphic edition of the 33 fragments comprising this material, including 144 new readings. The texts and discussions are presented in 'Part II. Epigraphy' (81-144), and are accompanied by 47 excellent black-and-white photos. The main, and most novel, thesis of this monograph is that the inscriptions in question are not 'Attic manumissions,' as they have been traditionally called in scholarship since the 19th century. Rather they record silver bowls (φιάλαι) that were melted at various stages after ca. 335 B.C., in the context of Lycurgan financial and religious policy. Originally, the phialai had been dedicated as tithes by metics who had emerged victorious out of trials in which they had been charged with failing to have a prostates (guardian) or pay the metic tax (μετοίκιον); for this process, γραφὴ ἀπροστασίου, see our lemma no. 193. The cost for the dedication was covered by the unusuccessful prosecutors. Unsurpisingly, Meyer's radical reinterpretation has met with a variety of reactions from rejection to approval, though the majority of reviewers appear to have tilted to her favor; for a lengthy critical presentation of *Phialai-Inscriptions*, see C.Feyel, *BE* (2011) no. 244. Below, we record Meyer's most important improved readings and proposed restorations in individual lemmata, using her new numbering. We make no claim to comprehensive coverage: for that the interested reader had better consult Meyer's monograph directly (helpful 'Summary of New Readings' on 142/143).

For a fragment of this series that was first published in the 19th century but remained unnoticed thereafter, see our lemma no. 196.

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180. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II^2 1553. *SEG* XVIII 37; LIX 162.* Meyer, *Phialai-Inscriptions* 81-83 no. 1 (ph.) reads [καπη]λ̣ὶς in the beginning of L. 14, and ΘΗ̣Ρ̣[- - -] in L. 45. In L. 4, following Lewis, she prints Σοσίας, instead of Σωσίας of *IG* II^2 [This should at least be corrected into Σ<ω>σίας, Papazarkadas.]

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181. **Athens. Catalogue of silver phialai (the "Great Stele"), ca. 335/4–314 B.C.** *IG* II^2 1555 + *IG* II^2 1556 + *IG* II^2 1557+ *IG* II^2 1558 + *IG* II^2 1559 + *SEG* XVIII 36 + *SEG* XXV 178. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 83-104, nos. 2-9 (ph.; dr.), accepts by and large Lewis' reconstruction of the opisthographic 'Great Stele.'

Face A, col. I, LL. 7/8: [α]ὐλήτρ̣ι̣α [ἀποφυγοῦ]|σα Εἴππο[. . . . .^{9} . . . .] [Meyer suggests Εἴππο[δαμ...] in the epigraphical notes, but this is highly unlikely; the ph. may suggest [ἀποφυγοῦ] | Κ̣λεϊππο[ν *patronymic*], Papazarkadas]; LL. 10/11: [τῶν μετὰ Ἰοφ]|ῶντο<ς> Κ[. . . . . .^{11}. . . . .]; L. 37: [Ἀ]συνκ|[ρίτο]

Face A, col. II, LL. 231: Ἀρχ[ϵλοχον . . . .$^{?}$. . .]|ου Φα̣[ληρ] [Meyer's Ἀρχ[ϵλοχος] must be a typo, Papazarkadas].

Face A, col. III, L. 327: Ὠ̣α̣[θ]ε̣[ν]

Face A, col. IV, L. 358: [Ἡ]δ̣ύλο vel [Μει]δ̣ύλο; LL. 392/393: γεω̣ρ ἐν Ἡ[φαι οἰκῶ]ν; LL. 406/407: Μειδ[οκράτους] Οἰ̣να̣ῖ̣ *etc.*; L. 457: [καμ οἰκ]ὸ ἀποφυγοῦ^{vv}

Face A, col. V, LL. 483/484: Θεα^{v}|τήτο [Error for Θεα<ι>|τήτο? Matthaiou].

Face B, col. I, L. 32: [- - -]υ̣ ἐγ Κ̣ο[θ]ωκ; L. 55: [Ἡγή]σιππος Ἑρ[μων]ο̣ς, is very tentatively favored by Meyer in the epigraphic notes; LL. 6: [Ἰατρο]κλῆς or [Πατρο]κλῆς; L. 63: [Ἰ]ατροκλῆς or [Π]ατροκλῆς;

L. 65: [Ἰατρ]οκλ[ῆς] or [Πατρ]οκλ[ῆς]; L. 97: [Εὐ]μάρης, with reference to the epitaph *IG* II^{2} 7963 for an Aiginetan metic [But *pace* Meyer the epitaph dates to the beginning, rather than the end, of the 4th cent. B.C.; cf. *SEG* LVII 229. Papazarkadas].

Face B, col. II, LL. 211: [Ἀρχ]ίας Ἀριστοκρίτου Ἀφιδν, Meyer following J.Coupry ad *I.Delos* 104-8 B; L. 244: ἔμπο<ρ>ο ἐκ [- - - οἰκ *etc.*].

Face B, col. III, L. 334: ταλα φι: Η [*vac.*]

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182. Athens. Catalogue of silver phialai, shortly after 335/4 B.C.? *IG* II^{2} 1560. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 104-107 no. 10 (ph.), gives a thorough archaeological and epigraphical analysis. In face A, L. 1, she suggests [- - κατ]α̣τιθῆται, 'the verb used for paying the *metoikion*,' and in L. 3 she would read ἀνα̣θήματα̣[..]ΠΕ[.], before arguing that the surviving words in LL. 1-4 are congruent with her main interpretative scheme whereby individuals charged with not having paid the μετοίκιον, if acquited by judges, were to dedicate a *phiale*, with the cost falling on the prosecutors. In LL. 5-11, she sees the prytaneis overseeing the process of melting down the *phialai* in accordance with a law; the prescript called for the recording of the names of the dedicants, their prosecutors and the weight of each dedication. This fragment is 'probably the earliest in the series because it summarizes the law' (143).

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183. Athens. Catalogue of silver phialai, ca. 335/4–314 B.C. *IG* II^{2} 1561. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 108/109 no. 11 (ph.), presents a new edition. She provides two new lines: L. 1a, [- - -] ΕΜΙΙ, and L. 1b, [φιάλην σταθμόν :]Η̣. She prints an improved text of col. II, LL. 16-18:

[- - -]Ο̣ΠΤΕ̣[- - -]
[φιάλ]ην στ̣[αθμὸν : Η]
Ω̣Ν̣ Ν̣ι̣κο̣κ̣λῆς Ατρ[- - ἐν - - -]

[The metic's patronym in L. 18 should be either Ἀτρ[ομήτου], known from Athens and, possibly, from Magnesia, or Ἀτρ[εστίδου], which is only attested in Thessaly and the Peloponnese. Matthaiou.]

In L. 20, [Τι]μογένην and [Ἑρ]μογένην are both possible [Equally feasible is [Δη]μογένην, Papazarkadas]. Further improved readings include: L. 8: [σταθμὸν] : Η; L. 24: [Ἱπ]παρ[χίδ]η[ν]; L. 28: σ[η]σα̣[μό]π̣[ωλι]ς; L. 28: Ἱ[ππ]α̣ρχίδην; L. 29: Κεφαλῆ[θ]εν; L. 31: Κο[λ]λυτῶι.

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184. Athens. Catalogue of silver phialai, ca. 335/4–314 B.C. *IG* II^{2} 1565. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 111/112 no. 15 (ph.), restores genitive Κ̣ηφισοδώρο̲[υ] in the beginning of L. 21, i.e. the patronymic of the prosecuting metic Α̣ὐτο̲[- - -] of L. 20.

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185. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II² 1566. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 113-115 no. 16 (ph.), proposes to read Ἔμπορο[ν] or Ἐμπόρο[υ] in L. 2 as the name or the patronymic of the prosecuting metic. In LL. 13/14 she restores Θεόμνη[στον Θεομένου | Κ]εφαλ, on the basis *IG* II² 6356, and in LL. 16/17 she supplements [Ἀρ]ιστοκλείδην [Ἀριστοτέ|λου] Φυλάσιο, on the basis of *Agora* XV 61, L. 126. In L. 27, she restores [Χίονις Δ]ημοστράτου Παια, member of a well-known propertied family, although she admits that this restoration produces a rather short line. She challenges the traditional interpretation of L. 33, [- - -]μάχου δημό, as refering to a δημόσιος ('other epigraphically known public slaves in Athens have no patronymic'), although after pointing out that the alternatives are hardly better she conlcudes that 'this is an unresolved problem.'

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186. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II² 1567. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 115/116 no. 17 (ph.), reads L. 5 as Πλάτωνα Ἀρ[- - - φιά στα: Η] and notes: 'A man named Πλάτωνα Ἀρ[-] tempts towards identification with Plato the famous philosopher, Πλάτων Ἀρίστωνος of Kollytos (*PA/APF* 11855), but in this case it seems to me we would need more certain evidence before that full name could be restored and that identification made.'

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187. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II² 1568. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 116/117 no. 18 (ph.), following an observation first made by D.M.Lewis, sees traces of an extra left column on face B:

Face B, col. I
18a [- - -]Γ̣
18b [- - -]Η̣
18c [- - -]Ε̣Υ̣Ν

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188. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II² 1569. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 117-120 no. 19 (ph.), proposes to read Ὀλύ[μπιον] | Κ<η>φισ:, in face B, col. II, LL. 70/71, since this seems to be the only Ὀλυ- name attested in the deme of Kephisia.

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189. **Athens. Catalogue of silver phialai, ca. 335/4–314 B.C.** *IG* II² 1570. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 120-123 no. 20 (ph.), reads LL. 8/8a as [- - -οἰκ]οῦσα ἀποφυγοῦσα Τάχυλ(λον) | [Πύρρου Κυδ Πυθό]δωρον Πυθοδώρ[ο]υ Θριάσιον. The family of the first prosecutor is known from *IG* II² 6592 and *Agora* XV 493, L. 14. The second prosecutor's family is treated in Davies, *APF* 12421. In his review of Meyer's monograph, N.Papazarkadas, *CR* 62 (2012) 553-555, points out that in LL. 4/5 one should read Εὐρέκτην | [- - - Ἀτ]ηνέ ([- - -Παλλ]ηνέ, *IG* and Meyer), as suggested by J.Traill in *PAA* no. 444470.

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190. Athens. Catalogue of silver phialai, ca. 335/4–314 B.C. *IG* II² 1572. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 124/145 no. 22 (ph.), reads the residence formula in L. 16 as [- - - ἐν Ἀλ]ωπ [οἰκοῦσα -].

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191. Athens. Catalogue of silver phialai, 331/0 B.C.? *IG* II² 1575. *SEG* LIX 162.* After detailed discussion of D.M.Lewis' analysis, Meyer, *Phialai-Inscriptions* 126-129 no. 25 (ph.), proposes to read L. 2 of the heading as either [τάσδε παρέλαβον κατὰ τὸν νόμον τὸν Λυκ]ούργου or [οἵδε ἀνέθεσαν κατὰ τὸν νόμον τὸν Λυκ]ούργου. She further observes that if L. 1 cannot accommodate an archontic formula, then the eponymous archon Aristophanes of side B (a list of φιάλαι λῃτουργικαί) would also fix the date of the list of face A as 331/0 B.C. since the stonecutter is one and the same. In col. II, l. 8, Meyer reads Ἀριστονόφη ἐ[ν - - -], observing that "Ἀριστονόφη is a bit of a surprise, when one expects the more standard Ἀριστονόη, but the –φ- is very visible on the stone and in the photograph' [We would only like to point out that the name of the potter Aristonothos of the famous vase from Caere is in fact spelled Ἀριστόνοφος: see *SEG* LIII 1070, with reference to R.Wachter, *NAGVI* 29, who however observes that '-νοφος does not make sense as a second element of the name (and the same is true for -ονοφος)', Papazarkadas. ■ and Φ were frequently confused: Ἀριστονόφη could be a phonetic variation of Ἀριστονόθη Matthaiou.]

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192. Athens. Catalogue of silver phialai, ca. 335/4-325/4 B.C. or later? *IG* II² 1577. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 132/133 no. 28 (ph.), sees letter traces not seen before in L. 1a, [- - -]/ II [-], and reads [Καλ]λιφάνου in L. 1

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193. Athens. Catalogue of silver phialai, after 335/4 B.C. *IG* II² 1578. *SEG* LIX 162.* Meyer, *Phialai-Inscriptions* 133-137 no. 29 (ph.; dr.), provides the following supplements for LL. 1/2, which are key to her interpretation of the entire series:

[οἵδε ἀνέθεσαν ἐπὶ πολεμαρχοῦν]τος Δημοτέλους τοῦ Ἀντ[ι]μάχου Ἀλ[α]-
[ιέ κατὰ τὸν νόμον ἀπὸ τῶν γραφῶν ἀπρο]στασίου Ἑκατονβαιῶνος π[έμπτ]ει ἐπὶ [δ]έκ[α]

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194. Athens. Catalogue of silver phialai, ca. 335/4–322 B.C. *SEG* XXV 180; LIX 162.* Meyer, *Phialai-Inscriptions* 137-139 no. 30 (ph.), offers the following new readings: col. II, L. 43: [τα]λ[ασ]ιουργ[όν] etc; L. 46: [φορτ]ηγγὸν etc.; L. 63: Δόριλλα[ν] ἐγ Κο[- οἰκοῦσαν]. The date above is based on the reference to a metic residing at Oropos, col. II, L. 45, ἐν Ὠρ[ω]πῶι οἰκοῦ[ντα].

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195. Athens. Catalogue of silver phialai, ca. 335/4–322 B.C. *SEG* XLVI 180; LIX 162.* Meyer, *Phialai-Inscriptions* 139-141 no. 31 (ph.), reads the profession of the unknown metic residing in Kydathenaion as [ἰα]|τρόν, in LL. 5/6. In LL. 8/9, she reads [Φᾶ]νος Ὀμί[λου - - - | Τίμ]αρχον, the first and the third names *exempli gratia*.

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196. Athens. Catalogue of silver phialai, after 335/4 B.C. Fragment of 'Hymettian' marble, found in 1858 on the Acropolis and published by K.Pittakys, *Ephemeris* (1860) 2005, no. 4010. A copy made by P.Eustratiades in 1864 was studied by G.E.Malouchou and reported in *APMA* V no. 911 (cf. our lemma no. 2). The inscription remained unnoticed after Pittakys' publication until Malouchou recognized the fragment as part of the catalogues of silver phialai (cf. our lemma no. 179), and published it in P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century B.C. – 2nd Century A.D.* (Oxford 2012) 201-207 (dr.). The closest parallels seem to be *SEG* XXV 180 and *SEG* XLVI 180.

Col. I

non-stoichedon

\- -
[- - c.4 - -]ω|[- - - - - - - - - - - - - - - -]
[- - c.4 - -]οτο[- - - - - - - - - - - - - - -]
[- - c.3 - -]-ιον ἐμ [- - - - - - - - - - - - -]
[οἰκοῦ]ντα [.]ο[- - - - - - - - - - - - - -]
[- - c.4-5 - -] Θορίκιος [- - -?- - -]
[- - - c.7 - - -]ΚΗ[.]Ι[- - - - - - - - - - - -]
[- - c.4 - -]^ίδης Μυ[ρρινούσιος]
[Ἀφ]ροδισίαν [- - - - - - - - - - - - - - -]
[-c.2-].. [- - - - - c.11 - - - - -]ΤΟΑΝ?[- - -]
[-2-3-]υ[.]ίδης [- - c.3 - -]. . . . . [- - - - - -]
[--5-6--]ον[τα ἐ]ν Κυδαθη[ναίωι]
[οἰκοῦν]τα [--c.4--]Ο[- - - - - - - - - -]
[--c.4--]ρης Ἀχαρν[εὺς - -?- -]
[--c.5--]ν ἐν Κ . ^ [- - - - - - - - - - - - - -]
[οἰκο]ῦντα σκυτ[ο- - - - - - - - - - - -]
[--3-4--]^^ος [Ἀλ]ωπεκ[ῆθεν]
[-2-3-]ΟΚ[. .]ΝΑ ἐν Ἀναφλ[ύστωι]
[οἰκ]ο[ῦσα]ν ταλασι[ουργόν]
⟦[φι]ά̣λη[ν] σταθμόν [:] Η̣⟧
[-2-3-]ΤΕΥ[2-3]ΟΥ Γ| |Ε[- - - - - - - - - -]
[-c.2-]ΗΝ[- - - - - - - - - - - - - - - - - -]
[-c.2-]Ο| |Ο[- - - - - - - - - - - - - - - - -]
[- - c.4? - -]λη[-2-3-]ΜΟΛΟ[- - - - - - - -]
\- -

In an addendum (214/215), Malouchou reports that she has been able to locate the stone in the Epigraphical Museum, and will be producing a new edition from autopsy. In the meantime she provides the following readings: L. 14: [--c.5--]ν ἐν Κυδα[- - -]; 15: σκυτοπώ(λην); 19: ⟦φιάλην σταθμόν: Η̣⟧; 20: [.2-3..]τεὺς [Σ]ουνι(εύς); 23: ⟦[φι]ά̣λη[ν] σ[τ]αθμό̣[ν: Η]⟧.

197. Athens. Poletai record, 342/1-339/8 B.C. *IG* II² 1582+. *Agora* XIX P26. *SEG* LVIII 158.* In a letter sent to S.C.Humphreys on September 22 1978, D.M.Lewis provided an improved text of face B, col. III, LL. 363-417, that contains many restorations and a small app.crit. Humphreys has kindly provided us with a copy with the aim of having Lewis' text presented in *SEG*, and we happily comply with her request. Restorations by D.M.Lewis in LL. 364, 367, 372/373, 375-378, 381-385, 388, 390, 392, 394-396, 398-403, 405-408, 412 We also incorporate in the text below Humphreys' own restoration Κλε|[ινίου] in LL. 367/368.

τάδε ἐπ-
364 [ράθη τῶν δημιοπράτων Πυανο]ψιῶνος δευτέρ-
[αι . . . . 9 . . . . δικαστήριον π]ρῶτον τῶν καιν-
[ῶν : κυρωτὴς παρὰ πρυτάνεων Κ]ηφισόδωρος : Ἀγ
[. . . . . 9 . . . . . . δήμαρχος Ἀγνουσ]ίων Σωσίας Κλε
368 [νίου . . 4 . . ἀπέγραψεν χωρίον κα]ὶ οἰκίαν : Ἀγν-
[οῦντι . . . . 15 . . . . ὧι γ : κύ]κ̣λ̣ωι ὁδὸς δη-
[μοσία . . . . 22 . . . .]γεια οὐκ ἐ-
[χο. . . . . 25 . . . .]ήματα δύο
372 [. . . . . 27 . . . .]αττος Μυρ
[ρινοῦντι . . . . 19 . . . .] : καὶ ἕτερο-
[ν χωρίον Ἀγνοῦντι . . . . . 10 . . . . .]ται : ὧι γ : κύκ
[λωι . . . . 22 . . . .]αττος: ὠν : Φάν-
376 [υλλος . . . . 17 . . . . καὶ] ἕτερον χωρί-
[ον Ἀγνοῦντι . . . . 14 . . . .]ται ὧι γ : βορ : ὁδ-
[ὸς δημοσία : νότ· . . . . . 10 . . . . . τ]έμενος πρὸς ἡλ-
[ίο ἀνι : . . . . 15 . . . . πρὸ]ς ἡλίο δυο : ἡ ὁδὸ-
380 [ς ἡ . . . . 22 . . . .] φέροσα χάρακ-
[ας . . . . ὠν . . . . Κλ]εοστράτο : Κυδαθ
[. . . 6 . . . ἕτερον χωρίον Ἀγνοῦ]ντι ὑπ' Ἀρτεμισ-
[ίωι . . 3 . ὧι γει βορ τὸ ἱερὸν τῆ]ς Ἀρτέμιδος : νο-
384 [τ : . . . . . . 11 . . . . . πρὸς ἡλίο ἀνι] : Εἰκαδέων χωρί-
[ον καὶ ὄρρος, πρὸς ἡλίο δυο : τὸ] ἱερὸν τῆς Ἀρτέ-
[μιδος . . . . 18 . . . .]αττος : Χ : ὠν : Φάνυ-
[λλος . . . . 16 . . . . καὶ ἕ]τερον χωρίον
388 [Ἀγνοῦντι . . . . 15 . . . .] ὧι γ : βορ : Κλέων : Κ̣
[. . . . . 22 . . . . πρ]ὸς ἡλίο ἀν : ὁδὸ-
[ς - - - - - - πρὸς ἡλίο δυο: - - - - -]νος : πάγος : ὠν : Π̣
[. . . . . 23 . . . . κα]ὶ ἑτέραν ἐσχ-
392 [ατιὰν Ἀγνοῦντι . . . . . . 11 . . . . .]ιται καὶ οἰκο-
[. . . . . 24 . . . .] νοτό : Θρασύλο-
[χος Ἀναγυ . . . . 16 . . . .] κ̣α̣ὶ ἐγνόμος Θ̣
[. . . . πρὸς ἡλίο ἀνι : χωρίον Εἰκαδέων καὶ ὄ-
396 [ρρος . . . . . . 12 . . . . . . πρὸς ἡλί]ο δυο : Χαρίνο : Πα-

[. . . . . .23. . . . . :] χωρίον καὶ ὅρο-
[ς : ὧν : - - - - - - - - - - - - - - - - δημό]σια εἶναι ταῦτ-
[α ἅπαντα τὰ τοῦ Φιλοκράτους τ]οῦ Πυθοδώρο : Ἀγ
[νου : οὐχ ὑπακούσαντος Φιλοκρά]τος ἐπὶ τὴν κρί-
[σιν τῆς γραφῆς εἰς ἣν εἰσήγ]γειλεν αὐτὸν Ὑπ-
[ερείδης Κολλυτεὺ ἀλλ' ὀφλό]ντος ἐρήμην ἐν τ
[ῶι δικαστηρίωι· κλη(τῆρε) . . . . 7 . . .]ς : Ἀγν : Μνησίθεο-
[ς . . . . .22. . . . .] Ἀγκυ : Θρασυεργ
[. . . . 7 . . . ἐνεσκήψαντο τῆς οἰ]κίας τῆς ἐμ Μετα
[. . . . . . . .16 . . . . καὶ τῶν οἰ]κοπέδων : οἷς γ
[βορ : . . . . . . .13 . . . . . . νοτό: Θρασ]ύλοχος ἈναγΙ
[. . . . . .24. . . . . .ἐπὶ] τὸ ὅρος φέ-
[ροσα . . . . .23. . . . .]ς : Ἀγνουσι
[. . . . . .28. . . . .]Δ χωρίον
[. . . . . .28. . . . .]ληνεων : τ
[. . . . . .28. . . . . Ἀγ]νουσίων
[. . . . . .27. . . . .]ΟΣΟΝΤΑΤΟ
[. . . . . .25. . . . . ἐ]σχατιὰν κα

371. [οἰκ]ήματα is one possibility amongst many, Lewis. ||. 382/382. 'Note that the obvious restoration Ἀρτεμισ|[ίωι] does not give a satisfactory result,' Lewis. ||. 389. Κλέων may come from the deme Kydathenaion, Lewis. || 394: 'I think that the kappa is good and ἐγνόμος ought to be some kind of channel.' Lewis. || 407. 'I think Ἀναγ is good, but the last letter is certainly I not Y,' Lewis. || 411. [Παλ]ληνέων seems obvious, Papazarkadas. || 413/414. We should probably read [- - -πρ]οσόντα το|[ῖς - - -], for which cf. *IG* II² 1035, LL. 40: καὶ τὰ [π]ροσόντα τῶι Ἀσκληπιείωι; 42: ψιλὰ [τὰ προσ]όντα τῶι Διονυσιείωι. Papazarkadas.

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198. **Panakton. Inventory of military equipment, 342/1 B.C.** *SEG* XLVI 185. M.Munn, in *Attika* 189-200, translates LL. 7-18 and analyzes the significance of the findspot of this inscription for the history and the topography of the Attica/Boiotian border and the ecology of the Skourta Plain, as well as the wider problem of the route-control hypothesis for ancient Greek fortresses. He brings this document into play with Athenian defense of Δρυμός, cf. Dem. 19.326; 54.3-5; *IG* II² 1672, LL. 271/272; *SEG* XLVI 82. Munn notes that [t]he fragmentary ephebic inscriptions from Panakton have not been published as of this date, but are referred to in M.Munn, *Boiotia Antiqua* 6 (1996) 52.

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199. **Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C.** *IG* II² 1672. *SEG* LIII 179,* 471, 809; LV 257, 261, 2091; LVI 7, 2080; LVII 34, 145; LVIII 43, 1133. *I.Eleusis* 177. K.Clinton, *art.cit.* (our lemma no. 65) 1-15, scrutinizes LL. 6-8, 253-300 of this document for evidence for the administration of the Eleusinian ἀπαρχή in 329/8 B.C. Correlating events recorded in this inscription with his step-by-step analysis of the procedure in the 5th cent. B.C., first-fruits decree, *IG* I³ 78, Clinton concludes that officials did not wait until the completion of the harvest of wheat and barley before sending in their

grain, but that shipments came into Eleusis at the very beginning of the gathering and threshing of the grain: first-fruits. He calculates that work began on the preparation and inscribing of the great dedication (LL. 6-8) early in Thargelion and continued for 61 days until Hekatombaion 6. It must have been ■ very large and impressive monument, perhaps accommodating ca. 3,000 names of contributors. The big sacrifice took place before the end of Skirophorion. On 11/12 discussion of the regions and clerouchies contributing grain, outside of Attica. Timetable of collection of grain, inscribing of the dedication, timing and costs of the big sacrifice together with listing of the numbers of the animal victims, 13-15. Unlike the procedure envisaged in the 5th cent. B.C. decree, in 329/8 B.C. only Athenians participate.

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200. Athens. List of archons, ca. 90 B.C. *IG* II^2 1714. *SEG* XLVII 180.* S.Follet, in Studies Tracy 166-168, rejects the reconstruction of this inscription as a statue base (cf. *SEG* XLVII 180) and regards it rather as a stele recording the magistrates of 88/7 B.C. It originally contained in the two missing lines at the top the title ἄρχων | name in the nominative followed by patronymic and demotic. After detailed analysis of the spacing of the titles and the names in the surviving section of this text below, she estimates that there would have been space for the restoration of 12-14 letters for the name of the eponymous archon plus patronymic and demotic. This space, which clearly could not accommodate Mithridates (on whom see our lemma no. 159), Follet postulates as a rasura and she speculates that among Athenians connected with the crisis of this year the name of the excised archon could have been Δίης Διέους, attested as a friend of Athenion. After full prosopographic analysis of this man and his relatives, probably of the deme of Melite, Follet proposes his restoration in LL. 1/2, possibly with the patronymic omitted. For a similar restoration in *IG* II^2 4991, see our lemma no. 230.

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201. Athens. Catalogue of prytaneis, ca. 280 B.C. *IG* II^2 2382. *SEG* XXXIII 165. In *Onomatologos* 123, no. 1, S.G.Byrne, after autopsy of the stone, reports that the correct reading in L. 13 is Ἐρατόξενος.

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202. Athens. Catalogue of prytaneis of Akamantis, ca. 260-240 B.C. *Agora* XV 97. S.G.Byrne, in *Onomatologos* 125/126, no. 8, rejects the reconstruction Τί[μ<ω>ν Αὐ[- - -] L. 6, in favor of Τιμοναύ[της], which 'should join the –ναύτης names that have a level of popularity in Athens but are rare elsewhere.'

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203. Athens. Fragment of a prytany dedication, 165/6–168/9 A.D. For this inscription found in the Corinth Excavations, see our lemma no. 296.

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204. Athens. Assorted lists. S.C.Humphreys, *ZPE* 172 (2010) 75-84, examines various types of problematic lists, especially those with tribe and deme headings. At 76/77, she collects the evidence

on cleruchic lists: *IG* II² 1952a is the only certain example, but *SEG* LI 147 and *Agora* XV 16 probably belong in this category too. For Humphreys' tentative identification of *Agora* XV 492, *IG* II² 1927, and *IG* II² 2385 + 2431 as cleruchic lists, see our lemmata nos. 205-207. At 81/82, she touches upon 'questions of symmetry.' In particular, she is drawn to monuments with only one of the two lateral sides inscribed: *IG* II² 2836, 2838, 2843; *Agora* XV 26; 493; *SEG* XXVIII 52; LIII 183.

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205. **Athens. Catalogue of Athenian citizens (cleruchs?), ca. 370 B.C. or 360s B.C.?** *Agora* XV 492. This document is the first to be examined by S.C.Humphreys, *art.cit.* (our lemma no. 204) 75/76, in her article on problematic Attic lists with tribe and deme headings. She takes issue with Traill's traditional interpretation of this catalogue as recording councillors and alternates. Its findspot on the Acropolis, its similarity to the cleruchic catalogue *IG* II² 1952a, and the identification of Ὀνησιφῶν of Lousia (*Agora* XV 492 L. 95) and Ναύαρχος, father of [Ν]αυκλῆς of Halai Araphenides (*Agora* XV 492 L. 63), as the homonymous Athenian councillors of the cleruchy at Samos (*IG* XII.6.262) encourage Humphreys to infer that 'there seems to be a reasonable possibility that *XV* 492 is a list of cleruchs sent to Samos in the 360s.' She further argues that the restoration Χίων Λ[υσιάδου] in L. 112 would show that the unknown deme of fr. 3 is Ἀλωπεκή.

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206. **Athens. Catalogue of diaitetai or cleruchs?, ca. 360s B.C. or later?** *IG* II² 1927. *SEG* XXXIX 182; XLVI 1, 226; XLIX 172; L 25; LIII 73; LVII 11. S.C.Humphreys, *art.cit.* (our lemma no. 204) 77/78, argues that the two predominant views, namely that this list records either [διαιτη]ταί or [βουλευ]ταί, are untenable. The letters TAI might belong to the end of a long heading, even the end of a verb. Prosopographical analysis also does not sit well with the idea that the men recorded were arbitrators serving in their sixtieth year. *IG* II² 1927 might be a cleruchic text. The genitive endings –ου may seem incompatible with a date in the 360s, but the catalogue could be related to later cleruchic reinforcements.

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207. **Athens. Catalogue of Kekropis (cleruchic list?), after the middle of the 4th cent. B.C.** *IG* II² 2385 + 2431. *SEG* XXXIII 160, 165. XLVIII 181. S.C.Humphreys, *art.cit.* (our lemma no. 204) 76/77, rejects the idea that this inscribed monument records soldiers as usually assumed, since parallels are lacking. Instead she ponders the possibility that the inscription belonged to a series of stelai recording cleruchs. Humphreys acknowledges that the spellings and prosopographic indications (cf. *SEG* XLII 218; XLIV 67) would place the monument in the second half of the 4th cent. B.C., a period of almost no cleruchic activity. She therefore wonders whether the list recorded the colonists sent with Miltiades to Athens' Adriatic colony in 325 B.C., *IG* II² 1629.

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208. **Athens. Ephebic catalogue, ca. 270 B.C.** *SEG* XXXII 207. In *Onomatologos* 125 no. 7, S.G.Byrne points out a dilemma in reading similar to that in *IG* II² 1534 B, L. 256 (our lemma no. 178). In L. 10 the letters ΟΔ have been erased but not so thoroughly as to have removed all traces, so that the

result is ΘΕ'''ΩΡΟΣ. Should we interpret this as Θεόδωρος or Θέωρος? Byrne's inclination is to the latter.

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209. Athens. Catalogue of victors in 'old-drama' competitions, 255/4 or ca. 240 B.C.? *SEG* XXVI 208; LVIII 173. In *Attika* 121-130 (ph.), D.Summa returns to this inscription (cf. *SEG* LVIII 173), providing a text, German translation, and briefly repeating her arguments in favor of a date of 279/8 B.C. for the introduction of the contest of the παλαιαί within the framework of the Great Dionysia. For the date of the archonship of Alkibiades, now given as ca. 240 B.C. by Summa, see M.Osborne in *SEG* LIX 18, 237/6 B.C.

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210. Athens. Boundary stone of a tomb, Classical? The discovery of this stele is briefly noted (with a majuscule text) in *AR* 56 (2009-2010) 12/13, in excavations below the track of the Metro between the stations of Kallithea and Neo Phaleron, where two extensive stretches of the Long Walls were exposed. It was found next to a gate in the wall between the stations of Kallithea and Moschato.

ὅρος μνήματος

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211. Athens. Peripatos inscription, ca. 350-300 B.C. *IG* II² 2639. *SEG* XLIX 2408; LIII 2263; LV 31 (b); LIX 22. In E.Greco, *Topografia di Atene* 1 (Athens & Paestum 2010) 156/157 (dr.), S.Savelli briefly considers the topographic importance of this inscription.

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212. Mt. Pentele (Trinemeia?). Rupestral boundary marker, date? *SEG* LI 155. In *Attika* 135/136 (map), H.R.Goette republishes his discovery of this inscription cut in the flat, horizontal surface of the natural rock in the small valley of Kokkinaras on the southwest slopes of Mt. Pentele, where he proposes to locate the small deme of Trinemeia and the source of the Kephissos river; lunate sigma. Goette likens it to the rupestral boundary markers in southern Attica, e.g. *SEG* XLIX 177-179; LI 154.

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213. Laurion. Boundary stone of a mine, late 4th cent. B.C. D.Pararas, *art.cit.* (our lemma no. 252) 142, briefly refers to this limestone slab used as the cover slab of tomb T20 of the cemetery mentioned in our lemma no. 252. According to Pararas the text runs over five lines: μέταλλον Ἀφροδισιακόν [Pararas gives no ph. and marks no line division in his majuscule text. Papazarkadas].

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214. Markopoulo (Hagnous). Security horos, late 4th cent. B.C. *IG* II² 2767. *SEG* XXXII 237;* XLIII 54. P.Wilson, *art.cit.* (our lemma no. 38) 66/67, reprints the text of this overlooked horos along with the translation of Finley, *SLC*² 165 no. 163. He attributes it to the deme of Hagnous on the basis of its findspot and because of similarities with the transaction envisaged in the Hagnousian decree

Rhodes-Osborne, *GHI* 63 (= *IG* II^2 1183) LL. 27-30. Given that the beneficiary here appears to be the god Διόνυσος, Wilson ingeniously proposes that the horos marked a property that was used as security against the lease of Dionysos' theater. If so, the 750-drachma *ἀποτίμημα* was the annual rental. At any rate, the underlying lease would have supported the cult of Dionysos including the theatrical Dionysia.

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215. **Athens. Dedications by archons to Apollo Hypoakraios, ca. 40-300 A.D.** *IG* II^2 2891-2931. *SEG* LIV 24, 75, 242, 243, 258-299.* K.J.Rigsby, in *Studies Tracy* 171-176, proposes that these dedications reflect a new spirit of collegiality among the nine archons and their secretary, marking their passage into the Areiopagos, which corresponded to the Roman Senate. Their ritual act of dedicating their crowns of office in the cave of their patron Apollo on the north slope of the Acropolis was probably sanctioned by a new law.

For this sanctuary see now S.Savelli in E.Greco, *Topografia di Atene* 1 (Athens & Paestum 2010) 151/152.

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216. **Athens. Dedication of a torch to Apollo, 100-50 B.C.** *SEG* L 196; LIV 304. In *Philathenaios* 184/185, note 16, A.K.Makres points out that the note of K.S.Pittakys in *Ephemeris* (1839) no. 262 regarding the findspot of *IG* II^2 2999 at the Lykeion should leave no doubt that *SEG* L 196 would originally have belonged to this same gymnasium.

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217. **Athens. Ephebic torch dedication, 1st cent. B.C./1st cent. A.D.** In *Philathenaios* 179-195 (ph.), A.K.Makres presents the ed.pr. of a rectangular, blue ('Hymettian') marble base found in 2000 by the Greek Archaeological Service reused in a Turkish building in the confines of the Library of Hadrian, inv.no. 1439. Preserved on the top surface is the bottom of a circular dowel for the fastening of the dedicatory torch (λαμπάς).

[--------]
[--------]
ου Μαραθώ-
νιος λαμπά-
δα νικήσας
ἀνέθηκεν v
παιδοτρι- v
βοῦντος v
Μενίσκου
Κολωνῆθεν
ὑποπαιδο-
τριβοῦντος
Ἄθλου Κολω-
νῆθεν

Makres identifies Meniskos in LL. 9/10 as *LGPN* II s.v. 12 and *PAA* 646550, recently discussed in detail by K.Daly, *SEG* LIX 169. He was active as a paidotribes in the archonship of Leukios, 59/8 B.C. (Follet) or 59/60 A.D. (Schmalz). 'If Schmalz's dating of Leukios' archonship is correct, then the paidotribes Meniskos would have to be identified with the Meniskos of the second half of the 1st century A.D. mentioned in Plutarch (Moralia 747B).' For Athlos in LL. 11-14, see also our lemma no. 219. The victory was probably in the Theseia or the Epitaphia held in the Ptolemaion/Diogeneion Gymnasium and the torch was a dedication to Hermes fitted into its wall; parallels on 184-186.

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218. Athens. Ephebic torch dedication, 44/3 B.C.–50-100 A.D. *SEG* XXI 686; LIV 235. A.K.Makres, in *Philathenaios* 189-195 (ph.), after study of the stone, observes that the top surface preserves part of the circular cutting for fastening the torch dedication. Therefore the monument is not a small stone herm, as suggested in the ed.pr. Makres also detects traces of tooling on the right side that prove that this side is not original. She offers the following new text, taking this into account:

[- - - - ca. 10 - - - -]μος Γαϊ[.]
[- - - - ca. 11 - - - -]ΛΙ Φυλα-
[- - ca. 5 - - λαμπα]δαρχήσ[ας]
[ἐν τῶι ἐπὶ] Λευκίου
[Ῥαμνουσίου ν]ε[ω]τέρου
[ἄρχοντος ἐ]νιαυτῶι
[Ἑρμῆι παιδο]τριβοῦν-
[τος Μενίσκο]υ Κολω-
[νῆθεν, ὑποπαιδο]τρ[ι]βοῦ[ν]-
[τος - - - ca. 7 - -] Μελιτ[έως]

Ca. 131/2 A.D. the dedication was taken down and reused as a dedication to the Emperor Hadrian, *SEG* XXI 713 (our lemma no. 224).

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219. Athens. Ephebic dedication, 59/8 B.C. or 59/60 A.D. *SEG* XXI 685. In *Philathenaios* 186-188 (ph), A.K.Makres, after autopsy of the stone, reads in L. 1 [- - - τ]ạṃịẹụσạ[ς], suggesting that the tamias was an ephebe rather than a state official, or [Παι]ạṇịẹụς, the demotic of the ephebe dedicator. On the basis of our lemma no. 217, LL. 11-14, she restores [Ἄ]|θλ[ου] in LL. 7/8, who is apparently new to Athenian prosopography. For the date of the archonship of Leukios see also our lemma no. 217.

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220. Athens. Dedication of a paved street, early 2nd cent. A.D. 'Pentelic' marble Ionic epistyle found in the area of the Library of Pantainos, inv.no. I 7349. Ed.pr. T.L.Shear, *Hesperia* 42 (1973) 389 no. 3 (ph.), identified the πλατεῖα as the marble-paved street in front of the Library; text reprinted and translated in French by É.Perrin-Saminadayar, *art.cit.* (our lemma no. 221) 233, 237 (ph.).

Ὁ δῆμος ἀπὸ τῶν [ἰ]δίων προσόδων
τὴν πλατεῖ[α]ν ἀνέ[θ]ηκεν

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221. **Athens. Dedication of the library of Pantainos, ca. 100 A.D.** *SEG* XXI 703; XXXIX 214. A translation and a detailed analysis of this text are given by É.Perrin-Saminadayar, in Y.Perrin (ed.), *Neronia* VIII-- (our lemma no. 1959) 227-238 (ph.), in his investigation of the status of libraries in Roman Athens. He provides a stemma of Pantainos' illustrious family, which probably belonged to the Eumolpidai, and examines related epigraphical material, our lemmata nos. 220, 222, and 223. In the case of the library of Pantainos, the author concludes, the limits between the public and private spheres are fluid.

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222. **Athens. Regulations of the library of Pantainos, late 2nd cent. A.D.** *SEG* XXI 500; LVII 2087. É.Perrin-Saminadayar, *art.cit.* (our lemma no. 221) 234-238 (ph.), translates the text and, while still associating it with the Library of Pantainos, re-dates it to the late 2nd cent. A.D. on epigraphical and orthographical grounds (Latin sigma; Y instead of OI).

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223. **Athens. Honorific inscription for Trajan, ca. 97-102 A.D.** 'Hymettian' marble base found north of the Library of Pantainos, inv.no I 7353. Ed.pr. T.L.Shear, *Hesperia* 42 (1973) 175/176 no. 2 (ph.). Discussed by W.Ameling in the monograph reported in *SEG* XXXIII 254, and now by É.Perrin-Saminadayar, *art.cit.* (our lemma no. 221) 237/238 (ph.).

Αὐτοκράτορα Νέρβαν Τραϊανὸν
Καίσαρα Σεβαστὸν Γερμανικὸν
ὁ ἀρχιερεὺς αὐτοῦ Τιβ. Κλα. Ἀτ-
τικὸς Ἡρώδης Μαραθώνιος

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224. **Athens. Dedication to the Emperor Hadrian, 131/2 A.D.** *SEG* XXI 713. In *Philathenaios* 189-194 (ph.), after autopsy of the stone, A.K.Makres points out that, since the right side of this stone is original, the text should be printed as follows:

[Σωτ]ῆρι κ-
[αὶ Κτί]στῃ
[Αὐτοκ]ράτο-
[ρι Ἁδρια]νῷ
[Ὀλυμ]πίῳ
hedera

This dedication is inscribed on the same stone as *SEG* XXI 686, our lemma no. 218.

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225. Marathon. Honorific inscription for Biboullios Polydeukes, ca. 160-165 A.D. *SEG* LIX 233. I.Dekoulakou, in K.Buraselis, K.Meidani (edd.), *Marathon*-- (our lemma no. 108) 120/121, briefly defends the above chronology in a discussion of the career of Βιβούλλιος Πολυδεύκης and his interaction with Herodes Atticus and the sanctuary of the Egyptian Gods at Marathon; cf. also *SEG* LIX 198 and 275.

226. Athens. Monument of Telemachos, founder of the sanctuary of Asklepios, ca. 400 B.C. *IG* II² 4960/4961+4963. *SEG* LIX 269.* For this monument and the topography of the sanctuary as a whole, see M.Saporiti in E.Greco, *Topografia di Atene* 1 (Athens and Paestum 2010) 180-184 (dr.). See also our lemma no. 44.

227. Athens. Votive relief for Theseus, early 4th cent. B.C. *IG* II² 4553. *SEG* XLIII 115. G.Ekroth, in J.Mylonopoulos (ed.) *Divine Images and Human Imaginations in Ancient Greece* (Leiden and Boston 2010) 143-169, discusses the inscribed votive relief of Theseus in the Louvre (inv.no. Louvre Ma 743), which she considers to be the only source of visual evidence for the cult of Theseus. Ekroth notes that the inscription is in fact composed of two texts: Θησεύς, and, slightly discontinuously, the dedicatory formula Σώσιππος Ναυαρχίδο | ἀνέθηκεν. Ekroth speculates that the absence of a demotic indicates that Sosippos was not Athenian, and that the relief might refer to his naturalization, for which Theseus would indeed be appropriate. After offering several interpretations of the relief's iconography, she suggests that it may commemorate Sosippos' son's entrance to the ephebate.

228. Athens. Statue base signed by Demetrios of Alopeke, ca. 400-350 B.C. *IG* II² 4895. *SEG* LV 47. In *Studies Tracy* 198-201 (ph.), C.M.Keesling observes that 'a joining surface looking much like architectural *anathyrosis*' is preserved on the left side of this base suggesting that the dedication of Hippolochides was a familial portrait group consisting of multiple figures with separate inscriptions. Also the right side of the base shows signs of reworking, raising the possibility that there were one or more addition blocks on the right. This, or the Demetrios base *IG* II² 3828, could be the earliest example of a familial portrait group dedicated on the Acropolis. Keesling also discusses the pose of the statue as evidenced by the foot cuttings on the top surface.

229. Athens. Equestrian dedication of Simon signed by Demetrios of Alopeke, ca. 360 B.C. *SEG* XII 61. C.M.Keesling in *Studies Tracy* 201-205 (ph.) accepts the restoration [Δημήτριος Ἀλω]πεκῆθεν ἐπόησεν, and discusses the possibility that this heavily reworked base once supported the equestrian dedication of Simon described by Xenophon in *Hipparchikos* 1.1, perhaps of a horse without a rider. She suggests that, following Xenophon, this inscription formed part of a base dedicated in the City-Eleusinion near the temple of Triptolemos and the Panathenaic Way, not far from where it was excavated.

230. Athens. Dedication and catalogue of the ἀμφιθαλεῖς of the genos of the Erysichthonidai, 1st cent. B.C. *IG* II² 4991. *SEG* XXXIV 96, 265; XLVII 33; LV 303. S.V.Tracy, *Hesperia* Supplement 15 (1975) 80-82, no. 19 (ph.). S.Follet, in *Studies Tracy* 163-166 (ph.), after autopsy of the stone, reprints the text of Ll. 12-22 and argues that the *damnatio memoriae* in L. 22 concerns the archon of 88/7 B.C. Detailed discussion of the prosopography of the *amphithaleis* (165/166). She measures the height of the rasura in L. 22 as 3.5 m., calculating that there was originally space for one line only consisting of ἐπὶ and the name of the archon in the genitive, yielding a maximum of 12 letters. This could accommodate a restoration of ⟦ἐπὶ Μιθριδάτου⟧, as has been proposed, but not with the essential ⟦βασιλέως⟧; hence Follet rejects it. She opts for the naturalized Tyrian and friend of Athenion, Δίης Διέους, for which see *IG* II² 1714, our lemma no. 200.

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231. Keratea and vicinity. Assorted epitaphs. P.Michailidi, I.Spiliotakopoulou, and I.Tsonos, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) offer an overview of old and new finds from the wider Keratea region, including the following epitaphs: *IG* II² 6345, 6358, 6363, 6366, 11255, 11873. They also give preliminary reports of two unpublished funerary inscriptions, for which see our lemmata nos. 251 and 257.

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232. Peiraieus. Epitaph of Sostratides, 4th cent. B.C. Upper part of a pedimental stele; inscription on the shaft. For the time and place of discovery of this stone see our lemma no. 233. Peiraieus Museum ΜΠ 5247. Ed.pr. M.I.Pologiorgi, *AEph* 149 (2010) 212, note 10, no. 12.

[Σ]ωστρατίδης
Μαραθώνιος

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233. Peiraieus. Assorted epitaphs. M.I.Pologiorgi, *AEph* 149 (2010) 211/212, note 10 (ph.), collects the inscribed gravestones recovered in excavations of the Greek Archaeological Service in 1984 in the neighborhood of Maniatika in Peiraieus at the crossroads of Thebes, Retsina, and Palamedion Streets, *AD* 39 (1984) B1 [1989] 30. See *SEG* XXXIX 271; LI 297; and our lemmata nos. 232, 234-236, 243/244, 246/247, 253, 256. All are now in the Peiraieus Museum.

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234. Peiraieus. Epitaph of Dorkieus, 400-375 B.C. *SEG* XXXIX 260. Clairmont, *CAT* 2.230; *ΣΕΜΑ* 549. For the time and place of the discovery of this stone see our lemma no. 233. Peiraieus Museum ΜΠ 5254. Briefly noted by M.I.Pologiorgi, *AEph* 149 (2010) 211, note 10 no. 8, who corrects the spelling of the demotic as reported in ed.pr. Πειραεύς. For a twin of this lekythos see our lemma no. 235.

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235. Peiraieus. Epitaph of Dorkieus, 400-375 B.C. Marble grave lekythos, a twin of *SEG* XXXIX 260 (our lemma no. 234), found at the same time and in the same place as *SEG* XXXIX 260. For the

circumstances, see our lemma no. 233. Peiraieus Museum ΜΠ 5255. Clairmont, *CAT* 2.231; *ΣΕΜΑ* 550. Briefly noted by M.I.Pologiorgi, *AEph* 149 (2010) 211 note 10 no. 9, who corrects the spelling of the demotic as reported in ed.pr. Πειραεύς.

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236. **Peiraieus. Epitaph of Lysistrate (?), 350 B.C.** Clairmont, *CAT* 3.349a; *ΣΕΜΑ* 556. Marble loutrophoros-amphora with a relief scene depicting three figures. For the time and place of discovery of this stone see our lemma no. 233; Peiraieus Museum ΜΠ 5259. In *AEph* 149 (2010) 211 note 10, no. 7, M.I.Pologiorgi proposes the above date and provides a revised version of the inscription also correcting the wrong inventory number in Clairmont.

Λυσιστράτη· Λυσιφῶν· [- - -]σ[- - -] Λυ̣[σιφῶντος]
Πειραεύς

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237. **Peiraieus (?). Epitaph of Dorotheos, 2nd half of the 4th cent. B.C.** *IG* II² 7457. M.I.Pologiorgi, in D.Zapheiropoulou (ed.), *Amicitiae Gratia. Τόμος στη μνήμη Αλκμήνης Σταυρίδη* (Athens 2008) 61 (ph.), reports a suggestion made by R.Posamentir, who tentatively associated the funerary inscription of Δωρόθεος (Copenhagen National Museum, inv.no. 1625) with the fragmentary relief Museum of Peiraieus inv.no. 1787. Photographic restoration confirms Posamentir's join.

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238. **Thorikos. Epitaph of Chariton of Antiocheia, Hellenistic?** In his preliminary report of the latest investigation of Pasha Limani (cf. *SEG* XXXVI 200), A.Kapetanios, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) 150/151 note 4, briefly mentions the marble columella ΜΛ 1296, the only inscription found in the digs under consideration. The columella is decorated with an incised branch with leaves. The lettering of the inscription Χαρίτων | Χαρίτωνος | Ἀντιοχεύς is vaguely said to suggest 'a late date.' [We have transcribed Kapetanios' majuscule text. A Chariton of Antiocheia is attested in *IG* II² 8315, which dates to the 2nd cent. B.C. (see M.J.Osborne-S.G.Byrne (edd.) *The Foreign Residents of Athens*. Leuven 1996, no. 1075). The new Chariton could be a relative, e.g. a son, in which case the epitaph may well date to the late Hellenistic period. Papazarkadas].

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239. **Peiraieus. Epitaph of Aristokrateia of Corinth with epigram, ca. 400 B.C.** *IG* II² 9057. *CEG* II 486. M.I.Pologiorgi, *Arch Eph* 149 (2010) 216 (ph.), after autopsy of the stone (EM 9262), regards the three parts of the inscription as synchronous and confirms that it lies above a recessed area at the broken bottom of the stone where she suggests that once there was a relief scene. Probably represented were Ἀριστοκράτεια at the left, below her inscribed name, and Theo-, her son, who predeceased her, at the right, below his.

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240. Peiraieus. Epitaph of Demokrite of Corinth, ca. 375 B.C. Clairmont, *CAT* 2.287; *ΣΕΜΑ* 1171. See also Traill, *PAA* 203707, 317015; Osborne/Bryne, *FRA* 2956, 2961. In *AE* 149 (2010) 209-217 (ph.), M.I.Pologiorgi presents a detailed publication of this sculptured grave stele in the Peiraieus Museum, inv.no. 5253, correcting the reading of the deceased's name (previously Δαμοκρίτα) and defending the spelling of the name of her son at the right with numerous parallels. She proposes that the son, of ephebic age, predeceased his mother. For the excavation in which the stele was discovered, see our lemma no. 233.

Δημοκρίτη Κορινθία· Ἀρνίων

On 209 Pologiorgi collects a useful list of gravestones of Corinthians found in Attica: *IG* II² 9056, 9057 (our lemma no. 239), 9062, 9069, 9071, 9080, 9081; *Agora* XVII 522; Clairmont, *CAT* 2.423b, *ΣΕΜΑ* 1174.

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241. Athens. Epitaph, 1st cent. B.C. *IG* II² 10432. *SEG* XXII 203. In *Onomatologos* 125 note 6, S.G.Byrne observes that [Ὀρ]θόδαμος is just as likely a restoration as [Πυ]θόδαμος; for the latter name cf. our lemma no. 151.

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242. Athens. Kerameikos. Tomb of the Lakedaimonians, 403 B.C. *IG* II² 11678. *SEG* LV 321.* In *AR* 56 (2009-2010) 6/7, J.Stroszeck briefly reports on recent excavations clarifying the architectural history of the tomb and establishing that 'warrior 14 . . . died later than warriors 10-13 . . . and occupied a single grave within the same construction.' No change in the text of the inscription. For comments on the position of this tomb, its burials, and the configuration of the inscription, see N.T.Arrington, *art.cit.* (our lemma no. 11) 512-514.

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243. Peiraieus. Epitaph of Artemisia, 400-350 B.C. Upper right fragment of a marble pedimental naiskos-type stele with sculpted relief. For the time and place of the discovery of this stone see our lemma no. 233; Peiraieus Museum ΜΠ 5245. Ed.pr. M.I.Pologiorgi, *AEph* 149 (2010) 211, note 10, no. 4, who speculates that since the inscription was cut on the left side of the epistyle and the preserved right side of the stele does not bear any trace of relief, the deceased was probably depicted as seated and facing right. [Ἀρτε]μισία

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244. Peiraieus. Epitaph of Glyke, with epigram, ca. 375 B.C. Upper right fragment of a marble naiskos-type stele surmounted by a siren and a sculpted scene representing at least two figures, of which only the head of a mature woman is preserved facing left. Two-line epigram on the epistyle. For the time and place of the discovery of this stone see our lemma no. 233, Peiraieus Museum ΜΠ 5246. Ed. pr. M.I.Pologiorgi, *AEph* 149 (2010) 211, note 10, no. 5, who cites Hansen, *CEG* 2.587.3-4 as a parallel for the epigram. On the parastade, [Γ]λύ̣κη.

[- - - -] καταλείβεται ὕδωρ ὡς κἀγὼ δακρύοις λείβομαι ἡμέ[ραν]
[- - - -πρ]ογόνου τε ἀδελφῆς, ἣν λίπον, ἡμετέρας μ[α]ρτυράσω

[The form μ[α]ρτυράσω seems to be unatttested, Matthaiou].

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245. Peiraieus (?). Epitaph of Diopeithes, ca. mid 4th cent. B.C. *ΣΕΜΑ* 1754. M.I.Pologiorgi, in D.Zapheiropoulou (ed.), *Amicitiae Gratia. Τόμος στη μνήμη Αλκμήνης Σταυρίδη* (Athens 2008) 56-59, tentatively joins this inscription with the fragmentary relief Museum of Peiraieus inv.no. 2159 (part of a funerary naiskos thought to date around 335 B.C.), which, in turn, she identifies as a relief briefly reported by N.Kyparisses, *AD* 10 (1926) Appendix, 83. She goes on to associate these with the lekythos of Διοπείθης *IG* II² 11193 (Museum of Peiraieus inv.no. 1535), traditionally dated by art historians to ca. 340-330 B.C. Pologiorgi hypothesizes that naiskos and lekythos would have stood in Diopeithes' family burial at Tambouria, and that Diopeithes would have fallen in the wars against the Macedonians, probably in the battle of Chaironeia.

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246. Peiraieus. Epitaph, 375-350 B.C. Clairmont, *CAT* 3.350a; *ΣΕΜΑ* 1912. Upper part of a naiskos-type marble stele with pediment and relief sculpture; Peiraieus Museum, ΜΠ 5244. For the time and place of the discovery of this stone see our lemma no. 233. Briefly noted by M.I.Pologiorgi, *AEph* 149 (2010) 211, note 10, no. 2, who reprints the text. Clairmont speculates that Kallikleia is the deceased.

Ἡδίστη Καλλίκλεια

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247. Peiraieus. Epitaph of Hedule, 400-375 B.C. Clairmont, *CAT* 2.293; *ΣΕΜΑ* 1913. For the time and place of discovery of this stone, see our lemma no. 233; Peiraieus Museum ΜΠ 5248. In *AEph* 149 (2010) 211, note 10, no. 1, M.I.Pologiorgi prints the text and briefly notes that there is a ph. in *AD* 54 (1999) [2003] A 193, where she discusses the later reworking of the sculptured relief. Ἡδύ[λη]

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248. Athens. Epigrams for the musician Theodoros, mid 4th cent. B.C. *IG* II² 13088+; *GV* 1911. *CEG* 578. *SEG* XIII 206. M.Fantuzzi, *art.cit.* (our lemma no. 1924) 298/298, reprints and translates the three lacunose epigams of this monument, and briefly questions the traditional supplement of epigram iii, l. 2, σόν, Θεόδω[ρε, τάφον ?λευκοῦ] ἴου στεφάνοις, proposing instead [καλοῖς vel καλῶς τύμβον] ἴου etc.

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249. Karella (Kikkyna?) Epitaph of Kleitomache and Kleiostrate, ca. 350 B.C. *SEG* LIII 250bis. O.Kakavoyianni, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) 177, 191 (ph.), returns to this epitaph and, after providing the date

above, notes that the man in whose family house the stele was found refuses to donate it to the Museum of Brauron.

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250. **Athens. Epitaph of Mika and Dion, ca, 400 B.C.** *IG* II² 12129. *SEG* LI 17; LIII 231. Clairmont, *CAT* 2.210. M.I. Pologiorgi, *AEph* 149 (2010) 215-217 (ph.), proposes that the stele was primarily designed for Mika but that it commemorates also the death of her relative Dion.

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251. **Keratea (Kephale). Epitaph of Molos (?) and Kalliphanes, date?** P.Michailidi, I.Spiliotakopoulou, and I.Tsonos, *art.cit.* (our lemma no. 231) 111, briefly report an unpublished marble lekythos found built into a Byzantine wall north of the Keratea-Kakia Thalassa road, now in the Museum of Laurion, inv.no. 1532. Relief of a dexiosis between a seated bearded man and a standing warrior, behind whom a young slave carries a round shield. According to the authors the two inscriptions read ΜΟΛΟΣ and ΚΑΛΙΦΑΝΗΣ [The first name seems to be unattested, the second should be Καλλιφάνης. Papazarkadas]. No ph., no date, no other details.

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252. **Laurion. Epitaph of Myrtaline, late 3rd/early 2nd cent. B.C.?** Marble funerary stele with depiction of two peacocks, found in secondary use as the cover slab of tomb T78 in the Late Roman cemetery excavated in 2006/7 to the southwest of the modern port. The name of the deceased has been inscribed between two shield-like ornaments. Ed.pr. D.Pararas, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) 142/143 (ph.): Μυρταλίνη [The form of the monument suggests a date in the 4th cent B.C., Papazarkadas].

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253. **Epitaph of Mus[- - -], 4th cent. B.C.** Fragment from the right side of a stele decorated with rosettes in relief. For the time and place of discovery of this stone see our lemma no. 233. Peiraieus Museum ΜΠ 5243. Ed.pr. M.I.Pologiorgi, *AEph* 149 (2010) 212, note 10, no. 11.

Μυσ[- - -]

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254. **Laurion. Epitaph of Niko[- - -], 4th cent. B.C.** D.Pararas, *art.cit.* (our lemma no. 252) 142, briefly mentions a fragmentary marble funerary stele reused in tomb T14 of the cemetery mentioned in our lemma no. 252. Of the three-line inscription, Pararas only gives the 'fragmentary name' ΝΙΚΟ of l. 1.

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255. **Gerakas (Pallene). Fragmentary inscribed sarcophagus, date?** G.D.Klapaki, *art.cit.* (our lemma no. 274) briefly reports a fragment of a cover slab of a marble sarcophagus reused as building

material near a well of the farmstead of our lemma no.274. An inscription on the interior side of the slab reads Παμφία. No date, no other details.

256. Peiraieus. Epitaph of Plathane, 340-330 B.C. Clairmont, *CAT* 3.307 (without the inscription). For the time and place of the discovery of this stone see our lemma no. 233: Peiraieus Museum ΜΠ 5249. In *AEph* 149 (2010) 211, note 10, no. 3, M.I. Pologiorgi presents the ed.pr. of this marble pedimental naiskos-type stele inscribed on the epistyle, pointing out that the figure standing at the right is a woman, not a man as in Clairmont.

Πλαθάνη Ἀγάθωνος [γυ]ν[ή]

257. Keratea (Kephale). Epitaph of Phano, date? P.Michailidi, I.Spiliotakopoulou, and I.Tsonos, *art.cit.* (our lemma no. 231) 111, briefly report an unpublished marble lekythos found north of the Keratea-Kakia Thalassa road, now in the Museum of Laurion, inv.no. 1533. Relief with dexiosis of two standing women and a little girl. An inscription is read over the woman on the right: Φανώ. No ph., no date [4th cent. B.C.? Papazarkadas], no other details.

258. Eleusis. Christian votive offering, 5th/6th cent. A.D. Fragment of grayish marble in the Eleusis Museum, inv. no. E 901. Ed.pr. E.Sironen, in *Studies Tracy* 84/85, who notes the relative rarity of anonymous dedications in the province of Achaia (list on 85, note 10). On 83, note 3, he lists late antique inscriptions from Eleusis.

+καλλιεργία ὑπὲρ
εὐχῆς κ(αὶ) σωτηρίας
ὧν οἶδεν ὁ Θ(εὸ)ς τὰ ὀνώ-
4 +μα(τ)α

259. Eleusis. Christian invocation, 5th/6th cent. A.D. Irregular fragment of white marble in the Eleusis Museum, inv.no. 575. Ed.pr. E.Sironen, in *Studies Tracy* 85, who observes that 'in Eleusis the house or the family is mentioned in Early Christian inscriptions more often than elsewhere in the province of Achaia.'

[Κ](ύρι)ε βοήθι τῷ ὖ-
[.]κῳ τούτῳ

1/2. ὖ|[]κῳ, ed.pr. Perhaps it is better to simply print ὖ|κῳ since that phonetic error is common and the alternative (υ|[ἴ]κῳ) pretty rare, but there is no ph. to help. M.Zellmann-Rohrer.

260. Athens. Bronze dikastic token, 400-350 B.C. Found in a tile-lined well of this period south of the Tholos in the Agora Excavations and briefly noted by J.M. Camp, *AR* 56 (2009-2010) 3; 'stamped with the letter [illegible] on both sides.'

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261. Halai Aixonides. Broze dikastic tablet (pinakion), date? *SEG* LVII 293. I.Kouragios, *art.cit.* (our lemma no. 34) 42, briefly reports the discovery of this object in excavations of the Greek Archaeological Service of a room probably belonging to the agora of this deme: ΔΙΟΝΥΣΙΟΣ ΑΛΑΙΕΥΣ

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262. Halai Aixonides. Inscribed lead weight, Classical? I.Kouragios, *art.cit.* (our lemma no. 34) 42 (ph.), briefly reports the discovery in excavations of the Greek Archaeological Service of a hoard of 40 lead weights in a building probably located in the agora of this deme. One of these is square in shape with the representation of an amphora in relief and the inscription ΔΗΜΩ.

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263. Athens. Lead curse tablet, ca. 345-335 B.C. *SEG* LVIII 265. The format of this tablet suggests to S.C.Humphreys, *ZPE* 172 (2010) 85/86, that the curser had afterthoughts even though a specific situation would have made him undertake the cursing in the first place. After a tentative reconstruction of the cursing process, Humphreys conlcudes that the scribe was a man active in the circles of sycophants and other litigious Athenians. At 86 note 11, she doubts the editors' derivation of παλτός from πάλλω, to shake lots: 'Chantraine (*Dictionnaire étymologique* III) suggests deriving *pálê* (fine, sieved flour) from *pállô* and perhaps connecting it with *póltos*, gruel; perhaps *paltos* too?'

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264. Athens. Curse tablet from the sanctuary of Palaimon Pankrates, late 4th cent. B.C. *SEG* LVIII 266. H.S.Versnel, in *Magical Practice* (see our lemma no. 2018) 311/312, on the basis of D.R.Jordan's summary of this tablet in *SGD* no. 14 (and not on *SEG* LVIII 266), notes that the term τιμωρὸς γένοιο, 'become their punisher,' is new to the vocabulary of prayers for justice and ἄδικα γὰρ καὶ ποιοῦσιν καὶ λέγουσι 'is a more explicit variant of expressions such as ἀδικοῦμαι γάρ in the prayer for justice.' At the end, L. 14, behind ΕΥΟΥΣΘΜΟΥ/Ω, Versnel suggests a form of ἐνθύμιος/ἐνθυμεῖσθαι 'lay to heart, ponder, think much deeply about' and cites the parallel of *IKnidos* no. 150 B.7, ἐνθύμιον ἔστω Δάματρος καὶ Κούρας, 'let it be the concern of Demeter and Kore' (cf. our lemmata nos. 891 and 2004).

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265. Athens. Curse against a woman, 4th cent. B.C.? On the basis of notes sent to him by D.R.Jordan, H.S.Versnel, in *Magical Practice* (see our lemma no. 2018) 315/316, gives a brief summary of this unpublished curse found in the Agora Excavations. 'On a separate piece of lead: Mistresses Nymphai, punish (κυρίαι Νύμφαι κολάσασθε)... The main text begins: K[υρίαι] Νύμφαι ἀνατίθω ὑμῖν— woman's name ἐπὶ κατεργασίαν. (The same line recurs at the end of the text.) (Destroy?) her

strength, her body, her eyesight, her 'exit,' all the parts of her body.' At the end in a mutilated passage dika. Classifying this as a prayer for justice, Versnel draws attention to the phrase ἐπὶ κατεργασίαν, which is found on the curse tablets of the Roman period from the Sanctuary of Demeter and Kore on Acrocorinth. [cf. now *Corinth* XVIII.6, nos. 124, 126, 130/131. Stroud]

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266. Athens. Lead curse tablet, 317-307 B.C. *SEG* XL 267. In *Magical Practices* (our lemma no. 2018) 317, H.S.Versnel reprints the text and does not regard it as a pure prayer for justice since it contains elements of *defixiones*, Κατωδῶμεν πρὸς τοὺς χθονίους. Despite the plural number of the verb, he suggests that the writer may have been a woman acting by herself in a case of amatory jealousy.

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267. Marathon. Curse inscription, 2nd cent. A.D. *SEG* LVI 309. In *EBGR* 2007 [= *Kernos* 23 (2010)] 311 no. 103, A.Chaniotis prints the following slightly modified text of LL. 3-7, with a translation: [ὅστις ἢ καθέλοι] ἢ μετακεινοίη τ[ούτῳ μήτε γῆν καρπὸν φέρειν] μήτε θάλασσαν π[λωτὴν εἶναι, κακῶς δὲ ἀπολέσθαι αὐτὸν] καὶ γένος· ὅστις δὲ κ[ατὰ χώραν φυλάττων καὶ τιμῶν τὰ εἰωθότα] καὶ αὔξων δ[ιαμένοι, πολλὰ ἀγαθὰ εἶναι τοιούτῳ καὶ αὐτῷ καὶ ἐκγόνοις].

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268. Athens. Curse tablet against a thief, 2nd/3rd cent. A.D. In *Magical Practice* (see our lemma no. 2018) 315, H.S.Versnel briefly summarizes notes sent to him by D.R.Jordan on this unpublished tablet from the Agora Excavations, which he classifies as a prayer for justice. 'τὸν κλέψαντα δέκα ν[ε]ηνάρεια (=δηνάρια). That he may burn in fire. There follows an extended list of body parts. The same wish for the one who took part in the crime. Kill the thief and punish (κόλασον) him, requite (?) me (ἄμιψον [ἐ]μαυτόν). Avenge the one who wrote this (ἐκδίκησον τὸν γρ[ά]ψαντα καὶ καταγράφαντα).'

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269. Athens. Incertum, 4th/3rd cent. B.C. J.M.Camp, *AR* 56 (2009-2010) 3, briefly reports the discovery in the Agora Excavations of a fragment of an inscription, preserving only parts of three lines of text, among spolia recovered from Byzantine walls over the Stoa Poikile. It bears a *cyma reversa* moulding and a cutting on top perhaps for a relief or a Herm. No text.

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270. Laurion. Incertum, date? D.Pararas, *art.cit.* (our lemma no. 252) 142, briefly mentions a limestone slab re-used as the cover slab of tomb T20 of the cemetery mentioned in our lemma no. 252. The slab bears 'a series of letters incised on at least two occasions,' the meaning of which is deemed 'incomprehensible.'

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271. Athens. Panathenaic amphora fragment, 384/383 B.C. In *AR* 56 (2009-2010) 3 (ph.), J.M.Camp briefly reports the discovery in the Agora Excavations of a tile-lined well south of the Tholos containing a fragment of a Panathenaic amphora with this archon's name. We read from the ph: [Δ]ιειτρέφης.

272. Thorikos. Lamp signature, ca. 100-75 B.C. A.Kapetanios, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) 150/151 note 4, briefly mentions a lamp found in T25, which is said to be the latest datable find: Ἀρίστωνος.

273. Halai Aixonides. Stamped amphora handle, date? I.Kouragios, *art.cit.* (our lemma no. 34) 46, briefly reports the discovery of this object in excavations of the Greek Archaeological Service in the area of the Astir Palace Hotel at Vouliagmeni; in 2008. ΑΓΕΛΟ; no date; no ph.; no further details [No doubt, this is some form of the name Ἀγέλοχος. Papazarkadas].

274. Gerakas (Pallene). Stamped handle, date? G.D.Klapaki, in *Πρακτικά ΙΓ' Επιστημονικής Συνάντησης ΝΑ. Αττικής. Παιανία 29-31 Οκτωβρίου & 1-2 Νοεμβρίου 2008* (Kalyvia 2010) 40 (ph.), gives a preliminary report of a late Classical farmstead excavated by the Greek Archaeological Service at Gargettos Streeet in the region Κέντρου of the Municipality of Gerakas. In a destruction deposit consisting of various potsherds, Klapaki found a handle with the stamp ΚΛΕΟΝΥΜΟΥ [Error for Κλεωνύμου? Papazarkadas], identified as the name of the owner of the pot ['Owners' don't usually stamp their pots. Stroud]. No ph., no date, no other details.

PELOPONNESOS

275. Peloponnesos. The Achaian league and the helladarch. *SEG* XXVIII 1610; XXXV 263. F.Lozano Gomez, in C.Fornis, J.Gallego, P.López Barja and M.Valdés (edd.), *Dialéctica histórica y compromiso social. Homenaje a Domingo Plácido* (Zaragoza 2010) 449-459, argues that provincial and koinon-based imperial cults were organized separately from each other (citing documents relevant to the various leagues *IG* V.1.1167; V.2.132; Oliver, *Greek Constitutions* no. 15 (*SEG* XI 922/923); J.H.Oliver, *Marcus Aurelius. Aspects of Civic and Cultural Policy in the East* (*Hesperia* Suppl. 13) (Princeton 1970) nos. 31 (=*IG* IX.1 218), 32, and 42 (*IG* VII 106). Contra A.J.S.Spawforth (cf. *SEG* XLIV 378), the author claims that from *IG* V.1.1451 and *SEG* LI 458, it can be seen that the "Ἕλληνες mentioned or implied in these honorific inscriptions were not members of the Achaian League. He suggests that the term ἑλλαδάρχης for the leader of the Achaian League (*IG* V.1.512; 1455; *Corinth* 8.1.80) was a 'pretentious name.' On the Delphic amphictyony as an analogous league of Hellenes within the province of Achaia, he cites *F.Delphes* III.4.124, and III.4.302 with Pausanias 10.8.3-5; on ἀρι-

στος τῶν Ἑλλήνων, *IG* II² 1990, ll. 3-6; on the subsequent adoption of the term by the Delphic amphictyony: *IG* IV 590.

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276. Peloponnesos. Ethical and political ideals in the Flavian period. Y.Lafond, in L.Capdetrey and Y.Lafond (edd.), *La cité et ses élites : pratiques et représentation des formes de domination et de contrôle social dans les cités grecques* (Bordeaux 2010) 103-117, compares the terms of praise and concomitant concepts of the relationship between ethics and politics in the Peloponnesian epigraphical dossier of the 1st and 2nd cent. A.D. with those articulated by the literary figures of that period, especially Dio Chrysostom and Plutarch. Under the Flavians, the good monarch was figured as the 'best of men,' thus suggesting an equation between social privileges and personal virtues. The praise of one's personal ἦθος was reclaimed by the Peloponnesian elite as a means of institutionalizing the relationship between politics and ethics, including the creation of 'concrete forms which were able, implicitly, to inscribe elite behavior within a continuity of Dorian identity.' Epigraphical terms mentioned or discussed include ἀρετή, εὔνοια, σωφροσύνη, ἀνδρεία, λαμπρότης, φιλανθρωπία, φιλοτιμία, and — more distinctively — μεγαλοψυχία, σεμνότης, ἀριστοπολειτευτής, ἀριστοπολείτης, ἄριστος Ἑλλήνων, πολιτεύεσθαι ἄριστα / ἐνδόξως, ἐπίσημος, and ἀξιολογώτατος/-η.

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277. Peloponnesos. Roman citizenship. In *Roman Peloponnese* III 173-192, C.Hoët-van Cauwenberghe examines the evidence for the several procedures for acquiring Roman citizenship and discusses its diffusion in the cities of the Peloponnesos during the Empire. The sources are overwhelmingly epigraphic and she cites a very large number of specific inscriptions from all over the area at each step in her argument—far too many for us to cover here. Among the more prolific families enjoying this privilege are naturally the Iulii and the Claudii; cf. our lemma no. 279.

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278. Peloponnesos. The ephebate in the cities of Roman Peloponnesos. N.M.Kennell, in *Roman Peloponnese* III 205-216, reviews the evidence for this institution with special attention to the systems in Messene, Sparta, Tegea, Elis, Sikyon, Argos, and Pallene. The evidence is largely epigraphic and among the topics explored are terms of service, participation of foreigners, ephebic officials, the ephebate as a repository for collective memory and civic identity, integration into the military systems of the cities and the Roman Imperial army, benefactions to the ephebate, participation in city cults and festivals, and the ἀρχέφηβος. Sparta receives the most detailed treatment (208-212).

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279. Peloponnesos. Roman nomina. O.Salomies, in *Roman Peloponnese* III 193-203, finds 268 different nomina attested for roughly 3,700 Roman citizens in the Peloponnesos. He first analyzes the distribution of these names throughout the region and secondly offers a comparison of this material with that from the rest of Greece, especially Delos. 1028 persons, ca. 28%, bear an Imperial nomen, with Aurelius (331), Claudius (289),and Iulius (254) being the most numerous. On 199/200 he

gives a list of 28 nomina found only in the Peloponnesos, and on 200-202 he comments on 21 names of particular interest. Inscriptions provide by far the bulk of the source material for the many long lists of nomina included throughout this paper.

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280. **Peloponnesos. Sculptors' signatures.** In a survey of sculptural monuments of the Roman period, O.Palagia, in *Roman Peloponnese* III 435-439, briefly collects a number of signatures mainly from Olympia (statues in the Metroon), Corinth, and Sparta. Epigraphic references are provided for only a few of these, e.g. *IG* V.1.208/209, 538, 540; *SEG* XI 796, 797; otherwise we have only museum inv.nos. and references to publication of the sculpture.

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281. **Peloponnesos. Imperial cult.** F.Camia, M.Kantiréa, in *Roman Peloponnese* III 375-406, present a detailed study of this institution, starting from the two key epigraphic documents of the lex sacra from Gytheion, *SEG* XI 923, and decree from Messene, *SEG* XLI 328. Numerous other inscriptions—too many to isolate here—form the backbone of the evidence for their discussions of onomastic and iconographic assimilation of emperors to traditional gods, imperial titles and epithets adjusted to local conditions, renovations to existing sacred structures to accommodate the addition of Imperial statues and rituals, introduction of Kaisareia and Sebasteia into the festivals of the Greek cities, *venationes* and gladitorial combats added to games. Appended to this paper on 389-402 is a catalogue of the priests of the imperial cult in the cities of the Peloponnesos: 17 from Sparta, others from Messene, Epidauros, Elis, Megalopolis, the Achaian League.

AIGINA

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282. **Aigina. Megarian decree in honor of the agoranomos Diodoros, 84/3 B.C.** *IG* IV^2.2.750. *SEG* XI 25; LVII 309, 310.* K.Rigsby, *CP* 105 (2010) 308-313, reprints the text with translation and identifies this decree in the Doric dialect as originating in Megara and finding its way later to Aigina (cf. *IG* IV^2.2.1115-1131). On the basis of *IG* IV^2.1.629 he restores LL. 31-33 as ἔν τ[ε] τοῖς Διον[υσίοις καὶ| Πυθ]αείοις καὶ [Ῥ]ωμαί[οι]ς οἷς ἄγ[ει ἁ πόλις| τῶι τ]ε Ἀπόλλωνι [καὶ] τᾶι Ῥώμα[ι]. Rigsby provides a detailed discussion of the date and the historical setting of the decree.

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283. **Aigina. Lead curse tablet, ca. 431-350 B.C.** *IG* IV^2. 2.1012. *SEG* LVII 313. In *GRBS* 47 (2007) 131/132, J.M.Marston briefly observes that '[t]he fifth-century date of this inscription, together with its mention of Kratos and Bia, previously unassociated with the myth, suggests that the curse postdates *Prometheus Bound* and that a viewer replicated its magical binding on his or her curse tablet.'

284-287. Aigina. Stamped amphora handles. In their account of the 2008 excavations at Kolonna, F.Felten et al., *JÖAI* 78 (2009) 79-108, offer a preliminary report of the following stamped amphora handles (majuscule texts, which we have transcribed in minuscules).

284: Stamped amphora handle, Hellenistic. Felten et al., *art.cit.* 82 (ph.); found in the 'Nordbau' of the West complex: Στράτιππος

285: Stamped amphora handle, Hellenistic. Felten et al., *art.cit.* 82 (ph.), found in the same place as in our previous lemma: Ἀριστί[ωνος?]

286: Stamped amphora handle, Hellenistic. Felten et al., *art.cit.* 84 (ph.), found in room III of the 'Norbdau': Φιλο|φῶ[ν]τος

287: Stamped amphora handle, Hellenistic. Felten et al., *art.cit.* 84/85 (ph.), found in a fill in room III of the 'Nordbau': ἐπὶ Παυσανία

CORINTHIA

288. Corinth. The social and ethnic origins of the colonists in early Roman Corinth. Inscriptions, both Greek and Latin, form the bulk of the evidence for B.W.Millis' examination of this question in *Corinth in Context* 13-35. He warns against drawing inferences from the language of surviving inscriptions, for public documents and gravestones are mostly in Latin, whereas graffiti on pottery, masons' marks, and lamp signatures tend to be Greek. The letters of the apostle Paul and inscriptions concerning the Isthmian Games are also in Greek. Rejecting the view that veterans formed a significant portion of the population, he finds among the Corinthian elite a preponderance of freedmen of Greek origin 'able to maneuver effectively in both the Greek and Roman worlds' (31), some with ties to old Roman families and to negotiatores in the east. Founded on a site of great commercial and strategic importance, 'Corinth was a thoroughly Roman city like any other colony . . . at the same time it was a city. . .trying to lay claim to a Greek heritage, stressing an element of continuity between the Greek city of the past and the Roman colony of the present.' (32) Among the individual inscriptions taken up by Millis we note *Corinth* 8.2.152; 8.3.294.

289. Corinth. Corinthians in exile, 146-44 B.C. Inscriptions are employed throughout by B.Millis, in *Onomatologos* 244-257. Under this title, he compiles a prosopographical catalogue of 39 individuals dated to this interim period who, with varying degrees of certainty, are identified as Κορίνθιοι. More of the latter are found in Athens than in any other city and ca. 73% of them are women. A significant proportion are attested in Egypt, probably in military service, and the rest are scattered around mainland Greece and the islands, but not elsewhere. Millis views these people against the background of similarly destroyed cities and dispersed populations.He also speculates on

their civic status after the Roman sack of Corinth in 146 B.C. and the possibility that they may have retained some kind of civic identity. Perhaps pertinent in this regard is a decree on Delos honoring two Athenians, *SEG* XXX 990, on which see our lemma no. 882.

290. **Corinth. Doctors.** In an essay on the Asklepieion in the Roman period, B.L.Wickisser, in *Corinth in Context* 53/54, collects the literary and epigraphic evidence for the presence of doctors in this city; cf. *IG* IV 365; *Corinth* 8.3.206, 300; D.Pallas, *PAAH* (1965) 163, no. 2.

291. **Corinth. Corinthian personal names, late 4th to early 7th cent. A.D.** In *Corinth in Context* 257-323, Michael B.Walbank conducts a massive prosopographic analysis of the nomenclature on Corinthian inscriptions of this period, most of them Christian gravestones but including a few secular or official monuments. The yield is 390 names and 107 trades, occupations, or ranks. On 258 a helpful history of the study of Christian inscriptions of Corinth with bibliography. Walbank examined 662 fragments in Corinth, of which about 100 remain unpublished. Internal dating of these texts is often by the day, month, and indiction, but external dating of the year is almost always lacking; Walbank has had to rely primarily on letterforms. Typology of gravestones (260-270) based upon verbal formulas, with many citations of the texts (see our lemma no. 299). There follows on 270-292 a detailed, heavily annotated, catalogue of occupations and ranks, divided into the following categories: public and religious officials; entertainers, physicians, and teachers; skilled workers and artisans; shopkeepers and manufacturers; and unknown occupations. In the footnotes of this section are not only the Greek terms for each of these categories but numerous new readings, prosopographical observations, notes on findspots, the prices of a grave-plot, bibliography, dating, parallels from other sites, and many other topics. After general reflections on the overall prosperity of the middle-class Christian community in Corinth at this time, Walbank adds "The Corinthian Census," (297-323) an alphabetically arranged catalogue of 390 names in Greek and English, with references to *LGPN* III.A and many other publications, including numerous individuals attested on unpublished inscriptions in the Corinth Museum. Walbank prints large photographs of the following inscriptions, *Corinth* 8.1.148, 157; *Corinth* 8.3.530, 561, 563, 644.

292. **Corinth. Religion in Roman Corinth.** In *Roman Peloponnese* III 357-374, M.E.Hoskins Walbank stresses 'the co-existence of Roman forms of worship with a stratum of Greek cults and the convergence of these two elements in the religious life of Roman Corinth' (357). Also considered are the worship of the imperial family, the proliferation of eastern cults, and the emergence of Christianity. Inscriptions, many of them in Latin, play an evidentiary role in some instances, together with literary and numismatic sources. Among the Greek inscriptions studied here, we note those from the Asklepieion (*Corinth* 8.3.63, 206, 311), Demeter on Acrocorinth (*SEG* XL 303) and in the forum (*SEG* L 336), the benefactions of P. Lucius Licinius Priscus Iuventianus at Isthmia (*IG* IV 203, our lemma no. 324), Sarapis and Isis in the southern part of Corinth (*SEG* XXVII 34), and Aphrodite at Lechaion (*SEG* XXIII 170, translation).

A. Hupfloher, *art.cit.* (our lemma no. 49) 286-288, concludes from the evidence of inscriptions that divinatory ritual was performed at Corinth in this period not by μάντεις or haruspices, but by augurs, who seem to have formed a collegium on the Roman model. One of these, Tiberius Claudius Dinippus, as donator of a monument in the agora, is an example of the high social status associated with these augurs, analogous to their situation in Rome.

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293. Corinth. Decree, Hellenistic. *Corinth* 8.1.5. *SEG* XI 57. J.C.Donati, *AJA* 114 (2010) 13, proposes to read καὶ ἀναθέμεν εἰς [. . . . . ca. 12 . . . . . . ἀ]γορᾷ [. . . ἐ]πὶ Πειρήναι τὸ δὲ ἀ[. . . . ca. 9 . . . . .]μένη[. . . . .] [or μὲν η[- - -], Matthaiou], thus establishing a correlation between the agora and the fountain of Peirene, which he cites as confirmation of his view that the former lay beneath the Roman Forum; see our lemmata nos 301-320.

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294. Corinth. Boundary stone with a prohibition, ca. 475-450 B.C.? *SEG* XI 65; XXII 213. *Corinth* 8.1.22; *LSAG*² 132, Corinth no. 37. In *Corinth in Context* 369, 388, G.D.R.Sanders points out that there is no evidence that the stone was truncated above ἄσυλος; the restoration ὅρος ἱερός is therefore to be rejected. The prohibition μὴ καταβιβασσκέτω may have warned visitors against trying to enter the tunnel of the Sacred Spring, which may have led to a descent to the underworld connected to the worship of Artemis; cf. our lemma no. 295.

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295. Corinth. Dedication? 6th cent. B.C. *Corinth* 8.1.27; cf. *SEG* LIV 416. *LSAG*² 128, 131 no. 22. G.D.R.Sanders, in *Corinth in Context* 371/372, speculates that 'this inscription may. . .be the feminine dative of ἄρταμος, ('cutter in pieces,' 'murderer,' 'butcher,' or 'cook'). . . the probable root of the name Artemis.' He interprets it as a dedication to Artemis not physically tied to the Sacred Spring but possibly coming from a putative shrine of the goddess in this area; cf. *SEG* LV 385 and our lemma no. 294. He cites a personal communication from Catling, 'I cannot see how the inscription could be derived from Artemis.' [Cf. ὄρταμος, attested in *IG* XIV 643, Matthaiou.]

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296. Corinth (originally from Athens?). Dedication, ca. 165/6-168/9 A.D. P.A.Iversen, *Hesperia* 79 (2010) 417-422 (ph.), publishes the ed.pr. of a small fragment of a brownish-gray marble stele (Corinth I2649) found in the Corinth excavations in 1965 at the northeast corner of Temple E. He identifies it as an Athenian prytany dedication, a *pierre errante,* and suggests that the man in L. 2 is *LGPN* II, Ἰσίδοτος, no. 59, who is attested as ὑπογραμματεύς in a series of Athenian prytany dedications of the above date. For other Athenian prytany dedications found in Corinth, Iversen cites *Agora* XV 282 and 342. He concludes that the magistrate title in L. 1 is not Corinthian, as assumed by R.S.Stroud, *Hesperia* 41 (1972) 199, note 4.

Lost Left Column	Right Column
[- - - - - - - - - - - -]	ʹὑπογραμμ[ατεὺς]

[- - - - - - - - - - - - -]	Ẹἰσίδοτος)ˇ Ṃ[αρα(θώνιος)]
[- - - - - - - - - - - - -]	ἀντιγραφεὺς Ṇ[- - - -]
4 [- - - - - - - - - - - - -]	M[.]ỊIN[- - - - - - - - - -]
[- - - - - - - - - - - - -]	[- - - - - - - - - - - - - - -]

Right column L. 4, ed.pr. records M[.]ỊIN[.]ΩỊ[. .]Ẋ[- -]. S.Follet, *BE* (2011) no. 262 notes: 'Il vaudrait mieux parler de fragment de liste que de dédicace... et le dater entre 160/1 et 166/7 de préférence.'

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297. **Corinth. Bilingual honorific inscription, Roman Imperial.** *SEG* L 336; LI 345.* In *Corinth in Context* 213/214, 223/224, J.Økland warns against attempts to date either text in this bilingual inscription on the basis of letterforms. Since the Latin inscription is clearly the primary one with 'the Greek translation in footnote style at the bottom ... it would be an excellent example of contesting the imperial language at a time when it had once again become politically and culturally possible to do so' (224).

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298. **Corinth. Epitaphs of Corinthians found in Peiraieus.** See our lemma no. 240.

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299. **Corinth. Christian epitaph of Irenaios, after 451 A.D.** *Corinth* 8.1.157; *SEG* XXXV 339. Michael B. Walbank, *Corinth in Context* 267-270 (ph.), identifies the deceased as a native of Corinth, who later became the Count and Bishop of Tyre and was deposed at the Council of Chalkedon in 449 A.D. by the Patriarch of Alexandria, Dioskouros. At the Council of Nikaia in 451 A.D., Dioskouros was himself deposed and his victims reinstated. Walbank suggests that by now Irenaios had died and that he was reinstated posthumously and memorialized by his son Diogenianos, the ex-prefect, in his native city by this monument. Walbank prints the following new text:

Three crosses
Μνῆμα τοῦ εὐ-
λαβεστάτου
χριστιανοῦ Ἰρη-
4 ναίου τοῦ τὴν
αἰδέσιμον μνή-
μην ἀπὸ ἐπάρ-
χων Διογενία[νος] hedera
Three hederae

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300. **Corinth. Mosaic inscription, 2nd cent. A.D.** *SEG* XL 303; LIV 419.* *Corinth* 18.3. 338-359, 362-370. In *Corinth in Context* 209-211, 216-220 (dr.), J.Økland briefly discusses this inscription in the central temple on the Upper Terrace of the Sanctuary of Demeter on Acrocorinth, endorsing the

view that Νεωτέρας in L. 3 refers to both Persephone and the Egyptian deity Nephtys. She also speculates on the possible connection of this temple with the Roman cult of Ceres, Liber, and Libera. For discussion and recent research on this inscription, see R.S.Stroud, *Corinth* 18.6 (Princeton 2013) 14-16, no. 14 (ph.).

301-320. Corinth. Marks of state ownership on assorted objects. In support of his belief that the ancient Greek agora of Corinth lay beneath the later Forum of the Roman colony, J.C.Donati, *AJA* 114 (2010) 3-26 (ph.), assembles a catalogue of the following inscribed objects excavated in and around the latter and in other parts of the ancient city. He maintains that these all indicate state ownership and that the concentration of their find-spots in the area of the Roman Forum indicates the location of the pre-146 B.C. agora. For each object Donati provides inv.no., bibliography, dimensions, date, description, with discussion of the significance of the find-spot. For a Corinthian decree of the Hellenistic period mentioning the agora (*Corinth* 8.1.5; *SEG* XI 57) see our lemma no. 293.

301: Graffito on a Corinthian oinochoe, ca. 500-450 B.C. C-70-167. Ed.pr. C.K.Williams II and J.E. Fisher, *Hesperia* 40 (1971) 31, no. 33 (ph.); Donati 7, 17-18, no. 1 (ph.) δαμόσιόν ẹ[μι]

302: Graffito on an Attic skyphos, 5th cent B.C. C-72-106. Ed.pr. Donati 18, no. [redacted] (ph.). Ligature of Δ and E

303: Graffito on an Attic cup, ca. 450 B.C. or later. C-68-92. Ed.pr. Donati 18, no. 3 (ph.). Ligature of Δ and E

304: Graffito on an Attic kylix, ca. 450 B.C. C-437. Ed.pr. Donati 18, no. 4 (ph.). Ligature of Δ and E

305: Stamped clay Corinthian dry measure, ca. 350 B.C. C-71-335. Ed.pr. C.K.Williams II and J.E.Fisher, *Hesperia* 41 (1972) 156, no. 21 (ph.); A.Villig, E.Pemberton, *Hesperia* 79 (2010) 561; Donati 9, 18-19, no. 5 (ph.). δαμ|όσ[ιον]

306: Stamped clay Corinthian dry measure, ca. 350 B.C. C-445. Ed.pr. Donati 19, no. 6 (ph.). [δαμ]όσι[ον]

307: Stamped clay Corinthian dry measure, ca. 350 B.C. C-72-59. Ed.pr. Donati 19, no. 7 (ph.). [δαμ]όσι[ον]

308: Semicircular bronze weight, 4th cent. B.C. MF 71-48. Ed.pr. C.K.Williams II and J.E.Fisher, *Hesperia* 41 (1972) 162, no. 52 (ph.); A.Villig, E.Pemberton, *Hesperia* 79 (2010) 561; Donati 9, 19/20, no. 8 (ph.): δαμόσιον Κορι(νθί)ων ἡμιμνάον

309: Semicircular bronze weight, 5th/4th cent. B.C. MF 9810. Ed.pr. D.Pallas, *AEph* (1956) 21; Donati 20, no. 9 (ph.); obverse δαμό(σιον); reverse Κορινθίων retrograde; τε(ταρταῖον) orthograde.

310: Graffito on an Attic lamp, ca. 500-475 B.C. L-70-47. Ed.pr. Donati 12, 20, no. 10 (ph.). ΔΑ

311: Graffito on an Attic lamp, ca. 500-450 B.C. L-70-48. Ed.pr. Donati 12, 20, no. 11 (ph.). ΔΑ

312: Marble counting table/abacus, Hellenistic. *SEG* XI 188; XXXVI 311.* *Corinth* 8.3.42. Donati 10-12, 20/21, no. 12 (ph.), rejects the iota read by Williams (*SEG* XXVI 402) after ΧΗΔ along the top of the upper surface. He detects traces of paint probably for marking columns of numbers and discusses the several large, isolated letters, some of which show signs of wear, described by Williams. Donati notes that, together with *SEG* XXVI 401 (our lemma no. 313), this table was used in the Columned Hall, west of the South Stoa, and was buried there when this building was destroyed in 146 B.C. 'The marble counting tables recovered from this building challenge the long-standing claim that the Upper Lechaion lacks any civic structures.' (12)

313: Marble counting table/abacus, 5th cent. B.C. *SEG* XXVI 401; XXXVI 310;* LVIII 32. Donati, 10-12, 21-23, no. 13 (ph.), provides a detailed discussion of the row of acrophonic numerals on the top, proposing that the vertical stroke after the delta is not a divider but the symbol for a drachma and that the following omicron represents one obol. The next symbol represents a fraction. For the find-spot and the date of the destruction of this table, see our lemma no. 312.

314: Stamped Lakonian pan tile, Hellenistic. FP 229. From excavations of the American School in the Gymnasium Area. Ed.pr. J.R.Wiseman, *Hesperia* 36 (1967) 427, no. 19 (ph.); Donati 23, no. 14. [Κορ]ινθί̣[ων]

315: Stamped Lakonian pan tile, Hellenistic. FP 230. From the excavations of the American School in the Gymnasium Area. Ed.pr. J.R.Wiseman, *Hesperia* 36 (1967) 427, no. 19 (ph.); Donati 23, no. 15. [Κορινθί]ων

316: Stamped Lakonian pan tile, Hellenistic. FP 239. From the excavations of the American School in the Gymnasium Area. Ed.pr. Donati 23, no. 16 (ph.), [Κ]ορινθ̣ί̣ων

317: Stamped Lakonian pan tile, Hellenistic. FP 252. Northwest corner of the Babbius Monument. Ed.pr. Donati 23, no. 17 (ph.) [Κο]ρινθίων

318: Stamped Lakonian cover tile, Hellenistic. FC 72. Well 20 (1936-13) of the South Stoa. Ed. pr. Donati 23-24, no. 18 (ph.) Κορινθί̣ων

319: Graffito on a pan tile, Classical/Late Classical? FP 124. Asklepieion. Ed. pr. Donati, 24, no. 19, ligature of Δ and Α

320: Graffito on a Corinthian cover tile, Classical/Late Classical? FC 71. Asklepieion. Ed.pr. Donati 14, no. 20 (ph.) ligature of Δ and Α

321. Corinth. Graffito on a terracotta grinder, date? Fragment of a clay pestle or grinder found in the Corinth excavations in Well 1937-1 and bearing a large isolated delta incised before firing, inv. no. C-1937-2863. Published by A.Villing, E.G.Pemberton, *Hesperia* 79 (2010) 603 (ph.). 'The large delta(?)... might be an abbreviation for δαμόσιον, but without additional letters we cannot be sure. Well 1937-1 has no other finds that can be identified as civic.'

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322. Isthmia. The origins of the Isthmian victors. In *Roman Peloponnese* III.421-429, A.Farrington surveys the ca. 225 attested Isthmionikai from the period ca. 582 B.C.–225 A.D., noting that there may survive only about 1.4 % of the ca. 15,000 potential names. From a consistent base of the western Greeks, the Peloponnesos to Boiotia and Thessaly, distribution spreads in the 5th cent. B.C. to Rhodes, other islands (70 from Keos), and Karia; in the 4th cent. B.C. to Ionia and Egypt and farther east; later to the south shore of the Black Sea. Inscriptions provide most of the evidence, including the Isthmian victors lists from Corinth and Isthmia, *Corinth* 8.1.14, 15; 8.3.223, 228.

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323. Isthmia. Activities of P. Licinius Priscus Iuventianus. *SEG* LIII 283. M.Torelli, in C.Fornis, J.Gallego, P.López Barja and M.Valdés (edd.) *Dialéctica histórica y compromiso social. Homenaje a Domingo Plácido* (Zaragoza 2010) 555-582, collects archaeological, numismatic, and epigraphic evidence for the Antonine-era renovation, undertaken by Iuventianus, of the Παλαιμόνιον at Isthmia, printing the texts of, and discussing, *IG* IV 203+*Corinth* 8.3.306 =*SEG* XXXIX 340 (see also our lemma no. 324). On the *porticus Reguliana* of *IG* IV 203, cf. the two Reguli attested in *Corinth* 8.3.25. Other inscriptions partially preserving Iuventianus' name or referring to his Isthmian work include *IG* IV 293; *Corinth* 8.3.200; *SEG* XI 121, XXVI 410, and XLIV 309. Torelli completes his study of the sanctuary with reference to three marble statue bases: *SEG* XVII 129/130, and *SEG* XVII 131=*Corinth* 8.3.201, of which the last refers to Iuventianus.

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324. Isthmia. Honorific decree for Publius Licinius Priscus Iuventianus, 2nd cent. A.D. *IG* IV 203. *SEG* L 336; LIII 283;* LIV 420, 1008. M.E.Hoskins Walbank in *Corinth in Context* 178-180, suggests that among his many benefactions, Priscus may have financed a series of coins struck at Corinth under Lucius Verus and Marcus Aurelius featuring representations of the temple and statue of Palaimon at Isthmia, Melikertes riding on a dolphin, and an athlete of the Isthmian Games. The coins would thus help to date this inscription ca. 161-163 A.D.

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325. Isthmia. Inscribed statue base, 2nd cent. A.D. *SEG* XVII 130, XXXVII 270(b). A.Hupfloher, *art.cit.* (our lemma no. 49) 287, 297 (ph.) suggests that the Βλάστος mentioned in this inscription as a diviner (μάντις) is a mythological figure, based on the lack of a patronymic and the proximity of the find-spot to *SEG* XVII 129, a similar base bearing the name Σείσυφος; H. also notes a general absence of *manteis* in the epigraphical record for the region of Corinth in the Roman Imperial period (see our lemma 292). See also A.Chaniotis, in *EBGR* (2010) no. 82, who provides additional evidence for

this identification of Blastos: the association of the name Βλάστα with the mythical mantis Epimenides.

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326. Isthmia. Hexamilion. Prayer for the protection of Justinian and Victorinus, ca. 548-560 A.D. *IG* IV 204. *SEG* XLVI 344.* Cf. *Isthmia* V.12-15 (ph.). In *Corinth in Context* 462, T.E.Gregory briefly notes that this inscription has now been returned to the Isthmia Museum.

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327. Kenchreai. Dedication to Isis (?), 4th/5th cent. A.D. *SEG* XXVIII 387; LI 354. J.L.Rife, in *Corinth in Context* 402-411 (ph.), analyzes this columnar monument and its one-word inscription (Ὀργία) in the context of a wider discussion of the literary evidence for the cult of Isis at Kenchreai. He finds the letter forms compatible with the above date and interprets the column as a sacred dedication to [Ἶσις] | Ὀργία or [Ἴσιδι] | Ὀργίαι (sic), albeit in the absence of any physical remains at Kenchreai that can convincingly be attributed to her sanctuary. The stone is now in the Isthmia Museum.

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328. Kenchreai. Dedication to Dionysos, Roman Imperial. *SEG* XI 50; LVIII 562. J.L.Rife, in *Corinth in Context* 413, in a discussion of this inscription and the evidence it provides for the worship of Dionysos at Kenchreai, notes that he has searched in vain for it and that the location of this shrine of Dionysos is unknown. Evidence for other aspects of this cult at Kenchreai is completely lacking.

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329. Kenchreai. Dedication, 1st/2nd cent. A.D. J.L.Rife, in *Corinth in Context* 413-417 (ph.), publishes the ed.pr. of this text on a block of blue-gray limestone with a *cyma reversa* moulding at the bottom. Found in 1963 in the wall of a modern farm building; briefly mentioned in *Kenchreai* I.72-73; inventory no. KE 811; now in the Isthmia Museum. Tall, ornate, lunate lettering.

Γ(άϊος) Ἥιος Ἀγαθήμερος καὶ Τε-
ρεντία πῶμα θιάσῳ ἀρτο-
κρεωνικῷ ὑπὲρ Ἥιας Παυ-
λείνας θυγατρὸς αὐτῶν λι-
κναφόρου ἀνέστησαν hedera

Although the Gaii Heii were an eminent Corinthian family, these three individuals are apparently found here for the first time. On the basis of the close association of the *liknon* with Dionysos, Rife suggests that Pauleina played a central role in processions for the mysteries of this deity, probably at Kenchreai. He translates the *hapax* ἀρτοκρεωνικῷ as 'for the ritual of distributing bread and meat' and interprets πῶμα as a drinking cup, a fitting dedicatory accompaniment to a ritual feast.

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330. Kenchreai. Curse tablet, late 1st – late 3rd cent. A.D. *SEG* LVI 332. In *Magical Practice* (see our lemma no. 2018) 319-321, H.S.Versnel reprints the text and translation of the ed.pr. and, after citing numerous parallels, proposes that generically this tablet belongs more closely to the category of prayers for justice than to that of a straightforward *defixio.*

331. Kenchreai. Christian invocation, 5th/6th cent. A.D. *SEG* XXVIII 388; XXXV 399. In a discussion of the Christian community at Kenchreai and particularly the basilica, J.L.Rife, *Corinth in Context* 423-431 (ph.), cites parallels for the use of καλλιεργέω,' 'beautified,' in this inscription, especially as applying to interior decoration, such as mosaics, and infers that 'leading benefactors had emerged within the Christian community at Kenchreai' at this time. For a Christian epitaph from Kenchreai see also *SEG* LVIII 309.

332. Kenchreai. Christian prayer. In a preliminary report on excavations of the American School on the Koutsongila Ridge, J.Rife, *AD* 56-59 (2001-2004) B.4 [2012] 162, publishes a drawing of a Christian prayer scratched through the plaster on the wall of an early Roman tomb; no text; no date.

SIKYONIA

333. Sikyon. Regulations for a hestiatorion and catalogue of names, late 6th/early 5th cent. B.C. *SEG* XI 244; XXX 350, 441; XLIII 1235; XLIV 1735; LII 1886. Y.Lolos, in *Studies Tracy* 275-292 (ph.), presents a new edition of this inscription after autopsy of the bronze plaque now in the National Museum in Athens (inv. X 16355). Detailed commentary on lettering, layout, vocabulary, onomastics, geographical context and findspot, cultic and social significance, and communal dining. His text does not differ from that in *SEG* XI 244.

KLEONAIA

334. Kleonai. Epitaph of Aristokritos, date? In *AR* 56 (2009-2010) 26, T.Mattern and K.Kissas briefly report the discovery in 2009 among 'new finds immediately outside the ancient city. . . of the gravestone of [Ar]istokrito[s]'. [Ἀρ]ιστόκριτο[ς].

335. **Phleious. Dedication to Aphrodite, date?** In *AD* 56-59 (2001-2004) B.4 [2012] 78, Z.Aslamitzidou-Kostourou briefly notes the discovery of fragments of a black figure skyphos inscribed with a dedication to Aphrodite in excavations of the Greek Archaeological Service at Plakomenos in the southern sector of the Phliasian plain. No text; no ph.; no other details.

ARGEIA

336. **Argos. Epigraphic corpus.** C.Prêtre, *AD* 56-59 (2001-2004) B.4 [2012] 131, presents a brief progress report up to 2001 on the preparation of a new edition of *IG* IV for the Berlin Academy, containing the inscriptions of Argos from the excavations of the French School and published inscriptions from Greek excavations. A catalogue of 550 items has been deposited with the Ephor, C.Piteros. A joint preliminary publication of all unpublished grave inscriptions from both sources is planned. She announces the participation in this project of C.B.Kritzas, who is responsible for the initial publication of several inscriptions from Argos. For a second report covering 2002, see Prêtre *ibid.* 133, noting the activity of Piteros in publishing some of these inscriptions first in *AD*. In a third report for 2003, Prêtre *ibid.* 137, reports her progress on the study of inscriptions from the excavations of the French School, particularly in improving the texts of proxeny documents. She also plans publication of an *Anthology of Argive Inscriptions* and notes further negotiations and collaboration with Kritzas on unpublished texts, including an inscription from excavations in 1976 in Thermai.

337. **Argos. Roman Argos.** In *Roman Peloponnese* III 19-41, M.Piérart presents an overview of the geography, economy, government, and social structure of the city of Argos and its chora after 146 B.C. On 24-32 he examines the political institutions of the Roman city, quoting and citing numerous inscriptions, with commentary, to illustrate the structure of a ruling board of σύνεδροι in collaboration with the ἄρχοντες, working with the most prominent magistrates, the ἀγορανόμος, ταμίας, γραμματεύς, and γυμνασίαρχος. Among the inscriptions cited and/or quoted here, we note the unpublished letters addressed by Lucius Mummius and his successor, Q. Fabius Maximus, to the cities of Achaia regarding renewal of privileges of the technitai of Dionysos of Isthmia and Nemea (*SEG* XXI 307; XLVIII 405); honorific decree for the benefactor Augis (*SEG* XXII 266), quoted in full in French translation; letter of the Argives to Aigeiai in Cilicia (*SEG* I 69; XLI 283*); unpublished decree honoring a δωτινατὴρ τᾶς ἱερᾶς καὶ δαμοσίας χώρας (*SEG* XLI 282); dedication of an agoranomos to Pompey the Great (*SEG* L 361; our lemma no. 345); dedication of a bema by an agoranomos (*SEG* L 360) quoted in Greek; dedication honoring the gymnasiarchos L. Cornelius Ingenuus (*IG* IV 607; *SEG* XIII 244; XLII 273bis); honorific decree for T. Statilius Timokrates Memmianus (*IG* IV 590) quoted in full in Greek.

On 32-36, 'La cité et ses bienfaiteurs', an account of the public banquets, distributions of oil, festivals, excavated buildings at Argos (with plan) erected by private, public, and Imperial benefactions.

Included here, with citations of pertinent inscriptions, are the octagonal tholos in the agora and the baths with the dedicatory inscription *SEG* XLV 257 (our lemma no. 346). On 38 Piérart provides a list of all the magistrates of Roman Argos, accompanied by epigraphic references.

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338. **Argos. The Roman citizens of Argos.** In *Roman Peloponnese* III 43-57, P.Marchetti reviews the evidence for Argives who became Roman citizens and Romans who lived in Argos. After acknowledging difficulties in identifying the precise civic identity of some of these men, he conducts a detailed prosopographical examination, concentrating on the Antonii, Iulii, Pompeii, and particularly the Tiberii Claudii, 'les plus authentiques représentants de l'oligarchie argienne du Haut-Empire' (55). Numerous inscriptions both Greek and Latin are cited throughout.

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339. **Argos. New Argive personal names, ca. 400-370 B.C.** In *Onomatologos* 238-243, C.B.Kritzas, noting that the archive of bronze tablets discovered in Argos in 2000 and 2001 (*SEG* LI 410; LIX 358*) now totals 135 plaques and contains more than 1,000 personal names, publishes a catalogue of the following 12 names that are new to Argive prosopography. For each name he provides an etymology and related names from Argos and elsewhere: Ἀμφαρίων, Ἀστροβίων, Ἀφείδανς (see our lemma no. 340), Γνωhίαρος, Θόαξ, Λωιάδας, Μίθυλλος, Πάλαθις, Παχᾶς, Ϝραιδῖνος, Χαιράγγελος, Ὠκίας. For the name Ἀραhῖνος, see our lemma no. 342.

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340. **Argos. The name Ἀφείδανς.** For this name, now attested at Argos for the first time in the bronze archive of our lemma no. 340, C.B.Kritzas, *Onomatologos* 239/240, collects parallel examples of heroic names (Ἀφείδας) in Attica and Arkadia, who also gave their names to phratries (Ἀφειδαντίδαι: Athens) and demes (Ἀφείδαντες: Tegea). Since the Argive sculptor Antiphanes made a statue of Apheidas of Tegea, dedicated at Delphi ca. 375-350 B.C. (Pausanias 10.9.5-6), when relations between Arkadia and Argos were very close, Kritzas suggests that this rare name may then have been given to a member of an Argive family which had friendly relations with Arkadians.

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341. **Argos. Relations among Argos, Tylissos, and Knossos, ca. 450 B.C.** *SEG* XI 316; XLV 254;* LVII 334, 860. Meiggs-Lewis, *GHI* no. 42; *Staatsverträge* 147/148; *LSAG*² 165 (Argos no. 39). For a discussion of the division of the spoils of war in B, LL. 4-11, with special reference to [δ|εκ]άταν 7/8, in the context of her publication of our lemma no. 984bis, see P.Perlman, *Hesperia* 79 (2010) 95-98.

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342. **Argos. Dedication on a bronze vase, ca. 475-450 B.C.** *SEG* XI 329. *LSAG*² 169, no. 27. C.B.Kritzas, *art.cit.* (our lemma no. 339) 239, points out that the personal name of the dedicator, Ἀραhῖνος, listed with a question mark in *LGPN* III.A, is a variant of the common river name Ἐρασῖνος. 'Our new texts prove that not only a river Ἀραhῖνος, but also a homonymous *kome* existed at Argos.'

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343. **Argos. Dedication to Artemis, 4th cent. B.C.** Rectangular table of white limestone with a rectangular dowel hole in the top left surface; found in 2004 in excavations of the Greek Archaeological Service on Kallergi Street with terracotta figurines and other finds indicating the presence of a sanctuary of Artemis hitherto unattested archaeologically in Argos. Ed.pr. C.Piteros, *AD* 56-59 (2001-2004) B.4 [2012] 60 (no ph.).

[- - -] Ἀπολλωνίδας Ἀριστονίκα
[- - -] Κορινθίω τᾶι Ἀρτάμιτι ἀνέθηκαν

[Ed.pr. prints the text with modern Greek monotonic accents and no breathings, Stroud. Κορινθίω may be a dual form, apparently in grammatical incompatibility with the verb; for the phenomenon, see Lazzarini, *Formule delle dediche* nos. 262, 314, 323, 342, etc., Matthaiou. If so the text could even be complete pace ed.pr., Papazarkadas.]

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344. **Argos. Dedication to the Emperor Titus, 70-79 A.D.** *IG* IV 584. *SEG* XLVIII 409.* In *Roman Peloponnese* III 28, note 77, M.Piérart reports that LL. 4/5 are to be read as, [- - -]ης Ἀλεξάνδρου γυμνα[σιαρχ]ήσας, ὑπὲρ Λ(ε?)είτας; cf. *IG* IV 589; 612 [For the association of the Λεεῖται see *IG* IV 607, Stroud.]

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345. **Dedication of the agoranomos Aristagoros to Pompey the Great, 63 B.C.** *SEG* L 361. M.Piérart in *Roman Peloponnese* III 27, points out that the name of the agoranomos is to be read as [Ἀ]ρισ[τ]άγορος and not Ἀρισταγόρας as incorrectly reported in *SEG* L 361; cf. *LGPN* III.A, 55, s.v.

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346. **Argos. Statue base, 1st cent. A.D.** *SEG* XLV 257. In *Roman Peloponnese* III 33/34, M.Piérart, citing a possible parallel with Pliny's letter to Trajan concerning Dion of Prusa (*Ep.* 10.81.6-7), suggests that this inscription marked a private monument erected to honor one of the great families of Argos. For the titles of the honorand cf. *IG* II² 1990; 3538; V.1.1172; *Corinth* 8.2.68. He may have been the first Argive to hold the post of the highpriest. For this inscription, see also P.Marchetti in *Roman Peloponnese* III 52, our lemma no. 338.

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347. **Iria near Asine. (Argolid). Graffito, late Geometric/Archaic.** Rim of a handmade amphora of the above period with an incised M; found in excavations of the Greek Archaeological Service in 2004 in the region Katsamba; ed.pr. C.Piteros, *AD* 56-59 (2001-2004) B.4 [2012] 63.

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348. **Lerna. Inscribed pottery.** In *AD* 56-59 (2001-2004) B.4 [2012] 105, M.H.Wiencke briefly reports that in the summer of 2002, B.Erickson's examination of the post-Mycenaean pottery from the American excavations at this site revealed that '[i]nscribed pottery sheds valuable light on local epigraphical habits. His efforts this summer have added two new short inscriptions to the body of inventoried examples.' No further details.

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349. Nauplion. Boundary marker, reign of Marcus Aurelius, 161-180 A.D. C.Piteros, *AD* 56-59 (2001-2004) B.4 [2012] 57/58 (ph.), reports the discovery in 2002 of a flat-top, rectangular, limestone pillar in repairs to the southeast sector of the harbor installations of Nauplion. LL. 1/2 are inscribed in larger letters in a raised panel below a crowning moulding; LL. 2-5 are below this. Piteros observes that this is the first evidence for property of this emperor in the Argolid. Its setting cannot be established because the boundary marker had been moved from its original position. On φασκάδες (L. 2), a variety of duck, see LSJ[9] s.v. φασκάς.

῞Ορος ἀγροῦ
φασκάδων
τοῦ κυρίου σεβα-
4 στοῦ αὐτοκρά-
τορος Μ. Αὐρηλί-
ου 'Αντωνείνου

[Piteros prints the text with modern Greek accents and no breathings. Stroud.]

KYNOURIA

350. Astros. Inscriptions in the Astros Museum. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 237, reports that the following inscriptions are catalogued in this museum: *SEG* LI 424 (M.A. 227); XLVI 390 (M.A. number not given); unpublished epitaph (our lemma no. 352) (M.A. 282); Byzantine epitaph (M.A. 279).

351. Eua. Loukou (once at Marathon). Athenian casualty list of the tribe Erechtheis from the battle of Marathon, 490 B.C. *SEG* LVI 430-432.* In K.Buraselis, K.Meidani (edd.), *Marathon* (our lemma no. 108) 99-108 (ph.), G.Steinhauer repeats the information about the physical description of the stones, their finding-places, their later reuse, the original form of the monument seen by Pausanias (1.21), the unusual style of lettering ('plinthedon'), prosopographic and onomastic commentary on the catalogue, the circumstances under which Herodes Atticus removed the stones to his villa at Eua, etc. as in *SEG* LVI 430. He reprints the text (with many omitted accents) and a modern Greek translation of the epigram, proposing now in L. 2 κίχ[εν] αἰεί, after a suggestion of A.P.Matthaiou. Steinhauer quotes several parallel passages from Greek poetry, mainly epigrams, and defends the above date and the authenticity of this inscription.

352. Kiveri. Epitaph, Roman period. E.Zavvou, *art.cit.* (our lemma no. 350) 237, reports that in the Astros Museum (M.A. 282) there is a fragment of an unpublished funerary relief stele of this date with an incomplete epigram for a baby of three years. It will be the subject of a separate study.

TROIZENIA

353. **Troizen. The decree of Themistokles, date?** *SEG* XVIII 153; LVIII 328.* While not prepared to consider this document as 'una creazione epigrafica *ex nihilo*, basata solo su testimonianze letterarie,' F.Muccioli, *Studi Ellenistici* 20 (2008) 109-136 [we owe this reference to D.Knoepfler], proposes that it is a copy of a text redacted at Athens ca. 303/2 B.C. with the intent of bolstering the reputation of Themistokles as a great democratic leader, in harmony with the political program of Stratokles of Diomeia for forging an alliance with Troizen under Demetrios Poliorketes.

Marking the 50th anniversary of the ed.pr. of this famous inscription by M.H.Jameson, *Hesperia* 29 (1960) 198-223, D.Knoepfler, *CRAI* (2010) 1191-1234 (ph.), first traces the 'prehistory' of the stone in Troizen back to its probable discovery in 1932 or 1933. Next he analyzes the reaction to the ed.pr. and the attacks and defence of the decree's authenticity, coming down firmly on the side of Habicht, the Roberts, et al. that the inscription is a later invention significantly at odds with the chronology of Herodotus. The real issue is 'de comprendre la raison de la gravure d'une tel document deux siècles après la fin des guerres médiques et le pourquoi de sa publication à Trézène' (1207). He rejects, partly on paleographic grounds, F.Muccioli's attempt to link the decree to the activity of the Athenian Stratokles of Diomeia at the end of the 4th cent. B.C. (1207/1208). Knoepfler finds the most persuasive occasion in the period of the Chremonidean War in the 260s B.C., detecting echoes in the diction and sentiment of *IG* II² 687 and the decree of the Hellenic League discovered at Plataia in honor of Glaukon, brother of Chremonides, *SEG* XXVII 65. It may even have been in 264 B.C., in anticipation of the coming siege of Athens by the Macedonians, that the Athenians evacuated the women and children to Troizen, whose statues were seen there in a stoa by Pausanias (2.31.1), who was misinformed that they had sought refuge on the eve of the battle of Salamis. The rest of Knoepfler's paper (1213-1233) is devoted to an examination of the evacuation orders in LL. 6-12, where, in place of [τ]οὺς δὲ πρεσβύτας καὶ τὰ] κτήματα εἰς Σαλαμῖνα καταθ|έ[σ]θ[αι], L. 10, he restores and defends at length τ|[ὰ δὲ πρόβατα καὶ τὰ ἄλλα] κτήματα etc.

METHANA

354. **Methana. Honorific decree for Lucius Licinius Anteros, ca. 1 B.C.** *IG* IV 853. *SEG* LI 430;* LVIII 299, 300. In *Roman Peloponnese* III 226/227, D.Stewart detects in this decree and other sources evidence for a change at this time in interaction between individuals from different regions in the Peloponnesos, a less isolationist attitude, and a developing economically based cultural interaction at the elite level. Added now to kinship diplomacy, xenia, and official embassies is the extension to the honorand of specific economic rights.

EPIDAURIA

355. Epidauria. Cult of Roman Emperors. F.L.Goméz, *op.cit.* (our lemma no. 51) gathers a number of Greek inscriptions attesting this practice in the region in the fourth chapter, "Testimonios de culto imperial organizados por regiones y ciudades," with the Greek text printed for *IG* IV².1.27 (LL. 3/4); 652, 674.

356. Epidauros. Restoration of the Asklepieion, 2nd cent. A.D. Drawing upon her earlier research in *I Santuari di Asclepio in Grecia* (Rome 2007), M.Melfi, in *Roman Peloponnese* III. 329-339, outlines the vigorous process of restoration of both buildings and cult ritual in this shrine and in the sanctuary of Apollo Maleatas undertaken by Hadrian and Sextus Iulius Maior Antoninus Pythodoros from Nysa on the Meander. Introduction of the cult of Telesphoros, *IG* IV².1.499, 561. In addition to the evidence from architecture and coins, she draws heavily on numerous inscriptions attesting these benefactions, among which we single out only the following: *IG* IV.1².89, 128, 384, 390, 393, 454+479, 524/525, 549/550, 606/607, 684, 715/716.

357. Epidauros (Asklepieion). Arbitration between Arsinoe and Troizen, ca. 200-150 B.C.? *IG* IV².1.76+77. *SEG* LV 425.* In *Studies Tracy* 269-274, M.D.Dixon publishes his interpretation of L. 1, [- - - ἐν Τροζᾶνι - - - Νικοκλέος τ]οῦ Γνίκωνος, ἐν Ἀρσι|[νόαι], briefly noted in *SEG* LV 425. He cites the only other known example of this rare name, ἔδοξε τοῖς πατριώ[τ]αις τοῖς περὶ Γνίκ[ωνα δόμεν- - - τᾶι]|[πό]λ[ε]ι [ἐς τὰν σωτηρίαν· ἀνή]νικε Γνίκων Νικοκλέο(ς), *IG* IV 757, LL. 28/29, the roughly contemporary record of contributors to the construction of a διατείχισμα at Troizen. Dixon speculates on the chronology of the arbitration and the construction of the diateichisma, noting that the former must precede the latter, although they may be fairly close in time in the period ca. 169/8 and 146 B.C. His new reading suggests that the family of Nikokles and Gnikon was one of the most significant in Hellenistic Troizen.

358. Epidauros. Honorary epigram for Telemnastos, 192 B.C. *IG* IV.1² 244. *SEG* XXII 288; XXV 419. For a discussion of the gnomic features in this poem, see E.M.Polizzano, *MEP* 14-17 (2009-2012) 25-28.

359. Old Epidauros. Epitaph of Eukarpia, Late Hellenistic. Marble pedimental stele in reuse as the cover of a built drain excavated by the Greek Archaeological Service in 2001 on Hippolytos Street west of Akte Poseidonos. Ed.pr. C.Piteros, *AD* 56-59 (2001-2004) B.4 [2012] 51.

Εὐκαρπία χαῖρε

360. Old Epidauros. Epitaph of Alexas, Roman period. Marble pedimental stele with akroteria, relief shield in the tympanon, inscription below the tainia and above a recessed panel in which stands a frontal male figure wearing a himation under an arched naiskos; found reused in the fabric of a retaining wall in excavations of the Greek Archaeological Service in 2001 at Plakes on the public road to Gialasi. Ed.pr. C.Piteros, *AD* 56-59 (2001-2004) B.4 [2012] 52 (ph.).

Ἀλεξᾶ | χαῖρε

LAKONIA

361. Lakonia. Animals in Lakonian onomastics. In his wide-ranging investigation of elements of bestiary in Archaic and Classical Sparta, N.Richer, in A.Powell–S.Hodkinson (edd.), *Sparta: The Body Politic* (Swansea 2010) 1-84, collects zoomorphic personal names (at 4-19). He divides them into several categories, of which the first (domestic animals) has names referring to dogs (e.g. Κυνίσκος, Κυνίσκα, Φιλοκύων, Θηρικύων), bovines (e.g. Ταῦρος), sheep, and most importantly horses (e.g. Ἀγήσιππος, Αἰρήϊππος, Δέξιππος, Ἱππαγρέττας, Μελήσιππος and Μελησιππίδας, Παύσιππος, etc.). Hippophoric names constitute almost 5% of the corpus of Spartan names. They may have been given to mark social distinction. The second category (wild animals) consists of carnivores, such as lions (e.g. Λεωνίδας, Λεώνυμος, Εὐρυλέων, Γοργολέων), wolves (Οἰόλυκος, Λυκῖνος, Λυκόφρων, etc.), foxes (no attested names in Sparta), etc.. The other smaller categories include names inspired by birds (only two Spartan names of this category, Γεράνωρ and Ἱέραξ), insects, snakes (Δρακόντιος and Ἑρπυλίδας), dolphins (perhaps Δελφός), even creatures of imagination (e.g. Γόργος, Γοργώ, Γοργώπας). Richer points out that zoomorphic names were used for men and women alike, concluding that when the Spartans gave such names to their offpsing they paid attention to the animals' physical and behavioral traits.

362. Aigilia (Antikythera). Dedication to Apollo, 350-300 B.C. *IG* V.1.948. *SEG* LIX 375-380. A.Tsaravopoulos, *AD* 56-59 (2001-2004) B.4 [2011] 3-4, discusses the prosopography and historical setting of this inscription along the lines summarized in *SEG* LIX 375-380 in the context of an account of excavations of the Greek Archaeological Service in the fortifications on Kastro hill and in the sanctuary of Apollo. Ph. of the sling bullet *SEG* LIX 376.

363. Aigilia (Antikythera). Graffito (?) on lamp, 4th cent B.C. A.Tsaravopoulos, *AD* 56-59 (2001-2004) B.4 [2011] 4 (ph.), reports the discovery of this black-glazed lamp in excavations of the Greek Archaeological Service in an ancient cemetery at Μνήματα. On top 'αναγραφή του αρχικού του ονόματος του νεκρού'; no text given.

364. Asopos. Epitaph of Damokratia, 1st cent. B.C. Fragment of a pedimental stele, broken at right and bottom, found at Plytra and turned in to the Demarcheion of Asopos. Ed.pr. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 234 (ph.), who cites a homonym from Sparta, *LGPN* IIIA s.v. Δαμοκρατία.

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365. Asopos. Epitaph. E. Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 290, reports that a small fragment of an inscribed grave stele found in the area of ancient Asopos (Plytra) by a local inhabitant was turned in to the Sparta Museum in 2004, Μ.Σ. 15045; no text; no ph; no further details.

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366. Asopos. Stamped tile, 2nd/3rd cent. A.D. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 215 (ph.), reports that this fragmentary clay tile has been deposited in the storeroom of the Municipality at Plytra : Ἀσωπιτῶν [We read from the ph. Ἀσωπιτᾶν, Stroud.]

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367. Geraki. Archaic inscription. In *AD* 56-59 (2001-2004) B.4 [2012] 234, E.Zavvou and A.A.Themos briefly report that the Ephorate of Prehistoric and Classical Antiquities in Sparta has asked that a fragment of an Archaic inscription found at Geraki in 2002 and kept temporarily at the church of Agios Georgios be transferred to the Museum of Sparta; no text; no ph.; no further details. The inscription will be the subject of a separate study.

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368. Geronthrai. Epitaph of Eualkes, 385 B.C.? *IG* V.1.1124. *SEG* LVI 447, 452.* Analysis of the structure of the Spartan army on the basis of literary sources leads N.Sekunda, in H.Cavanagh, W.Cavanagh, J.Roy (edd.), *Honouring the Dead in the Peloponnese. Proceedings of the Conference held at Sparta 23-25 April 2009* (*CSPS Online Publication* 2) 719-724 (dr.), to dissociate the epitaph of the perioikos Εὐάλκες from its traditional context, i.e. the battle of Mantineia of 418 B.C., and to connect it with the siege of Mantineia by Agesipolis in 385 B.C. As a possible epigraphical comparandum, Sekunda cites *IG* VII 1904 (= *I.Thesp* 999), the epitaph for the Lacedaemonian Hippokles from the 370s B.C. (on 721-723, with ph.).

369-384. Gytheion and Oitylos. Assorted inscriptions. In *AD* 56-59 (2001-2004) B.4 [2012] 217, E.Zavvou and A.A.Themos report the results of a survey conducted in 2001 in these districts aimed at locating and photographing all the surviving published reliefs and inscribed monuments, particularly those built into churches. This examination also turned up a number of unpublished inscriptions, which will receive separate publication. We list below first the previously published stones, with their present locations, followed by those newly discovered with whatever information the authors provide.

369: Hippola. Dedication. *IG* V.1. 1276:. Removed illegally from the wall of the Panagia of Nomia in 1997.

370: **Hippola. Epitaphs.** *IG* V.1. 1277. Church of Agios Panteleimon of Nomia.

371: **Hippola. Epitaphs.** *IG* V.1.1280. Church of the Taxiarchs of Charouda; two fragments, once in the church of the Panagia at Karathakia, near Charouda.

372: **Pyrrhichos. Epitaphs.** *IG* V.1.1287. Built into the church of Agioi Theodoroi, Vambaka.

373: **Pyrrhichos. Funerary epigram.** *SEG* XXVI 456. Now in the area of Παγκιά.

374: **Pyrrhichos. Funerary epigram.** *SEG* XXXI 335. Now in the area of Παγκιά.

375: **Pyrrhichos. Epitaph of Claudia Prisca.** *CIL* III 492. Agios Charalambos at Kyparissos.

376: **Tainaron. Honors for Tiberius Claudius Eutychides.** *IG* V.1.1248. Reused as the holy table in the chapel of Agios Charalambos at Kyparissos.

377: **Fragments of two (?) bases with funerary epigrams.** Kounou Cemetery at Πεντακιοί/Πενταγιοί.

378: **Epitaph of Ἀρίστων, Roman.** Kounou Cemetery at Πεντακιοί/Πενταγιοί.

379: **Two previously unattested inscriptions.** Agios Ioannes of Keria; no further details.

380: **Epitaph, previously identified as a boundary marker.** [- - -]όρος | [- - -] χαῖρε. Region of Παγκιά.

381: **Epitaph of a woman who died in childbirth.** Church of Asomatoi at Παγκιά.

382: **Inscribed stele.** Church of the Taxiarch of Charouda; no further details.

383: **Epitaph.** Stele built into the west wall of Agios Panteleimon at Nomia.

384: **Epitaph of Kallistratos, 2nd/1st cent. B.C.** Grave stele built over the door of the church of Agios Konstantinos at Velousi. [K]αλίστρατος | χαῖρε

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385. **Gytheion. Honors for the tribunus plebis Sextus Titius, ca. 75 B.C.** In *Roman Peloponnese* III 75/76, G.Steinhauer, in identifying Lachares, the strategos of the Lakedaimonian League, 76 or 75 B.C., as the father of C.Iulius Eurycles, points out that Lachares is named in 'an unpublished inscription in the local Museum regarding the honours voted (probably on the proposal of the στρατηγός) to the tribune of the people (tribunus plebis) Sextus Titius, son of Sextus and friend of L. Appuleius

Saturninus whose work he carried on, who had sought refuge in this city during the period of his exile by Sulla.'

386. **Gytheion. Inscribed epistyle, 3rd cent. A.D.** Fragments of a marble epistyle bearing a dedicatory inscription found in 2002 in excavations of the Greek Archaeological Service on Apollo Street. Briefly mentioned in *AD* 56-59 (2001-2004) B.4 [2012] 230/231 by A.A.Themos, who is studying them; no text; no ph.

387. **Keria (Mani). Epitaph.** *IG* v.1.1334a. *SEG* XLII 303. In *AD* 56-59 (2001-2004) B.4 [2012] 210/211, E.Zavvou and A.A.Themos report that this stele has now been transferred from the church of Agios Ioannes of Keria to the Archaeological Collection of Gytheion, inv.no. Σ.Γ. 1160.

388. **Krokeai. Dedication to Paian, date?** E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 213, briefly notes the presence of an inscribed relief stele in the church of the Dormition of the Theotokos bearing a dedication to *Παιάν*, the first evidence for his worship in Lakonia. It will be the subject of a separate study.

389. **Kythera. Graffito on vase: dedication to Asklepios, ca. 400 B.C.** *SEG* LI 444. A. Tsaravopoulos, *AD* 56-59 (2001-2004) B.4 [2011] 3, briefly notes the cataloguing of this inscription in the Kythera Museum.

390. **Kythera. Graffiti: vases belonging to Athena Alea, ca. 450 B.C.** *SEG* XLIX 387-388. A.Taravopoulos, *AD* 56-59 (2001-2004) B.4 [2011] 2, briefly notes the discovery of these sherds in excavations of the Greek Archaeological Service; cf. *Πρακτικά Α΄ Διεθνούς Συνεδρίου Κυθηραϊκών Μελετών, 20-24 Σεπτεμβρίου 2001* (Kythera 2003) 91-100.

391. **Malea. Gravestone, Archaic.** *SEG* XXXV 357. E.Zavvou and A.Themos, *AD* 56-59 (2001-2004) B.4 [2012] 235, report that in 2002 this stone had been moved from the church of Agios Ioannes to the modern cenotaph of the fallen of Voutsara in the square of Agia Triada.

392. **Sparta. Assorted inscriptions, 1st/2nd cent. A.D.** N.M.Kennell, *Spartans. A New History* (Chichester 2010) 188-192, briefly presents references to a number of inscriptions illustrating Sparta's 'renaissance of Greek culture' at this time.

393. **Sparta. C.Iulius Eurycles and the Spartan dynasty of the Euryclids.** Under this title, G.Steinhauer, in *Roman Peloponnese* III 75-87, discusses the origins and the progress of this important dynasty from 31 B.C., when its founder fought at the side of Octavian at Actium, until the death of its last prominent member, the Roman senator, C.Iulius Eurycles Herculanus, in 136/7 A.D. Among the numerous inscriptions cited we single out an unpublished document at the Museum of Gytheion (our lemma no. 385); *SEG* XLV 282 and XLVI 398, the military nature of Eurycles' hegemony; *IG* V.1.469 and 497, struggles with the Spartan aristocracy; *IG* V.1.1160 and 1448; *SEG* XLI 328, release from Spartan hegemony of the cities of Lakedaimonia and Messenia; unpublished Spartan inscription on the restoration of aristocratic regime after the exile of Gaius Iulius Laco (see our lemma no. 395); powers and status of Laco and C. Iulius Spartiaticus (*Corinth* 8.2.67 and 68; *Syll.*³ 790).

For a discussion of the Euryclids and the Imperial cult, see F.Camia, M. Kantiréa, *ibid.* 390-391; Y. Lafond, *ibid.* 412-415.

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394. **Sparta. The family of the Memmii, 1st cent. A.D.** Distinguishing them from another family of Memmii [I] from Sparta, known from *IG* V.1.541 and 543 (*SEG* XXXV 335-336), J.-S.Balzat and A.J.S.Spawforth, in *Onomatologos* 183-194, present the evidence for a second homonymous family from Sparta, Memmii II. They reprint the texts of *IG* V.1.509 and 141, the latter from autopsy of the stone. They maintain that this family acquired Roman citizenship through P.Memmius Regulus, governor of Moesia, Macedonia, and Achaia 35-44 A.D., and that Publius Memmius Lysinikos Philadelphos and Publius Memmius Gorgippidas Philadelphos in 509 are to be identified with Λυσίνικος [Λυσινίκου] | Γοργιππίδ[ας Λυσινίκου] of 141 LL. 24/25, as they now read and restore the text. That is, there was only one pair of brothers, not two, as postulated by Rizakis, Zoumbaki, Lepenioti, *Roman Peloponnese* II 366/367. They reject Woodward's restoration of the patronymic in 141 as Σωτηρίδα, made on the basis of *SEG* XI 679 (*ABSA* 43 (1948) 241), but propose that Λυσίνικ[ος Σωτη]ρίδου was the father of the two Philadelphoi. An earlier member of the family can also be recognized in *IG* V.1.26. They speculate that the grant of Roman citizenship came to the family of the Memmii II when the brothers were in their sixties; discussion of the significance of the term Φιλάδελφος in *IG* V.1.509.

Balzat and Spawforth reject the traditional identification of Δαμοσθένεια in *IG* V.1.509 as the sister of the two Philadelphoi and suggest instead that she was the daughter of P.Memmius Lysinikos II, born in the decade 1-10 A.D. They propose the restoration of τὸ[ν | ἥρωα] instead of [ἀδελφόν] in LL. 6/7. She later moved to Athens where she married an (unknown) Athenian of the deme of Marathon (hence Μαραθωνίαν in her honorific inscription on Delos: *ID* 1629, ca. 50 A.D.). After his death she married the very prominent Athenian T. Claudius Novus of Oion. On 190-193 there is a discussion of his career, cf. *IG* II² 1990, 2301, 2461, and 3994.

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395. **Sparta. Ἀριστοκράτης son of Ἵππαρχος.** In *Roman Peloponnese* III 84, G.Steinhauer observes: 'As can be concluded from an unpublished inscription in the Museum of Sparta, a significant role in the restoration of the aristocratic regime [after the exile of Laco in 32 A.D.] was again played by ▪

member of the adversary Spartan family of the priests of Poseidon: the historian Aristocrates son of Hipparchos (probably the grandfather of Tiberius Claudius Aristocrates, priest of Poseidon), author of the *Laconica* and perhaps also a book on *Laconian Institutions*, and likely source of Josephus' information about the end of Eurycles.'

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396. **Sparta. Manteis in the Roman Imperial period.** A.Hupfloher, *art.cit.* (our lemma no. 49) 279/280, provides a prosopographical analysis based on epigraphical data of Spartan μάντεις in this period, when the city had the largest number of known manteis in the Peloponnese excepting Olympia (cf. our lemma no. 476): these came from two families, the Iamidai and Skopelidai, and included one of only two known female manteis in the post-Classical period. Hupfloher also gives a reconstruction of the complement of sacrificial personnel active in the city at this time. On 291, *IG* V.1.1390 is mentioned as a typical example of the integration of manteis with other personnel in the performance of ritual.

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397. **Sparta. The priests and priestesses of the Dioskouroi, 1st–3 rd cent. A.D.** In *Roman Peloponnese* III 341-355, J.-S.Balzat analyzes the mainly epigraphic evidence for these cult officials, contesting the view of A.Hupfloher, *Kulte im Kaiserzeitlichen Sparta* (Berlin 2000), cf. *SEG* L 391, that there was a category of priesthoods conferred independently of the gender of the future incumbent. He quotes and examines *IG* V.1.209, 233, and *SEG* XI 679, with full commentary, especially on the term κατὰ γένος and the prosopography of the sacred officials and their families. Considered also are the several venues at Sparta for worship of the Διόσκουροι, their festivals and cult epithets, and attestations of man and wife serving conjointly as priest and priestess. Among the other inscriptions he studies, we single out *IG* V.1.141, 559, 602, 658, 1114, 1144; *SEG* XI 805, 847, 849, XLVIII 458. On 353 he gives a table of priests designated epigraphically as descendants of the Dioskouroi in numerical order of generations.

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398. **Sparta (Leonidaion). Dedication of Aiglatas, ca. 525-500 B.C.?** *IG* V.1.222. *CEG* 374. *SEG* LIX 389.* E.Bowie, *art.cit.* (our lemma no. 1925) 344 note 59, briefly suggests that the last line perhaps 'said something like "where the amphora of olive-oil replaces the reward of the συρμαία (συρμαίας χάριν?)".'

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399. **Sparta. Dedications of votive sickles, Roman Imperial.** For a discussion of these offerings in the context of the initiation rites for Ἄρτεμις Ὀρθεία (with a ph. of *IG* V.1.255) see A. Lo Monaco, in *Roman Peloponnese* III 316/317.

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400. **Sparta. Dedication to Demeter and Kore, 2nd cent. B.C.?** *IG* V.1.229. *SEG* XI 675; XL 348; XLVIII 454, 2190. H.Solin, in *Onomatologos* 258-262 (ph.), urges that the stone is preserved at the

right and restoration of a verb of dedication is to be rejected. The text is complete and the reading as printed in *IG* V.1 is correct. The second word ΜΙΛΑΩΣ is to be explained as Μιλαῶς, genitive of Μιλαῶ, that is to say Μιλασώ. He postulates 'an example of the loss of intervocalic *sigma* which became *h* and was later lost... The same phenomenon of the loss of intervocalic *h* recurs in the last word of the inscription ... σειναρμοστρήάά [In the 1996 supplement of LSJ[9] this form is tentatively said to derive from the verb θοιναρμοστρέω: see now our lemma no. 443, which confirms the existence of such a verb, Matthaiou.] 'The genitive -ῶς of a feminine name ending in -ώ is the Doric form and thus easily acceptable. The name Μιλασώ is unique, a derivative of the ethnic name Μιλάσιος/Μιλήσιος/-ία.' Solin provides numerous examples of this latter name from all over the Greek world. Κλη̣ινίκα is the daughter of Μιλαῶ and Ὄβριμος (genitive Ὀβρίμω). 'The mention of both parents is not unparalleled in Spartan inscriptions (e.g. *IG* V (1) 488, 601), and the precedence of the mother's name is not surprising in the case of a woman occupying an official position in the cult of the Eleusinian goddess.'

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401. **Sparta. Dedication to the Mother of the Gods, date?** *SEG* LIX 391. For a detailed account of the archaeological context in which this inscription (Μ.Σ. 14956) was excavated in 2003 and the accompanying finds, see E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 237-240; no text; no ph.

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402. **Sparta (Magoula). Dedication to Antoninus Pius, 138-161 A.D.** *SEG* LIX 392.* In *AD* 56-59 (2001-2004) B.4 [2012] 201/202, E.Zavvou briefly records the discovery of Μ.Σ. 13280β, the lower fragment of this inscription, in 2001.

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403. **Sparta. Gravestone or boundary marker, early 5th cent. B.C.** *IG* V.1.700. *SEG* XI 696; XLIII 134.* *LSAG*[2] 184. A.Alonzo Déniz, *Emerita* 78 (2010) 103-127, after a lengthy analysis, fortified by massive documentation, defends the view of J.Wackernagel, *RhM* 45 (1890) 480-482, that the first element in these two proper names (Διοhικέτα Διολευθερί̣[ο]) is not Διοσ-with suppression of the final sigma before an initial vowel, but in fact Διο-. The reading of dotted iota in the second name was reported to the author by J.Curbera after examining a squeeze in Berlin.

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404. **Sparta. Epitaph.** Fragmentary base reused in a drain excavated by the Greek Archaeological Service in 2002 in Korphiotake Street. Briefly mentioned by A.A.Themos, *AD* 56-59 (2001-2004) B.4 [2012] 221 (inv. Μ.Σ. 14435), who identifies it as the funerary monument of a man who died ἐν πολέμῳ.

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405. **Sparta. Epitaph, 2nd cent. A.D.?** A.A.Themos, *AD* 56-59 (2001-2004) B.4 [2012] 197, briefly notes the discovery of an inscribed grave stele of an old man of the above date in excavations of the Greek Archaeological Service in 2001 on Byzantion Street (inv.no. Μ.Σ. 14498); no text; no ph; no further details.

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406. Sparta. Stamped tile, date? Fragment of a tile (M.Σ. inv.no. 13971 B) found in excavations of the Greek Archaeological Service on Staufert Street in 2001. Citing as parallels *IG* V.1.859/860, ed. pr. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 179/180, prints the following text: [Δαμόσιο]ς [- - -?- - -] | [Ἀ]θάνας Π[- - -].

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407. Sparta. Stamped tile. Fragment of a black-glazed tile (M.Σ. inv.no. 14247) found in excavations of the Greek Archaeological Service at the intersection of Klearchou and Perimetrikes Streets in 2001, ed. pr. E. Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 180. Δα[μόσιος] | Ἀθάν[ας] Cf. *IG* V.1.851, 855, 857-862.

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408. Sparta. Stamped tile. Fragment of a stamped tile (M.Σ. inv.no. 14260α) found in excavations of the Greek Archaeological Service in 2001 at the intersection of Alkman and Platanista Streets; briefly noted by A. Themos, *AD* 56-59 (2001-2004) B.4 [2012] 188; no text; no ph.; no further details.

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409. Sparta. Stamped tiles. In *AD* 56-59 (2001-2004) B.4 [2012] 272, A. Themos briefly reports the discovery of two stamped tiles of the sanctuary of Orthia (inv.nos. M.Σ. 15053 and 15054) in excavations of the Greek Archaeological Service in 2004 on Gitiadas Street; no text; no ph; no further details.

410/411. Sparta. Lamp signatures, ca. 100-150 A.D. Two terracotta lamps with signatures on the bottom, found in excavations of the Greek Archaeological Service in 2001 on Kypros Street; ed.pr. E. Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 201.

410: M.Σ. 15113. Ἐπικτήτου

411: M.Σ. 15114. Σωπάτρου. Zavvou suggests that this otherwise unattested workshop may have been local.

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412. Sparta. Lamp signature, Roman Imperial. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 262, briefly reports the discovery of a Roman lamp bearing the signature Γαΐου on the bottom in excavations of the Greek Archaeological Service in 2004 on Lysander Street.

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413. Sparta. Inscribed loomweight, Hellenistic. Pyramidal clay loomweight bearing the inscription ΛΥ, incised before firing, on one side; found in excavations of the Greek Archaeological Service in 2003 on Herakleidai Street; ed.pr. A.A.Themos, *AD* 56-59 (2001-2004) B.4 [2012] 248.

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414. Sparta. Inscribed loomweight, date? In *AD* 56-59 (2001-2004) B.4 [2012] 194, A.A.Themos briefly notes the discovery of a pyramidal loomweight bearing a monogram of Δ and A in excavations of the Greek Archaeological Service in 2001 at Dioskouroi Street 75-77.

415. Sparta. Christian graffito on vase (invocation). E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 203, reports the discovery of a fragment of an oinochoe of the Christian era, incised after firing, in excavations of the Greek Archaeological Service in 2001 at Aigies-Selegoudiou Street, inv. M.Σ. 15993.

Τ(Ο) Δ(ούλο Σου) Κύ[ρ]ιε βοήθ[ει]

[Better τ(ῷ) δ(ούλῳ σου), M.Zellmann-Rohrer, or τ(ὸ) δ(οῦλο σου), Matthaiou.

416. Teuthrone. Assorted inscriptions. In an extended, detailed account of the geography, history, topography, and antiquities of this Lakonian city (present-day Kotronas) in Mani, L.Moschou, *AD* 56-59 (2001-2004) B.4 [2012] 300-311 (ph., maps), adduces the following inscriptions, providing useful bibliographies and discussions of their contents, finding-places, chronology, and comparanda. She relates each of them to the topography of the city.

IG V.1.218. Dedication to Poseidon. Cf. *SEG* LIII.1.382.
IG V.1.1219. Altar of Artemis Issoria. Cf. D.Peppa-Delmousou, *AAA* 6 (1973) 482-491.
SEG XXII 304. Dedication of youths in the gymnasium.
SEG XXII 305. Construction of an exedra (in the gymnasium?).
SEG XXII 308. Hermaic dedication by the gymnasiarch Damarchos.
SEG XXII 306. Epitaph of Polykratia; now in the collection of Gytheion no. 132.
SEG XXXI 337. Dedication.
P. 308. Two inscribed stelai near a Roman tomb at Hosios Nikon; no further details.
P. 309. Dedication: see our lemma no. 417.

417. Teuthrone (kome of). Dedication, 3rd cent A.D. A.Moschou, *art.cit.* (our lemma no. 416) 309, reports the discovery of two dedicatory statues of Kybele in the area of Makria or Makrina that were transported 'παλαιότερα' to the Collection of Gytheion. They are copies of Classical or Hellenistic types and one of them (Σ.Γ. 128) bears the inscription εὐχαριστήριον to the Great Mother of the Gods. Moschou gives no reference to a publication.

418. Zarax. Gate inscription. In *AD* 56-59 (2001-2004) B.4 [2012] 234, E.Zavvou and A.A.Themos tantalizingly advert to an inscription on the west face of the gate of the inner acropolis 'πλήρως γνωστή από το παρελθόν στην Ε' ΕΠΚΑ'. The inscription is said to have prohibited entry into the Acropolis. It will be the subject of a separate study.

MESSENIA

419. Messenia. The economy and society of Messenia under Roman rule. In *Roman Peloponnese* III 89-110, P.Themelis reviews the literary, archaeological, numismatic, and epigraphic evidence for this topic. Among the many inscriptions forming an integral part of his discussion we note the following: *IG* V.1.1390, diagramma on the Mysteries at Andania, which he dates to 24 A.D. (cf. *SEG* LVII 364) and considers together with *Syll.*[3] 735, from Argos, and *IG* V.1.1532 (on which see our lemma no. 423); *SEG* LIII 391, LVIII 370,* boundary dispute with Megalopolis; *SEG* XLV 308, dedication of 10,000 denaria for oil for the gymnasia of Messene probably by Gaius Iulius Spartiaticus of Sparta (in rasura); *SEG* XXIII 205, 207, *SEG* XXXV 343, three stoas in the agora (cf. *SEG* LIV 450); *SEG* LVI 480, catalogue of officials concerning rights of pasturage, reprinted in full [with a misprint in L. 19] discussed together with *SEG* LIII 392; *SEG* LI 498, LVIII 389;* XXIII 208, LVIII 390;* XLVII 407, LVIII 391, grave monuments near the Gymnasium; *SEG* LVII 374, LVIII 383* honors for Tiberius Claudius Geminianos, quoted in full and discussed with *IG* V.1.1469; *SEG* LV 515, statue of Claudius dedicated by Charidamos, son of Kraton, with discussion of several other members of this distinguished Messenian family; *IG* V.1.533, 1455, et al. benefactions of the family of Saithidas (see also our lemma no. 434).

420. Akovitika. Inscriptions from the sanctuary of Poseidon. In 1969 excavations of the Greek Archaeological Service at Akovitika revealed some inscribed artefacts, all first reported in 1969 by Themelis (*SEG* XXV 431) but discussed more thoroughly in M.Kiderlen and P.Themelis (edd.), *Das Poseidonheiligtum bei Akovitika in Messenien* (Wiesbaden 2010). At least three roof tiles inscribed Δ or ΔΑ (i.e., δαμόσιος) were found; also already published by Themelis is the dipinto [Π]ΟΣΟΙΔΑ[ΝΙ] on a black-glazed rim sherd from a cup (7th/6th cent. B.C.; letterforms dated to 6th or early 5th cent. B.C.), discussed at some length in the present volume (137/138, no. K68). At 144/145, Kiderlen discusses *IG* V.1.213 (the Damonon inscription from Sparta) and *IG* V.1.1387 (*SEG* XI 977), which might attest to a Hellenistic agonistic festival for Poseidon at Thouria. See also our lemma no. 421.

421. Akovitika. Graffito on vase (dedication), 6th/5th cent. B.C. *SEG* XXV 431; XLVIII 423, LIII 383, 408; LVI 466, 471. P.Themelis, in M.Kiderlen and P.Themelis (edd.), *Das Poseidonheiligtum*-- (our lemma no. 420) 138-144, discusses *in extenso* the fragmentary inscription on the rim of a pithos or large amphora found in the local sanctuary of Poseidon in 1969. It reads [- - - ἀν]έθεκεν Θιοπαλίδας, and Themelis proposes several possible restorations: [Ποσοιδᾶνι or Ποhοιδᾶνι ἀν]έθεκε, [Ποσοιδᾶνι μ' ἀν]έθεκε, and [τõι Ποσοιδᾶνι μ' ἀν]έθεκε. He dates the letterforms to ca. 550-525 B.C. on the basis of comparison with 6th cent. B.C. Lakonian dedicatory inscriptions, including *SEG* II 66, XI 956, XVI 284, and XXIX 408. He additionally cites numerous instances of the pre-Doric form Ποhοιδάν, and discusses the historical context and ramifications of the dedication here, especially in relation to the festival for Poseidon at Thouria mentioned in the Damonon inscription (cf. our lemma no. 420).

422. Alagonia (modern Gaitson). Epitaph, Hellenistic (?) Plaque of red stone found in 2002 in reuse as a cover of a late tomb during operations to install a hydraulic system; handed over to the Ephorate. Ed.pr. X.Arapogianni, *AD* 56-59 (2001-2004) B.4 [2012] 406. Εὐάμερε χαῖρε

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423. Ampheia near Andania. Catalogue of donors, 3rd cent B.C. *IG* V.1.1532. *SEG* LIV 456;* LV 498. P.Themelis, in *Roman Peloponnese* III 93, urges that the attempt to identify Μνασίστρατος in col. I, L. 4 of the catalogue of contributors with the homonym in *IG* V.1.1390 and *Syll.*³ 735 is mistaken (contra the views expressed in *SEG* LIV 456), for 1532 comes from the 3rd cent. B.C. and has no chronological bearing on these other two inscriptions. He also observes that the back of this same stele 'preserves the text of a decree, hitherto unpublished, which Voula Bardani has recently transcribed. In this decree are mentioned, among other things, ἱερὰ χρήματα, a detail that reveals the close relationship between the stele's two sides and renders incontrovertible the early functioning of the sanctuary at Andania, despite the objection of Pirenne-Delforge 2009.' See also our lemma no. 424.

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424. Andania. Diagramma concerning the Mysteries of the Great Gods, 92/1 B.C. or A.D. 24. *IG* V.1.1390. *SEG* LIX 403.* V.Pirenne-Delforge, in J.Dijkstra, J.Kroesen, Y.Kuiper (edd.), *Myths, Martyrs, and Modernity. Studies in the History of Religions in Honour of Jan N. Bremmer* (Leiden-Boston 2010) 219-235, turns her attention to Μνασίστρατος. This time she tilts towards accepting the new 'Actian' date proposed by Themelis (24 A.D.), and goes on to identify the Andanian Mnasistratos with Mnasistratos son of Philoxenidas of *SEG* XXIII 208. She rejects, however, the theory that Mnasistratos belonged to a sacerdotal family and claims that his designation as ἱεροφάντης in the Argive oracular response *Syll.*³ 735 is merely honorific. Discussion of the meaning of ἱεροί and ἱεραί; of the Καρνειάσιον and related issues in the new Messenian settlement *SEG* LVIII 370; and of κάμπτρα (L. 11), the interpretation of which as 'capsule', i.e. a cylindrical case for papyrus rolls, Pirenne-Delforge attributes to A.Henrichs, *HSCP* 101 (2003) 248/249 note 149 [not in *SEG*].

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425. Korone. Assorted inscriptions. P.Themelis, in P.Pantazopoulos and E.Kouloukea (edd.), *Ομηρική Αίπεια, Αρχαία Κορώνη, Πεταλίδι: Παρελθόν, παρόν και μέλλον. Πρακτικά επιστημονικού συνεδρίου (5-7 Αυγούστου 2005)* (Petalidi 2009) 35-44, offers a historical overview of the 'parallel lives' of Korone and Messene, making use of epigraphical evidence: *IG* V.1.1399; *SEG* XXIII 206; XLI 328.

X.Arapogianni, ibid 93-105, presents several finds from the area of Petalidi, including the following inscriptions: i. *IG* V.1.1358 (103/104 no. 15; ph.); ii. *SEG* LVI 474 (102/103, nos. 12/13, ph.); iii. Fragmentary funerary slab, Benakeion Museum of Kalamata, inv.no. AE 450, with at least one inscribed name: ΑΡΩΤΥΧΟΣ (103/104 no. 14) [No attested name springs to mind, Papazarkadas]; iv. Inscribed marble base, Benakeion Museum of Kalamata, inv.no. AE 410, 1st cent. A.D.; no other details (104 no. 16).

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426. Korone. Epigraphy. An introduction to the epigraphical output of this small Messenian polis is offered by A.Makres, in P.Pantazopoulos and E.Kouloukea (edd.), *Ομηρική Αίπεια*-- (our lemma no. 425) 69-77, who has been studying the inscriptions of Korone along with M.Diakoumakou as part of the project for the production of a new Messenian epigraphical corpus. She analyzes the historical, prosopographic, and topographic content of the following inscriptions: *IG* V.1.1392 (our lemma no. 427), 1394, 1398; *SEG* XI 985 (our lemma no. 428), 990; XL 362.

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427. Korone. Fragmentary preamble of a decree, 58 A.D. *IG* V.1.1392. A.Makres, *art.cit.* (our lemma no. 426) 71-73, reproduces the text of the Corpus, and puts forward the date above, understanding the 89th year of l. 3 to be that of the Actian era. She further notes that in 2005 the inscription was built into the house of the then mayor of Petalidi Mr Koutsodimitropoulos, topographical information that agrees with that given by M.N.Tod, *JHS* 25 (1905).

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428. Korone. Honorific inscription for C. Asinius Tucurianus, 2nd cent. A.D. *SEG* XI 985. A.Makres, *art.cit.* (our lemma no. 426) 74-76, argues against the ed.pr.'s identification of the findspot of this statue base (Byzantine church of Agia Sophia in modern Koroni) with ancient Korone, which, all other evidence suggests, is located in modem Petalidi. She briefly notes that the identification of the honorand with G. Asinius Tucurianus, proconsul of Sardinia (*PIR* 2, A 1254), should be resisted on paleographical and historical grounds. Makres draws attention to the fact that the influential family of the Asinii had close links with Agrippina the Elder, who was honored in the Koroneian inscription *IG* V.1.1394

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429. Melpeia. Graffito on a vase (dedication), ca. 500 B.C. X.Arapogianni, *AEph* 149 (2010) 258 (ph.), publishes the ed.pr. of a graffito scratched on the interior surface of the neck of a phiale excavated by the Archaeological Society at Athens near a large Doric temple at this site near Andania in the northeast corner of Messenia on the border with Arkadia. She interprets the first four letters, for which she prints no text, as the end of the name of the deity to whom the vase was dedicated or the name of the dedicator. We read from the ph.; uncertain traces of possibly two letters before the delta, which itself could possibly be read as rho [Probably a female name with diminutive iota, Papazarkadas].

[- - -].ΔΟΙ ἀνέθεκε[ν?]

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430. Messene. Assorted inscriptions. P.G.Themelis, *Αρχαία Μεσσήνη: Ιστορία – Μνημεία – Άνθρωποι* (Athens 2010) is a handsome monograph on Messene and its Archaeological Museum, with a good deal of high-quality color photos enlivening a historical overview of the city based on thorough use of epigraphical sources. Below we present these inscriptions in a tabular form, since they are never given *IG* or *SEG* numbers.

IG	Αρχαία Μεσσήνη	SEG	Αρχαία Μεσσήνη
V.1.1461	287	LI 491	123
SEG	*Αρχαία Μεσσήνη*	LII 406	102
XXIII 216	57; 192	LII 410	141
XXIII 220	193	LIV 458	140
XLI 341	351	LIV 461	285
XLV 324	220/221	LIV 462	284
XLVIII 496	157	LV 512	102
LI 458	340	LV 513	286
LI 472	348	LVIII 370	148/149
LI 476	158	LVIII 384	272

431. **Messene. Inscriptions from the Agora.** P.Themelis, in H.Frielinghaus, J.Stroszeck (edd.), *Neue Forschungen zu griechischen Städten und Heiligtümern. Festschrift für Burkhardt Wesenberg zum 65. Geburtstag* (Möhnesee 2010) 105-125 (ph.), gives an overview of excavations in the Agora of Messene, with good discussion of several inscriptions (Greek texts and German translations), their findspots and their topographical and historical significance, especially in light of Pausanias' description of the city: *IG* V.1.1440, *SEG* XLV 305, *SEG* XLVI 420, *SEG* LII 410, *SEG* LIV 459 (cult of Zeus); *SEG* XLI 376, *SEG* LIII 402 (Aphrodite); *SEG* LIV 458 (our lemma no. 444); *SEG* XLIII 148 (Apollo Agyieus); *SEG* LII 415 (dedication of Damophon and his sons); *SEG* LVIII 370 (summary of Messene's settlement with Megalopolis; no text).

432. **Messene. Inscriptions in the theatrical spaces of Messene.** Exploring the original, non-technical, meaning of the term θέατρον, P.Themelis, *Τα θέατρα της Μεσσήνης* (Athens 2010), presents the main Messenian buildings used by spectators, namely the theater proper, the ekklesiasterion, the bouleuterion, and the complex of the gymnasium-stadium. In his lavishly illustrated monograph, Themelis makes considerable use of inscriptions, for many of which he provides texts and color ph: *SEG* L 428; LIII 304; LV 512/513; LVI 482 (our lemma no. 440); LVII 373, 375.

In *PAAH* (2010) [2013] 55 (ph.), P.Themelis publishes an example of a 1st cent. A.D. bronze Roman-type bronze fibula inscribed in Latin, AUCISSA, found in excavations of the Archaeological Society at Athens in the theater. He cites numerous parallels in Italy and Greece.

433. **Messene. The family of Damonikos, ca. 1-50 A.D.** In *Onomatologos* 174-182 (ph.), D.Baldassarra examines the epigraphic testimonia for the career of this prominent Messenian, Δαμόνικος son of Mantikrates, tracing his appointments as agoranomos, hypagoronomos, and gymnasiarch, and his brother Telestas. She prints the texts, from autopsy in 2001, of the following 4 inscriptions:

i. Inv. no. AEM 3032. *SEG* XLI 335, ll. 1-6. Doric column.

ii. Inv. no. AEM 6666+6701. *SEG* XLVI 416. Statue base.

iii. Inv. no. AEM 6665. *SEG* XLVI 417. Statue base.
iv. Inv. no. AEM 11396. *SEG* LI 490. Sekoma.
Baldassarra also adduces the epigram of his daughter Mego, the priestess of Artemis (*SEG* XXIII 220; LI 482), and an unpublished inscription (inv. no. AEM 54) from Orlandos' old excavations in the stadium bearing graffiti, one name of which ▪ Μαντικράτης (no further details). For Telestas, his brother, see *SEG* LII 412 and *LGPN* IIIA, s.vv. nos. 11 and 27, with Baldassarra 180, note 11.

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434. Messene. Family of Ti. Claudius Saithidas. *SEG* LVIII 364/365. M.Pawlak, in *Hortus historiae* 411-424, surveys the history of the epigraphically illustrious family of Ti. Claudius Saithidas Caelianus, from the 1st cent. BC to the 2nd century AD, with a focus on its advancement in terms of Roman social prestige (*non vidimus*).
In *PAAH* (2010) [2013] 56-58, P.Themelis presents the following new attempt to reconstruct the members of this family and their attestation on inscriptions, cf. *SEG* LVIII 393.

[Τιβέριος] Κλαύδιος Σαιθίδας. 55 A.D. Dedicator of a statue of Nero at Messene. *SEG* XLI 353.
I
Κλαύδιος 'Οστείλιος Καιλιανός *IG* V.1. 1455
I
Τιβέριος Κλαύδιος Σαιθίδας Καιλιανός I
'Αρχιερεὺς Σεβαστῶν διὰ βίου καὶ 'Ελλαδάρχης
IG V.1.1455. *PIR*² C 1004
I
Τιβέριος Κλαύδιος Φροντεῖνος I Μάκερ, Καμπανός
Dedicator of a statue of Hadrian at Messene, *SEG* LV 512
IG V.1.533; *CIL* X.1222-1224; *SEG* LV 512; *PIR*² C 872.

I	I
Τιβέριος Κλαύδιος Σαιθίδας Καιλιανός II	Τιβέριος Κλαύδιος Κυρείνα
IG V.1.512, 533, 1451; *CIL* III. 495; X.1123; *SEG* LII 405; LVI 486.	Φροντεῖνος Νικήρατος
*PIR*² C 1004 a.	*CIL* X.1122; *PIR*² C 373

Τιβέριος Κλαύδιος Σαιθίδας Κέθεγος Φροντεῖνος II
CIL VI.16440; X 1124; *PIR*² C 1005

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435. Messene. Alliance of Messene with five Cretan cities, ca. 300-250 B.C. *SEG* LVIII 369. P.Themelis, *PAAH* (2010) [2013] 59-62 (ph.), republishes the text of this document as transcribed by Voula Bardani, who cites parallels with other Messenian treaties and repeats the suggestion that the fifth Cretan city was probably Phalasarna. In the right half of L. 17 were inscribed the names of the first and second ephoroi; 'Ονασιτέλης is the third. In the unpreserved part of L. 18 there is room for two more names with patronymics and the beginning of the name [- - -]|νης 'Αρχίππου; i.e. there were six Messenian ephors.

436. **Messene. Honorific decrees for the sculptor Damophon, 2nd cent.** B.C. *SEG* XXXIX 380; XL 364; XLVIII 488; Lykosoura *SEG* XLI 332; Kythnos *SEG* XLIX 423; Krane on Kephallenia *IG* IX².1.1583, *SEG* LI 467; Leukas *IG* IX².1 1475, *SEG* LI 466, LIII 388; Oiantheia *SEG* LIV 452; Melos unpublished; Gerenia unpublished. V.Platt, *Arethusa* 43 (2010) 203-205, 212/213, finds that the emphasis in these decrees upon the combination of τέχνη and θεοσέβεια that characterized his work 'explicitly related to Damophon's religious and civic sensibilities, implying that the stylistic synthesis he employed as an *agalmatopoios* satisfied ritual, political, and aesthetic expectations with particular success.' These inscriptions show that viewer-worshippers could recognize and appreciate the visual references in his statues and view them 'as connoisseurs.' The inscribed stelai are evidence of 'the practical (and knowing) application of art-historical knowledge to the viewing of cult statues alongside the development of an epigraphic language' capable of assessing both the person of the artist and the creative act itself (205). 'Traditions of votive dedication, ritual viewing, and epigraphic commemoration should not, then, be excluded from our accounts of "the birth of art history" but are a fundamental part of the story' (213).

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437. **Messene. Delimitation of the border between Messene and Phigaleia, 2nd cent.** B.C. *IG* V.1.1430. *SEG* XLVI 2340; XLIX 491.7.* In *PAAH* (2010) [2013] 62/63, P.Themelis announces the rediscovery of this inscription built into a modern wall in the village of Mavromati and now bearing the inv.no. 16813 of the Museum of Messene.

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438. **Messene. Delimitation of the border between Messene and Asine(?), 2nd cent.** B.C. *SEG* XLIX 418; LVII 370.* P.Themelis, *PAAH* (2010) [2013] 64, no. 2, briefly notes the discovery of two joining fragments of an inscribed stele in excavations of the Archaeological Society at Athens in the agora, which he attributes to this same inscription (inv. no. 15788). In *SEG* LVII 370 he suggested that this stele carried the text of the Messenian copy of the delimitation of the border between Messene and Asine (?) recorded in the now lost Asine (?) copy, *IG* V.1.1405. Of the text he prints only the clause τούτω δὲ ὑπὸ πρύμνακα ἐς πέτραν ὅρον ἐνεκόψαμες.

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439. **Messene. Catalogue of names.** P.Themelis, *PAAH* (2010) [2013] 62 (ph.), briefly mentions the discovery of a fragment of a limestone stele containing a list of names in excavations of the Archaeological Society at Athens in the sanctuary of Eileithuia on Mt. Ithome; no text; no date.

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440. **Messene. Manumission inscription, 2nd cent.** B.C.? *SEG* LVI 482. P.Themelis, *op.cit.* (our lemma no. 432) 24/25 (ph.), restores L. 2 as ἀπελεύθερός εἰμι [Εὐ]θυ[μίδα], in the context of his wider argument that inscriptions prove that the composite seats of the theater of Messene were constructed in the 3rd cent. B.C. [This claim is incongruent with Themelis' placement of the inscription in the 2nd cent. B.C. in the ed.pr. Papazarkadas].

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441. Messene. Honorary statue base for the agonothetes Sophon, late 3rd cent. B.C. *SEG* LV 513. In his study of Messenian wine and the cult of Dionysos, P.Themelis, in G.A.Pikoulas (ed.), *Οἶνον ἱστορῶ. IX: Πολυστάφυλος Πελοπόννησος* (Athens 2009) 93-113 (ph.), republishes this inscription (no changes in the text), accompanying it with a catalogue of coins with Dionysian imagery composed by K.Sideropoulos (98-103).

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442. Messene. Statue base, 1st cent. B.C. *SEG* XLVII 393. In *Roman Peloponnese* III 205, note 3, N.M.Kennel reports a personal communication from P.Themelis to the effect that he now reads καὶ οἱ νεώτερ[οι] in L. 2.

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443. Messene. Dedication to Demeter and Kore, Hellenistic? P.Themelis, *PAAH* (2010) [2013] 64 no. 3 (ph.), presents the ed.pr. of two joining fragments of the crowning member of a limestone base reused in a farm building ca. 200 m. west of the Iseion, inv. no. 17123 α and β. For the hieratic title in L. 2 he cites parallels in *IG* V.1.1390, 1447, 1498; *SEG* XXV 437 [Themelis gives no date. We very tentatively suggest the date above on the basis of the lettering. Stroud. For the participle see also our lemma no. 400. Matthaiou].

[- - - - -]ν Τιμάρχω *vac.* [Δ]άματρι καὶ Κόρα[ι]
θοιναρμοστ[ρ]ήσασαν

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444. Messene. Dedication to the Great Mother, 3rd/2nd cent. B.C. *SEG* LIV 458. P.Themelis, *art.cit.* (our lemma no. 431) 114 (ph.), returns and briefly discusses this inscription, this time proposing to restore Εὐρυδ[ίκα] in L. 1 [The photo may even sustain the reading Εὐρυδ[ί]κ[α], Papazarkadas].

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445. Messene. Building inscription. Fragment of a Doric epistyle found in excavations of the Archaeological Society at Athens in the area of the agora, northwest of the temple of Messana, inv.no. 16898. Ed.pr. P.G.Themelis, *PAAH* (2010) [2013] 64 no. 4: [- - - ἐπεσκεύα]σεν or [- - - κατεσκεύα]σεν

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446. Messene. Masons' marks in the theater, late reign of Augustus and ca. 150-200 A.D. P.Themelis, *PAAH* (2010) [2013] 54 (ph.), describes and illustrates this series of marks on adjacent blocks, A-A, B-B, Γ-Γ, etc., of the eastern retaining wall of the koilon inscribed by masons in antiquity to help them restore the wall on these two occasions when it suffered damage. Themelis notes that they have also been helpful in guiding his current efforts to restore this wall.

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447. **Thouria. Inscribed thesauros, late 4th/early 3rd cent. B.C.** *SEG* LVIII 397. X.Arapogianni, *PAAH* (2010) [2013] 30/31 (ph.), republishes this text with details about the architecture of Building Γ; no changes.

448. **Thouria. Stamped roof tiles, late 4th/early 3rd. cent B.C.** X.Arapogianni, *PAAH* (2010) [2013] 31, briefly notes the discovery of a fragmentary stamped roof tile in excavations of the Archaeological Society at Athens in Building Γ. δαμόσιοι. Cf. *SEG* LIX 431/432.

ARKADIA

449. **Arkadia. Roman period.** For a review of Roman activity in the cities of Arkadia with copious citation of pertinent epigraphic evidence, see J.Roy, in *Roman Peloponnese* III 59-73.

450. **Arkadia. Religious life in the early Roman Empire.** M.Jost, C.Hoët-van Cauwenberghe, in *Roman Peloponnese* III 291-308, present a review of the literary, epigraphic, numismatic, and archaeological evidence for this topic in Arkadia. Grounded in the description of Pausanias, their analysis contains numerous references to inscriptions. Although Pausanias mentions some 20 sacred structures in a state of ruin or disrepair in Arkadia, he refers to more than 100 cult centers that he found in operation. There seems to be no marked diminution in religious practice in the Roman Empire. Collected are references to deities who protected the city and its territory, crops, and flocks; mystery cults; honorary decrees for benefactors who rebuilt or repaired sacred buildings (296-299); Hadrian and the cult of Antinoos at Mantineia (*IG* V.2.281, 312, 313; *IvO* 450, 452); benefactions of the Euryclids of Sparta; Egyptian gods and goddesses; Pallantion and Evander; new cults introduced by Augustus and Hadrian, Aphrodite Συμμαχία, and the Imperial cult.

451. **Lykosoura. Greek Inscriptions.** A.A.Themos provides the following updated catalogue of the Greek inscriptions currently stored in this Museum:

IG V.2	M.A. inv. no.	*IG* V.2	M.A. inv. no.
515	57	525	133
518/519	60	534	no number given
520	15	535	61
522	20	543	14
524	75	545	54

No *IG* V.2 numbers are listed for M.A. inv.nos. 23, 28, and 29.

452. Mantineia, Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *IPArk* 8. *SEG* LIX 438.* Putting aside his earlier objections, L.Dubois, in *Paysage et religion* 19 no. 2, admits that new evidence from Mycenean Greek strengthens B.Keil's old theory that the digamma of Ϝōφλēκόσι stands for the antevocalic prefix ὐ = ἐπί.

453. Mantineia. Sympoliteia between Helisson and Mantineia, early 4th cent. B.C. *SEG* XXXVII 340; LIV 474,* 1874; LV 1998; LVII 2109, 2146. *I.PArk.* 9. Rhodes-Osborne, *GHI* 14. L.Dubois, *art.cit.* (our lemma no. 452) 17-19 no. 1, returns to the phonology and morphology of the toponym Ἑλισών and the ethnic Ἑλισϝάσιος (with digamma), and discusses the problems faced by scribes who wanted to render the fast disappearing phoneme *w*, drawing attention to the parallel attestation of Φόσουνος and Ϝόσουνος in *I.Thespiai* 53, Φίκαρος from Ϝίκαρος in *IG* XII Suppl. 630, etc.

454/455. Mantineia. Two epitaphs, Hellenistc/Roman Imperial. In *AD* 56-59 (2001-2004) B.4 [2012] 298, A-B.Karapanagiotou reports that these two inscriptions, recovered after the demolition of an old house in the settlement of Melia, have been deposited in the Museum of Tripolis in 2004.

454: Epitaph of Mikalos, Eukleidas, Philon and Sostrata, Hellenistic. Lower part of a grave stele: Μίκαλος | Εὐκλείδας | Φίλων | Σωστράτα

455: Epitaph of a man, Hellenistic/Roman Imperial. Fragment of a pedimental grave stele: [- - -]ΚΟΥ υἱὲ χαῖρε

456. Mantineia. Incertum, Archaic. Fragment of a pedimental stele inscribed in at least 6 lines with large letters probably in an epichoric dialect; turned in to the Museum of Tripolis in 2001 by the archaeologist G.Tsiangouris, as reported by E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 217 (ph.); provenance Κόκκινη Ἐκκλησία at Loukas; no text.

457. Megalopolis. Epitaph (?), late 6th cent. B.C.? *SEG* XXXII 404. G.A.Pikoulas, *Ἡ Νότια Μεγαλοπολιτικὴ χώρα ἀπὸ τὸν 8ο π.Χ. ὥς τὸν 4ο π.Χ. αἰώνα: συμβολὴ στὴν τοπογραφία της* (Athens 1988) 92, 188, 274 note 553, tentatively put forward the date above, which is slightly earlier than that proposed in the ed.pr., and identified the findspot as belonging to a cemetery associated with ancient Αἱμονιαί (Pausanias 8.3.3.44). After summarizing earlier discussions, S.Fritzilas, *art.cit.* (our lemma no. 458) 109/110 (ph.), notes that excavations of the Greek Archaeological Service in 2008/9 have shown that 'the place was used as a cemetery mainly during the Byzantine era, and only occasionally in earlier times.'

458. **Megalopolis. Epitaphs, Hellenistic and Roman Imperial.** This topic is examined by S.Fritzilas, in H.Cavanagh, W.Cavanagh, J.Roy (edd.), *Honouring the Dead in the Peloponnese. Proceedings of the Conference held at Sparta 23-25 April 2009* (*CSPS Online Publication* 2) 99-128: history of the relevant research in the 19th and 20th centuries, overview of the cemeteries of Megalopolis. He discusses in detail the form, lettering, and topography of certain inscribed stones or categories of epitaphs, including: *SEG* XXXII 404 (our lemma no. 457), XXXV 357; epitaphs with the formula χαῖρε: *IG* V.1.482-485; epitaphs with consecutive uses, such as our lemma no. 459; funerary epigrams: *IG* V.2 491/492 (ph.), and *SEG* XXXIV 325; Christian epitaphs; see also our lemmata nos. 460/461.

459. **Megalopolis (territory of). Epitaph of Aristodamos and Hierokleia, 4th-2nd cent. B.C.** Oblong marble stele found in the valley of modern Oresteio [erstwhile Κασιδοχῶρι], NE of Megalopolis, now in the local archaeological collection, inv.no. 124. First mentioned as unpublished by A.Petronotis, *Ἡ Μεγάλη Πόλις τῆς Ἀρκαδίας* (Athens 1973) 237, and again by idem, *Platon* 26 (1974) 10 no. 53, 13 no. 152, whence the information printed in *LGPN* IIIA. Ed.pr. (?) by S.Fritzilas, *art.cit.* (our lemma no. 458) 112/115 (ph.). The earliest inscription, said to date to the late Classical period, was erased and is now hardly legible:

⟦- - - - - - - - -⟧
⟦[- - -]οξένα⟧
⟦χαίρετε⟧

The rasura was subsequently filled in with two new names, of which the one in L. 2 is older:

Ἱερόκλεια
Ἀριστόδαμος

Fritzilas speculates that Aristodamos may be the same man as, or a relative of, Aristodamos of Phigaleia, tyrant of Megalopolis, according to Pausanias 8.27.11, who was assassinated in ca. 255-252 B.C. (Polybius 10.22.2).

460. **Megalopolis. Epitaph of [- - -], Hellenistic.** Fragmentary limestone? [not specified] pedimental stele of unknown provenance, now in the Museum of Megalopolis, inv.no. 277. S.Fritzilas, *art.cit.* (our lemma no. 458) 117 (no. ph), claims that 'the name of the deceased or an epigram was painted underneath the oblong recess, since one can clearly discern the final letter epsilon 'E' (let. ht. 0.04 m) in the bottom right-hand corner'. [Probably the remnant of [χαῖρ]ε, Papazarkadas].

461. Megalopolis. Epitaph of [- - -], 3rd/2nd cent B.C. Limestone pedimental stele consisting of two fragments, Museum of Megalopolis inv.nos. 94+276. Ed.pr., S.Fritzilas, *art.cit.* (our lemma no. 458) 116/117 (ph.), claims that this tallest of the funerary stelai of Megalopolis would originally have had painted decoration. An alpha with a broken cross-bar is said to be legible on the top right corner [Not visible on the ph. The author does not clarify if this letter is carved or painted, nor does he give any information about the findspot(s) of the stele's fragments. Papazarkadas].

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462. Platiana. Epitaph. Pedimental stone grave stele with very badly worn inscription, found in cleaning operations of the Greek Archaeological Service in 2003 on the acropolis. Reported by X.Arapogianni, *AD* 56-59 (2001-2004) B.4 [2012] 432, who gives no text and no further details.

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463. Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, ca. 303-300 B.C. *IG* V.2.357. *IPArk* 17. *SEG* LI 513;* LII 1921; LIII 485; LV 498. L.Dubois, *art.cit.* (our lemma no. 452) 20-24 no. 5, discusses interesting dialectal forms such as the adverb ἰσχερώ (L. 23); ἐνφαίη (L. 89), optative of an unattested verb ἔμφημι, probably 'mentionner'; ἰσφωρέοι (LL. 111, 114), etymologically connected to Hesychius' ἴσφωρες but also γίς, ἰσφαίνει, ἴσφατον; ἀνδραποδιξῳν (LL. 125/126), in place of which Dubois wonders whether ἀνδραποδι[στ]ῶν should be read, a neuter verbal adjective equivalent to ἀνδράποδον; ἴσκλοια (L. 131), 'objets volés avec violence'; ὦ (L. 152), ablative of the relative pronoun equivalent to Attic ὅθεν. Dubois proposes to read διπλάσιον ἀπο|τινέτω ἢ {κ} ὧν <κ'> ἀδικῆι in LL. 110/111, and ὅ[κκα] κομίζηται in L. 157, 'en supposant la présence de la conjonction dorienne équivalant à att. ὅταν'. In L. 177 he rejects as impossible the restoration αἰδέ[ο]ντα.

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464. Tegea. Law concerning the sanctuary of Athena Alea, ca. 394-371 B.C. *IG* V.2.3. *IPArk* 2. *SEG* LII 462;* LIII 483, 2144, 2236. L.Dubois, *art.cit.* (our lemma no. 452) 19 no. 3, endorses the analysis of the form λεύτον (L. 3) long advocated by A.Morpurgo Davies, *SEG* XXXVII 347/348, concluding: 'Il est malheuresement difficile de remontrer plus haute, c'est à dire en indo-européen, pour trouver un correspondant à cette base verbale *λευτ- dont l'élément λευ- semble bien pourtant être celui de λευκός ou de let. *lux*.'

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465. Tegea. Law on public works, ca. 350-300 B.C. *IG* V.2.6. *IPArk* 3. *SEG* L 452;* LII 462, 1910; LIII 809, 2180; LV 498, LVII 2123. Rhodes-Osborne, *GHI* 60. L.Dubois, *art.cit.* (our lemma no. 452) 20 no. 4, accepts the interpretation of S.Minon, *Inscriptions éléennes dialectales* II (Geneva 2007) 465 note 190, that φθέραι in the conditional clause of LL. 6/7 is an optative form. 'On aurait presqu'envie de comprendre : « ce qu'à Dieu ne plaise ».' In LL. 9-11, he takes issue with the interpretation and translation put forward by the editors of *IPArk* 3; πόσοδομ ποέντω could only mean 'introduire devant une assemblée', and κατὺ τᾶς πόλιος 'aux dépens de la cité.' Finally he argues that the preposition περί was accidentally dropped in LL. 50/51, which he would read as τὸν δὲ ἐργώναν ζαμιόντες ἰν ἐπίκρισιγ, κατάπερ | <περὶ> τὸς ἐπισυνισταμένος ταῖς ἐσδοκαῖς γέγραπ[τ]οι.

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466. Tegea. Honors for Quintus Baibius, 1st cent. B.C.? *IG* V.2.146. *SEG* LI 2334. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 218 (ph.), reports that this inscription has now been transferred to the Tegea Museum (inv.no. M.T. 3448). She prints the following text from autopsy showing its present damaged condition. The stone bears a modern inscription below the ancient.

Πόλις Τε[γεατᾶν]
Κόιντον Βαίβ[ιον Κοΐν]-
του υἱὸν Ῥωμ[αῖον]
4 τὸν αὐτᾶς π[άτρωνα]
καὶ εὐεργέ[ταν]

467. Tegea. Victory list of a tragic actor and boxer, ca. 190-170 B.C. *IG* V.2.118. *Syll.*³ 1080. *SEG* LVII 389*. B. Le Guen, *REG* 123 (2010) 500/501, wonders whether the honorand basically went to Alexandria to participate in the σκηνικὸς ἀγών of the Ptolemaia and, when unsuccessful or perhaps even unable to survive the selection procedure, decided to seize the opportunity to participate in the boxing contest as 'un boxeur amateur occasionnel' (501).

468. Tegea. Epitaph of Menekrates, 3rd cent B.C.? Large plinthlike stone, one of whose faces has been worked in the shape of a pedimental grave stele; found by a farmer in a field at Akra Tegea and turned in to the Museum of Tegea, inv. M.T. 3446, in 2001. Ed.pr. E.Zavvou, *AD* 56-59 (2001-2004) B.4 [2012] 217/218 (ph.), who notes the name at Tegea in *IG* V.2.35 L. 34.

Μενεκράτης
ἐμ πολέμωι
χαῖρε

TRIPHYLIA

469. Lepreon. Painted sima, date? In *AD* 56-59 (2001-2004) B.4 [2012], X.Arapogianni briefly refers to the discovery of a fragment of sima with a painted inscription in excavations of the Greek Archaeological Service on the acropolis of Lepreon in 2002: [- - -]PAB

ELIS

470. Elis (city). The name Σειλέας. Starting with the attestation of this name in the recently published dedication to Herakles *SEG* LII 469, S.Zoumbaki, *ZPE* 173 (2010) 102-106, collects the relevant epigraphic evidence (*IvO* 104, 461), asserting that Eleian individuals bearing this name were

all members of the same family. After a critical overview of earlier etymological interpretations of Σειλέας/Σιλέας and related names (e.g. Σίλλις, Σίλλαξ, Σείλλων, etc.) throughout the Greek world, Zoumbaki is inclined to associate Σ(ε)ιλέας with Hesychius' lemma σιλλέα ('hair') and to connect it with Sileni, noting that the name Σιληνός/Σιλανός is attested in Elis already in the Classical period. More generally, the name has to be understood in the context of Dionysiac cult, itself related to local wine production.

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471. **Elis. Honorific inscription for the proconsul Flavius Severus, late 3rd/early 4th cent. A.D.** *SEG* LVIII 408. In *AD* 56-59 (2001-2004) B.4 [2012] 488 (ph.), Ilias and Ioanna Andreou describe the excavations of the Greek Archaeological Service in 2003 which revealed in greater detail the setting of the propylon of the temple of the Roman Emperors where this statue with its inscribed base was discovered.

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472. **Makrysia. Stamped tile.** Ilias and Ioanna Andreou, *AD* 56-59 (2001-2004) B.4 [2012] 496, briefly note that this clay tile, inscribed with the name of its maker, was found at a place called Alepotrypa in 2002 by a local inhabitant and turned in to the Ephorate: Λόγου

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473. **Miraka. Epitaph.** Inscribed, pedimental grave stone (BE 1124) from the Roman cemetery at Fragonesiou, turned in to the Ephorate by a retired museum guard in 2003; no text; no ph.; no further details: see O.Bikatou, *AD* 56-59 (2001-2004) B.4 [2012] 476.

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474. **Olympia. The shrine in the Archaic and Classical periods.** Aspects of the spatial management of the great shrine at Olympia and its political framework are analyzed by M.Scott, *Delphi and Olympia. The Spatial Politics of Panhellenism in the Archaic and Classical Periods* (Cambridge 2010). In chapters 6 'Olympia 650-479 BC,' and 7 'Olympia 479-400 BC,' the author studies chronologically treasuries, τρόπαια, dedications, their form and content, etc., especially in light of Elis' control of the shrine.

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475. **Olympia. Relations with the Achaian League and the restored Achaian Koinon.** Despite the impressive concentration of archaeological and epigraphic evidence for these two organizations excavated at Olympia, S.B.Zoumbaki, in *Roman Peloponnese* III 111-127, argues that the Altis did not serve as the administrative or religious headquarters of either. It remained a key venue for erecting monuments that furthered the policies of Elis and of these two federations, especially in their relations with Rome and also of the Imperial cult, but 'the image of a *Koinon* with several distinct centres of activity accords with the individualism which seems, for historical reasons, to have been deeply rooted in the *poleis*.' (125). In addition to her study of specific inscriptions, such as *SEG* XV

254 (Olympia), Zoumbaki provides on 122 a catalogue of 23 inscriptions erected by the Achaian Koinon at five different places, other than Olympia.

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476. **Olympia. Manteis in the Hellenistic and Roman periods.** Using epigraphical and literary sources, A.Hupfloher, *art.cit.* (our lemma no. 49) 276-279, provides a prosopographical analysis of μάντεις at Olympia in the period in question. Drawing on the cult-personnel lists *IvO* 59-141 in particular, H. surveys the manteis, who came from one of two mantic families (Iamidai and Klytiadai) and probably served for life, and the other titles attested, as well as the activities and social position of the personnel, including a connection with the prytaneion. See also our lemma no. 396.

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477. **Olympia. Decree in honor of Augustus, shortly after 26 B.C.** *IvO* 53. *SEG* L 754. K.J.Rigsby, *ZPE* 173 (2010) 89/90, puts forward several arguments for why Merops to whom Augustus is favorably compared (L. 22: καὶ τοσοῦτον ἢ Μέροπ[α ὑπερέβαλε]) is not the founder of Kos, but Merops son of Hyas, the founder of mankind after the flood. Likewise, the issuing authority of this decree is not Kos, but possibly Roman Sardeis which took pride in its autochthony and used some of the formulas found in *IvO* 53.

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478. **Olympia. Honorific decree of the Messenians for M. Tadius Lykortas, Roman Imperial.** In *BCH* 108 (1984) 769-770, G.Touchais published a ph. of a block excavated by the German Institute in the Southwest Baths honoring M. Tadius Lykortas, son of M. Tadius Teimokrates, which apparently has remained unpublished. J.Roy in *Roman Peloponnese* III 70, infers that the honorand was a Messenian, although the Tadii are so far unattested there. He notes Lykortas, the father of the historian Polybios and that the name Teimokrates was shared with Megalopolis. 'Some connection between the Messenians and the Megalopolitans is likely, but unproven.'

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479. **Olympia. Regulations for the Sebasta Olympia at Naples, 2nd cent. A.D.** *IvO* 56; *SEG* XXXVII 356; XLVIII 543; LVIII 411. J.-Y.Strasser, *REG* 123 (2010-2012) 599, interprets ἔπαθλον in L. 12 (περὶ ἐπά[θλ]ων· ἆθλα διδόσθω το[ῖς νικῶσι vacat]) as 'money prize' ('bourses offertes aux vainqueurs dans un concours, qui plus est isolympique —'); in L. 64 he restores [ἔπ]αθλον (prize in an equestrian discipline). Further reflections on the combination of money prizes and wreaths in sacred (eiselastic) games.

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480. **Olympia. Dedication of Πραξιτέλης of Syracuse, ca. 500-450 B.C.** *IvO* 266. *SEG* XLVI 475*. A.Dimartino, *art.cit.* (our lemma no. 58) 9-40 (ph.) adduces this inscription as an example of the role of foreign letter-forms as ethnic markers. On 12 Dimartino points to the use of the epichoric script of Syracuse for the dedication itself,rather than the local script of Olympia where the dedication was set

up, to highlight the dedicant's foreign ethnic identity; the signatures of Atotos and Argeiadas, in Argive script, mark the Argive origin of those sculptors, while those of Athanodoros and Asopodoros are in a composite script reflecting the Achaian and Argive origins of the latter sculptors, respectively (cf. our lemmata nos. 109 and 1892).

481. **Olympia. Honorific inscription for Antonia Kleodike, early 2nd cent.** A.D. *IvO* 429. R.Bol, in D.Zapheiropoulou (ed.), *Amicitiae Gratia. Τόμος στη μνήμη Αλκμήνης Σταυρίδη* (Athens 2008) 149-156 (ph.; dr.), reexamines this statue base, providing detailed description, bibliography, and German translation of the inscription, before associating it with the female portrait inv.no. L145 in the Museum of Olympia, and with the 'Large Herculaneum Woman' statue that bears the signature of the Athenian sculptor Ἐράτων, *IvO* 648. Epigraphic and art historical analysis supports the date above. The series of female statues from the pronaos of the temple of Hera shows that this place became the favorite area of self-promotion of the Elian elites from the Claudian period onwards.

ACHAIA

482. **Achaia. Cults of Demeter and Kore.** Cf. *SEG* L 473. In I.Leventi and C.Mitsopoulou (edd.), *Ιερά και Λατρείες της Δήμητρας στο Αρχαίο Ελληνικό Κόσμο. Πρακτικά Επιστημονικού Συμποσίου Πανεπιστήμιο Θεσσαλίας, Τμήμα Ιστορίας, Αρχαιολογίας και Κοινωνικής Ανθρωπολογίας, Βόλος, 4-5 Ιουνίου 2005* (Volos 2010) 155-178, M.Petropoulos assembles the literary, epigraphic, and archaeological evidence for the worship of Demeter and Kore at the five attested poleis of Patrai, Aigion, Boura, Dyme, and Pallene. Among the epithets on record are Μυσία, Παναχαιά, and Ποτηριοφόρος. Petropoulos adduces the following inscriptions: Patrai: *Achaie* II. 6, Latin (157 note 16); Dyme, *SEG* XI 1258, L 473; *Achaie* III.6 (our lemma no. 484). Unpublished, our lemma no. 485.

483. **Dyme. Decree and catalogue of new citizens, ca. 219-217** B.C. *Syll.*³ 529; *Achaïe* III.4. *SEG* XL 393/394.* In *Studies Tracy* 249-251, R.Oetjen urges that this enactment should be dated in the summer of 217 B.C., after the Social War, and that the recipients of the grant of citizenship were soldiers serving Philip V, who remained in the city as cleruchs. He finds that this arrangement is similar to that made by Philip V in Larisa, *IG* IX.2.517; cf. our lemmata nos. 510, 598/599.

484. **Dyme. Regulations for a cult of Demeter, 3rd cent.** B.C. *SEG* XI 1258; L 473. *LSCG Suppl.* 33; *Achaie* III.6. M.Petropoulos, *art.cit.* (our lemma no. 482) 162-169, reprints the text of these two fragments with earlier bibliography and brief commentary on the festival of the Δημήτρια with parallels for the prohibition on women's clothing (cf. *IG* V.2.514 Lykosoura). These inscribed fragments were discovered at Petrochorion, ca. 8 kilometers from Dyme. Petropoulos reports that, although no trace of a sanctuary emerged when the inscriptions were discovered, subsequent illicit

excavations in the winter of 2006 at this spot turned up more than 100 terracotta figurines and vases similar to those excavated at Thea in Patrai (see our lemma no. 485), and roof tiles from the buildings of a shrine at a place called Κουποῦλια. Petropoulos visited this site with the police and the digger but was unable to conduct a salvage excavation because of his sudden transfer to Tripolis. On 165 Petropoulos rejects the attempt of A.Rizakis (*SEG* L 473) to identify this shrine as that of Demeter Ποτηριοφόρος, Athenaios 11.460D, on the grounds that the latter cites the local historian Autokrates to show that this shrine was in fact at Antheia in Patrai. For a candidate for the shrine of Poteriophoros, see our lemma no. 485.

485. **Patras. Dedication to Demeter, Classical?** M.Petropoulos, *art.cit.* (our lemma no. 482) 165-171 (ph.), publishes the ed.pr. of a fragment of the rim of a perirrhanterion of unstated material (clay?) with a graffito-like inscription, letters facing outward, around the circumference, found in 2003 in salvage excavations of the Greek Archaeological Service in the district of Thea in Patrai; cf *AD* 56-59 (2001-2004) B.4 [2012] 562. These excavations produced an enormous deposit of miniature pottery and terracotta figurines (more than 40,000 objects) appropriate for a cult of Demeter, i.e. hydriaphoroi, goddesses wearing polos, kernoi, numerous drinking cups. He identifies this shrine with that of Demeter Ποτηριοφόρος (cf. our lemma no. 484) and locates ancient Ἄνθεια at modern Θέα. For the location of the three 'prehistoric' towns of Patrai, see Petropoulos, *SEG* LII 493. Petropoulos speculates that there was a Thesmophoria festival here and that the name of the dedicator may be a cult title associated with αἰσχρολογία [αἰσχρολογία in the context of Demeter's cult is a ritual activity of women; Aischreas is a very common name not necessarily associated with this cult, Chaniotis].

Αἰσχρέας Δ[άματρι]

486. **Patras. Dedication to Hadrian, 117-138 A.D.** *Achaïe* II.24. *SEG* XXXVII 406; XLI 405. In *Roman Peloponnese* III 142, A.D.Rizakis publishes an excellent ph. of this inscription.

487. **Patras. Poem, 3rd cent. A.D.** Incised in very small, hard to read letters, in dactylic hexameters, in the wall plaster of the outer room of a two-room Roman tomb excavated by the Greek Archaeological Service in 2002 on Samos and Aristomenes Streets; briefly noted by M.Petropoulos, *AD* 56-59 (2002-2004) B.4 [2012] 543. On the outer wall there is a Latin inscription: Marciae Maximae| C.(aii) Laetili Clementis| uxori| Pavia fecit mater. From this, and the presence of two female protomes on the pediment, Petropoulos infers that the tomb held both mother and daughter.

488. **Patras. Latin Inscriptions.** For three Latin inscriptions from excavations of the Greek Archaeological Service in Patras see our lemma no. 487 and *AD* 56-59 (2001-2004) B.4 [2012] 560 and 602.

489. **Patras. Signature on lamp, 1st-3rd cent. A.D.** Small fragment from the base of a terracotta lamp preserving part of the signature Πω[σφόρου], found in 2002 in excavations of the Greek Archaeological Service on Beake Street, briefly noted by G.Alexopoulou, *AD* 56-59 (2001-2004) B.4 [2012] 545 (ph.). [The lamp is the product of a known Corinthian workshop: cf. *SEG* XLII 268, and *SEG* XLVII 814. M.Zellmann-Rohrer.]

490. **Patras. Signature on lamp, 100-150 A.D.** Almost complete clay lamp found in a tile grave in excavations of the Greek Archaeological Service in Agios Demetrios Street; signature on the bottom. Ed.pr. A.Koumouse, *AD* 56-59 (2001-2004) B.4 [2012] 606: Γαληνός

MEGARIS

491. **Megara (now Aigina). Decree in honor of the agoranomos Diodoros, 84/3 B.C.** *IG* IV².2.750. See our lemma no. 282.

492. **Megara. Grave monument and honorific epigram for the Olympic victor Orsippos, 2nd cent. A.D.** *IG* VII 52. *SEG* LVII 417.* P.Christesen, *Historia* 59 (2010) 29-31, 37/38, urges that despite the silence of Pausanias 1.44.1, the fact that this monument was erected in the agora of Megara in response to a Delphic injunction is compelling evidence that Orsippos received cultic honors. The poem was probably composed in the early 5th cent. B.C., thus treating Orsippos as a hero centuries after his death.

BOIOTIA

493. **Boiotia. Inscriptions in the Archaeological Museum of Thebes.** V.Aravantinos, Τὸ *Ἀρχαιολογικὸ Μουσεῖο Θηβῶν* (Athens 2010) [e-book, Greek and English editions: http://www.latsis-foundation.org/default.asp?pid=92&la=1&bID=62&libID=1, Chaniotis], presents an introduction to the Archaeological Museum of Thebes, the history of archaeological research in Boiotia, and the archaeology and history of this region. The volume contains brief descriptions and superb photos of selected objects on exhibit at the museum, including numerous inscriptions. For inedita and texts that have never been included in *SEG* see our lemmata nos. 497/498, 504-509, 512/513, and 517-521. We provide a comparatio numerorum for the published texts.

IG I³	Aravantinos
1469	p. 228
IG VII	
1831	p. 268
2462	p. 230
2620	p. 322
2628	p. 355
2713	p. 338
SEG I	
132	p. 308
SEG III	
335	p. 358
SEG XIII	
344f	p. 349
SEG XVII	
220g	p. 322
220h	p. 322

SEG XVII	Aravantinos
221j	p. 322
SEG XXII	
408	p. 277
SEG XXXI	
507	pp. 282-287
511	p. 259
519	p. 317
SEG XXXII	
505	p. 316
SEG LI	
577	p. 353
589	p. 194
592	p. 315
SEG LIV	
504	p. 353
518	p. 148

SEG LVI	Aravantinos
529	p. 323
546	p. 332
SEG LVIII	
434	p. 280
450	pp. 373/374
SEG LIX	
503	p. 318
505	pp. 226/227
I.Thespiai	
30	p. 308
38	p. 233
192	p. 358
277	p. 317
293	p. 349
323	p. 316
1126	p. 277
CEG II	
632	p. 230

494. **Boiotia. Society: wealth and elites in the Hellenistic period.** C.Müller, in *La cité et ses élites* 225-244, discusses the importance of wealth for the formation of elites in the Boiotian cities (4th-2nd cent. B.C.). She examines the evidence for the existence of census classes relevant for the exercise of political power (cf. *Hell.Oxy.* 842.11.34-12.31) and the possible property qualification for membership in the συνέδριον of the Boiotian Koinon after 172/171 B.C. (cf. *SEG* LV 551); the significance of wealth for the development of political 'dynasties' and the changes that occurred when anti-Roman

statesmen were removed from power after the Third Macedonian War; the impact of Rome on the economy and the territory of cities (cf. *RDGE* 2); the significance of landed property and the concentration of land in the hands of the elite; the leasing of land and the economic activities of the 'petits notables'; the economic strategies of the elite (cf. Laum, *Stiftungen* no. 24 = *SEG* L 493 bis*); the existence of economic networks; and the economic importance of loans (discussion of the loan given by Nikareta to Orchomenos: *IG* VII 3172 = Migeotte, *Emprunt* no. 13; cf. *IG* VII 3171 = Migeotte, *Emprunt* no. 12; *SEG* III 356 = Migeotte, *Emprunt* no. 16; *SEG* XXII 432 = Migeotte, *Emprunt* no. 15). On 238, M. assembles in a table the sums of money attested in documents concerning loans and subscriptions. Cf. D.Knoepfler, *BE* (2012) no. 184.

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495. **Akraiphia. List of fish and their prices in accordance with a decree, 2nd cent.** B.C. C.Feyel, *BCH* 60 (1936) 27-36 (only block B); *SEG* XXXII 450 (C.Vatin); XXXVIII 377 (P.Roesch); LVIII 432*. E.Lytle, *Hesperia* 79 (2010) 255-303 (ph.; translation of LL. 1-8), presents a new edition of the text, based on autopsy. He discusses the history of research on the text, the arrangement of the text on blocks A and B, its nature and purpose, the economic significance of fishing in Hellenistic Boiotia and Anthedon, the acrophonic numeral system used in this document (I = obol; H = hemiobol; Π = πέτταρες, i.e. four chalks; X = chalk), fish prices and their regulation. We summarize his main conclusions. The inscriprion contains the following sections: a prescript (A col. i LL. 1-7); a list of saltwater fish and their price (A col. i L. 8-col ii L. 40, B LL. 1-19:); a list of freshwater fish and their price (B LL. 20-37); the final clause of the decree (B LL. 38-41). The entire inscription was executed by a single stonecutter. A ridge that stands higher than the inscribed area on block B was made by the mason: 'when inserting block A into the wall, the stonecutter was careful to cut a contiguous, approximately symmetrical panel in block B, directly below, in order to hold a single column of text aligned with the left column of block A' (262). Lytle proposes that 'the stonecutter fashioned a panel for the inscription in an already existing wall' and that block B 'once formed part of a quarry-faced wall' (261). The local officials of Akraiphia, 'in drafting a decree to establish reasonable maximum prices in the fish market, borrowed a specialized list used in the routine collection of taxes on seafood in a nearby port' (275), possibly Anthedon (280). In the case of larger varieties of fish distinctions are made for various cuts (e.g. B LL. 4-6). The adjective κοθαρός (A col. i LL. 14 and 18 and col. ii L. 21) seems to distinguish certain fish from similar subspecies of lesser value. See the extensive review by D.Knoepfler, *BE* (2011) nos. 305/306.

We list the few differences from Vatin's edition for side A, and we print L.'s text of block B.

A col. i L. 9: [.]XX ([.] XX, Vatin).

A col. i L. 11: [..]XX ([.] XX, Vatin).

A col. i L. 18: in fine, vacat ([--], Vatin).

A col. i L. 39, col. ii L. 7, and col. ii 22: HIIX, with ligature of HII (IIIX, Vatin).

A col. ii L. 10: [μέδδονος?] (no restoration, Vatin)

A col. ii L. 12: κεττὸ ἐπά[νω] (κὰτ τὸ ἐπά[- -], Vatin).

A col. ii L. 20: Ῥινοβάτω [-? price] (Ῥινοβάτω [κοθαρῶ price?], Vatin).

A col. ii LL. 34-41: Eight lines with a few remains of letters, recorded by Feyel, were omitted by Vatin.

B: ϝρουθρῶ μίονος[price]·
ἐψειτῶ[ν] ἐπά[νω]·
θραιττ[ί]δων ΠΧ·
θουννοχεῖτ[ω τῶ]
οὐπο[γ]αστρίω ΠΧΧ·
τῶ ἄλλω Ι[.]Χ·
θουννίδων ΙΧΧ·
ἴχλας ΗΠΧ·
κοττούφω [.]ΠΧ·
ἰθουλίδων ΗΠΧ·
ἱππούρω Ι[--]·
ϝίωπος ΗΠΧ·
κόριος vvv [price]·
χιθάρω μέδδονος
μναιήω ΗΠΧ·
τῶ ἄλλω παντὸς [price]·
χεστρεῖος τῶ μέδ<δ>ονος
ϝίμι[μ]ναιήω Ι τῶ
μίονος ΗΠΧ·
Λιμνήων·
βαράχω τῶ μναιήω [price]·
τῶ ἱμιμναιήω ΗΠΧ·
τῶν μιόνων τᾶς μνᾶς [price]·
λαβρίχω τῶ μναιήω [Η]ΧΧ·
τῶν μιόνων τᾶς μνᾶς
ΠΧ vacat·
πουκρίδων τᾶς μν-
ᾶς Η vacat·
βαλλεχ[--- price]·
χαχακος πουρα[μ]ω Π
ἐγχέλιουος μέδδο[νος --]
τᾶν μνᾶν ΠΧ
ΤΑΣΤΕΘΝΑ[..]ΑΣ[---]
Πλατινι[-------]
τὰν ἐξεντ[ερ-------]
μνᾶν Η τὰ[ν ------]
νων ΠΧ vacat
τὰν δὲ δαπ[------]
ΝΕΙΣΣΜΑΝΙ[----]
ΩΛΙΝΩ[.]ΑΝ[---]
[-------]Π[----]

[We do not indicate the many small differences from earlier editions (usually in the reading of numerals); we add the punctuation at the end of entries, Chaniotis] || 8, 10, 12, 15, 19, and 22. ligature of ΗΠ || 33. Γαστριμάργας [ ], V.; ΤΑΣΤΕ. .Α. ΛΣΙ, F. || 34. cf. πλάταξ and πλατίσταχος, L. (264) || 34-37. perhaps πλατινι[δων?] | τὰν ἐξεντ[έρων] | μνᾶν ■ τὰ[ν ἀρσέ]|νων ΠΧ: 'for carp(?), a mina of gutt[ed] for six chalks, a mina of [males] for five,' L. (267) || 38/39. τὰν δὲ δαπ[άνα]|ν εἰς?, L. (267).

496. **Akraiphia? (sanctuary of Apollo Ptoios). Dedicatory epigram to Apollo, early 7th cent.** B.C. See our lemma no. 511.

497. **Akraiphia (sanctuary of Apollo Ptoios). Dedication to the Hero Ptoios, ca. 550 B.C.** Fluted poros column; inscribed in epichoric alphabet. Ed.pr. P.Guillon, *Les trépieds du Ptoion. I. Bases et colonnes de trépieds retrouvées au Ptoion* (Paris 1943) 54 A 1 (ph.); cf. Lazzarini, *Formule delle dediche* 310 no. 917(a); cf. *SEG* LVIII 431. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 229 (ph.).

Σιμōνίδα ἄρχοντος τôι hέρōι τôι Πτōΐōι Ἀκριφιêς ἀνέθεαν

498. Akraiphia (sanctuary of Apollo Ptoios). Inscribed handle of a ladle, Archaic. Bronze handle of a ladle from the Ptoion. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 162 (ph.) [we read the text from the ph.; as V.Aravantinos informs us (per ep.), the description of the object should be corrected; it is the handle of a ladle, not a key, Chaniotis].

hιαρὸς τô hέρō<ο>ς τô Π[τōῖō]

[We read hΕΡΟΣ; a haplography for hέρōος?, Chaniotis.]

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499. Akraiphia. Funerary epigram for Mnasitheos with the signature of the sculptor Philourgos, ca. 520-510 B.C. *SEG* XLIX 505; LVI 508; LIX 466. E.Dettori, in *Epigrammata* 117-134, discusses the use and meaning of the word φιλημοσύνη (L. 5) in Archaic literature and epigraphy. The word is attested in Theognis 284 and in epigrams: *CEG* 32 (Athens; ca. 530 B.C.); *CEG* 458 (Samos; ca. 600 B.C.) [not in *IG* XII.6, Chaniotis]; *SEG* LII 961 (Metapontion; late 6th cent. B.C.). To the attestations collected by A.C.Cassio, in G.Lozza, S.Martinelli Tempesta (edd.), *L'epigramma greco. Problemi e prospettive* (Milan 2007) 1-18 [non vidimus], he adds the epitaph of a Samian in Skiathos (*SEG* XLVIII 1170 = *IG* XII.6.897; early 5th cent. B.C.). The word is also tentatively restored in *CEG* 78 (Athens, early 5th cent. B.C.). Its restoration in two epigrams from Athens (*IG* II² 13150 and *SEG* XXX 180; 2nd/3rd cent. A.D.) should be rejected, since φιλημοσύνη is only attested in the Archaic period. Inscriptions with this word have been found in Athens, Akraiphia, Skiathos, Samos, and Metapontion but D. observes that the inscription from Metapontion is on an object of possibly Aeginetan provenance, the stele of Akraiphia was a product of an Athenian workshop, and the epitaph from Skiathos was for a Samian; Samos may also be Philourgos' place of origin. Φιλημοσύνη expresses the affectionate feelings of the individual to whom the text is dedicated toward the author/dedicator. E.g., in *CEG* 32 = *IG* I³ 1266 (σε̄μα τόδε ⁝ Κύλον ⁝ παίδοι<ν> ἐπέθεκεν ⁝ θανό<ν>τοι<ν> ⁝ | μ<ν>ε̄μα φιλεμοσύνες), φιλημοσύνη is the affection of the children toward the father (121). Similarly, in the epigram from Akraiphia φιλημοσύνη does not express a reciprocal sentiment but the feelings of the deceased person, which are rewarded through the dedication of the memorial. D. discusses the various interpretations of ἀρχαία as an attribute of φιλημοσύνη (of long duration, venerable, etc.) leaving open the question of the meaning in this context [possibly 'existing from the beginning', i.e. 'uninterrupted', Chaniotis].

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500. Chorsiai?. Inventory. See our lemma no. 523.

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501. Tanagra (area of: Delion). List of ephebes and agonothetai, early 3rd cent. A.D. (ca. 222-235 A.D.). *SEG* LIX 492. D.Rousset, apud D.Knoepfler, *BE* (2013) no. 173, corrects the reading of LL. 15/16: ἀγωνοθέται Δηλίων Αὐ(ρήλιοι) Εὐφρόσυνος καὶ | Πανθήρας οἱ Πανθήρα; the abbreviation ΑΥ. was omitted by ed.pr. but can be recognized on the facsimile.

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502. **Tanagra. Epitaph of Kallista and Helene, 2nd cent.** A.D. *IG* VII 1610/1611; *SEG* LIX 494. Observing that the figure above which ΕΠΙ ΚΑΛΛΙΣΤΑ is inscribed is a man, D.Knoepfler, *BE* (2013) no. 174, wonders whether one should read ἐπὶ Καλλιστᾷ (ἐπὶ Καλλίστα, *IG*, E.Vlachogianni apud *SEG*).

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503. **Tanagra. Inscribed vases, late 6th cent.** B.C. In a study of possible representations of performances that involved theriomorphic performers in Boiotia, M.A.Tiverios, in S.Tsitsiridis (ed.), *Παραχορήγημα - Μελετήματα γιὰ τὸ ἀρχαῖο θέατρο πρὸς τιμὴν τοῦ καθηγητῆ Γρηγόρη Μ. Σηφάκη* (Herakleion 2010) 479-516, briefly discusses representations of cock fights on two kantharoi produced by a workshop in the area of Tanagra (498-503), now in the Martin von Wagner Museum in Würzburg (H4885/4886; *CVA* Würzburg I, 41/42 H 4885/4886; R.Wachter, *NAGVI* 19 BOI 11-A-B). Depicted on the kantharoi are the birds' owners (the so-called Ταναγραῖοι ἀθληταί) and also the birds engaged in fight; above the scene is the inscription ΚΡΙΤΟΝ ΝΙΚΑ painted before firing. T. tentatively suggests reading κρίτων (= κρείττων) νικᾷ/νίκα ('may the stronger win'), as opposed to earlier interpretations according to which Κρίτων is the name of a bird's owner.

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504. **Tanagra. Inscribed relief bowl, 2nd cent.** B.C. Relief bowl from Tanagra with representation of the foundation of Thebes by Kadmos. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 377 (ph.) [on the ph. one recognizes Athena and Kadmos, who are identified through inscriptions on their shields: Ἀθηνᾶ and Κάδμ|ος. To the right of Kadmos a text of 8 lines, beginning with Χρήσαντος τοῦ θεοῦ; according to A. a mythical account of the foundation of Thebes. This may be a quotation from a literary text, Chaniotis].

505-508. **Thebes. Documents on bronze tablets, late 6th/early 5th cent.** B.C. V.Aravantinos, in *op.cit.* (see our lemma no. 493) 166/167 (ph.), briefly reports the discovery of two bronze inscribed sheets found in the suburb of Pyri. The first is said to be a record of a public treasury, the second a record of confiscated or sold properties; no text, no other details. See also *SEG* LIV 515. A.P.Matthaiou, in *The Epigraphy and History of Boeotia* – (see our lemma no. 509) 211-222 (ph.), offers detailed preliminary notes on these two as well as two further bronze tablets found together in 2001-2002 at the bottom of a 6th-cent. B.C. tomb-like cist along with 'roof tiles with palmette antefixes, fragments of Archaic sculpture, fragments of a perirrhanterion, a fragmentary late Archaic inscribed column' [already published as *SEG* LVI 521] 'a bone stylus, [and] a few bronze phialai.' We summarize the article of Matthaiou who is preparing a full edition of this small archive along with the excavator V.Aravantinos.

505: 211/212. **Account.** Bronze tablet with an attachment ring; inv.no. ΜΘ 35908. M. identifies this is a record of an amount deposited in a sanctuary or a state treasury. L. 1 reads Ἀφ' ὃ ἐδδεκα[τ]εύθε τὀργύριον. The ensuing monetary sum, 5,634 drachmas and 2 1/2 obeloi, is what remained 'after the deduction of the tithe as a tribute or as an offering to an unknown god.'

506: 213-215. **Arbitration record.** Bronze tablet broken at the lower right corner, inv.no. ΜΘ 35913. According to M. it records an arbitration over a disputed piece of land. The two opposing parties are the Megarians (L. 4, Μεγαρέε[ς]) and an enigmatic union of Thebes with Eleutherai (LL. 6/7, κένίκασε hα πόλις hα Θεβαί|ον κἐλευθεραίο[ν]). The Megarians seem to have staked a claim to a land called [ca. 5-6]λειον, which was previously controlled by an unknown community, the Fασ[.]οι or Fασ[.]ιεῖς (L. 4). The names of two χσενοδίκαι and three μάρτυρες are recorded in LL. 7-10; three names, Λιτέδες(?), Ἀρετίον, Πεδαβολίδας, were previously unattested. Athens' taking over of Eleutherai in the last decade of the 6th cent. B.C. must be the terminus ante quem of this arbitration, which seems to be the earliest epigraphically-attested case of this type.

507: 215-220. **Record of landed properties.** Opisthographic bronze tablet with visible guidelines on side B; inv.no. ΜΘ 35909. According to M. the record contains several entries, with each entry mentioning owner, location, and size (e.g. βλέθρον, σφῦρα, στᾶτις or στατίς, hεμιστατίδιον, hαυλά) of landed properties. Eight owners are recorded (among them Ἀριστογείτων, Φίθ(θ)ε, Κλείδωρος, and Ἱπποκλειάδας), some owning multiple properties in scattered places, e.g. Ἀσοπός (= Ἀσωπός), Fεργίνομος (or Fεργίνομον), Εὔακρον, Ὕπατος (or Ὕπατον), Τροπόνιον, which could be the famous Τροφώνιον of Lebadeia. The document mentions hα βολὰ hα ἐπὶ Ἀγέλα, the πρατίδιοι (possibly a board of 'sellers' rather than a tribal association), the πρόραρχοι (= φρούραρχοι), of which a certain group is described as τοὶ ἐπίδαμοι πεδὰ Ὀλίγο. Oligos could be identified as the dedicant of an Archaic Boiotian bronze vessel from Olympia (*SEG* XLII 482). The activity of the officials is described with the verb ἀνέλασαν, a verb related to the ἀνελατῆρες of the unpublished Argive archive (*SEG* LIV 427). 'In my opinion, the verb, as it appears in the Theban tablet, has the meaning *to sell*, most probably after confiscation. The verb, that is, denotes the act of public auction.' Because no prices are recorded one might suggest that 'this is the record of the proclamation of the auction before the sale.' The multiple references to properties located near the Asopos river encourage M. to associate this record with the Corinthian arbitration between Athens and Thebes (Herodotos 6.108.5; ca. 520 B.C.).

508: 221. **Regulation concerning a sacred feast.** Bronze opisthographic tablet, very eroded; inv.no. ΜΘ 35914. M. identifies the text as 'regulations concerning the participation in a common meal, probably of an unknown sanctuary.' Side II is headed by the unattested term θοίνατροι (cf. θοινατήρ and συνθοινάτωρ), followed by entries for 22 people.

509. **Thebes. Grant of privileges, ca. 500-450 B.C.** Right part of a bronze tablet preserving three holes for its attachment (with nails); found in the sanctuary of Herakles, now in the Archaeological Museum of Thebes, inv.no. ΜΘ 41063. Mentioned in *SEG* LIX 498, and by V.Aravantinos, *op.cit.* (see our lemma no. 493) 233, who tentatively calls it a votive offering. Ed.pr. V.Aravantinos, in N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects* (Leiden 2014)

199-202 (ph.), with comments on the script, dialect, vocabulary, and historical content of this document by which a set of honors is granted to one or two individuals and his/their children.

Stoichedon

[- - - - - -]τ̣ôε Ἀριστ-
[- - - - - -]τ̣ôε Ἀθανα-
[- - - - - - κ]αὶ παίδε-
[σσι- - - -]Τ̣ΕΓΟΑΝ ⁝ α
[- - - - - - -]π̣ροπραχ-
[σίαν - - -] ἔδον α-
[- - -] Θ[ε]βαῖος v
[- - -]αδ̣α̣ο̣ βοιοταρχ[ο]ντος

2/3. Either a theophoric name (e.g. Ἀθανα[γόραε]) or the ethnic Ἀθανα[ίοε], ed.pr. || 4. perhaps [σ]τεγόαν, 'right to get shelter (?),' an unattested word, ed.pr. || 4/5. ἀ|[συλίαν] or ἀ[σφάλιαν], ed.pr. || 5. a grant of προπραξία, 'priority in negotiations, or priority in having one's financial demands fulfilled,' was already known from a bronze tablet from Stratos very similar to the one from Thebes (*IG* IX^2.1.390; *Syll.*^{3} 121) || 8. the last letters are inscribed along the right rim of the tablet (top to bottom); the dating formula βοιοταρχίοντος (L. 8) provides the earliest epigraphic attestation of a βοιωτάρχης, vindicating Herodotos 9.15.1., who speaks of boiotarchs active in the Persian Wars. In this light and given that the ethnic Θεβαῖος (L. 7) would not have been used in a document published by Thebes, the issuing authority of the decree must be the *koinon* of the Boiotians, ed.pr.

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509 bis. **Thebes. Treaty between Thebes and Histiaia, early 4th cent.** B.C. Fragment of a stele found re-used in a Byzantine wall, in the area of the sanctuary of Herakles. Mentioned by V.Aravantinos, *art.cit.* (lemmata no. 512) 204, in his report on epigraphic finds from the sanctuary of Herakles. The fragmentary stele contains the end of a treaty of alliance between Thebes and Histiaia (ca. 377/6 B.C.?).

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510. **Thebes. List of names, ca. 200 B.C. *IG* VII 2433; *Philippi* II^2 746b.** Fragment of a marble stele re-used in a house near the Museum of Thebes in the late 19th cent., now lost. Republished by F.Marchand, in *Onomatologos* 332-343, who discusses the ethnic Φιλιππεύς used for men in col. II. Since these men do not have typical Macedonian names but instead names characteristic for Hellenistic Caria (Ἰατροκλῆς, Μιννίων; on 337 lists of attestations of these names in *LGPN* I-Va), M. rejects their identification as citizens of Philippi and proposes to identify them as citizens of Euromos, which was briefly called Φίλιπποι. Consequently, the list can be dated to ca. 200 B.C., probably during the Second Macedonian War, although a date during Antiochos III's presence in Central Greece in 192/1 B.C. cannot be excluded. The men in this list served as mercenaries in Thebes.

M.Feyel, *Polybe et l'histoire de Béotie au IIIe siècle avant notre ère* (Paris 1942) 285-301, interpreted this text as a list of families of foreign soldiers to whom citizenship was granted after the Social War (ca. 217 B.C.) at the request of Philip V (cf. *Syll.*^{3} 543 from Larisa); because of the lack of ethnics in col. I, he assumed that this column contained Boiotians, while col. II lists men from Philippi. When Philip lost his influence, some of the new citizens were rejected, and this explains the extensive era-

sure. F. attributed to Philip's intervention also citizenship decrees in Pharsalos (*I.ThessEnipeus* 50; our lemma no. 589), Phalanna (*IG* IX.2.1228; *ISE* 108; our lemma no. 598), and Dyme (*Achaïe* III no. 4; our lemma no. 483). The same view is held by R.Oetjen, *art.cit.* (see our lemma no. 588).

However, as M. points out, the Theban list contains brothers but not whole families; and the lack of ethnics in col. I can be explained by a missing heading. She rejects the possibility that the Philippeis were royal settlers. As regards the inscriptions from Pharsalos, Phalanna, and Dyme, there is no evidence that the initiative for the citizenship grants came from Philip V. These texts reflect unrelated local initiatives by cities that were in need of soldiers (M.).

Cf. the remarks of D.Knoepfler, *BE* (2012) no. 203. We present M.'s text.

[Ἰ]φικρατίδας κὴ Ἀγείσιππος	Στράτων, Κράτεις, ΕΙΩ[- - -]
Μεινίω⟦- - - - - - - - - - - - - - -⟧	Μέδων Πυθιάο Φιλιπ[πεῖες]
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧ΤΑ	Ἰατροκλεῖς, Ἀρταμίδ[ωρος]
⟦- - - - - - - - - - - - - - - - - -⟧	Μιννίωνος Φιλιππεῖε[ς]
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	Λάμπων Εὐαγόρω ΕΣΧ[- - -]
Φιλωνίδας Νίκωνος ⟦- - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	Νικόμαχ[ος Ἀ]πειμά[ντω]
⟦- - - - - - - - - - - - - - - - - -⟧	Φιλιππε[ύς] vacat
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	Εὐπόλεμο[ς Με]νεδ[άμω]
[Μ]οσχίων Ἀπολλοδώρω	Φιλιππεύς vacat
[Ἀ]φηστόδωρος Λυχίσκω	⟦- - - - - - - - - - - - - - - - - -⟧
⟦- - - - - - - - - - - - - - - - - -⟧	⟦- - - - - - - - - - - - - - - - - -⟧
vacat?	⟦- - - - - - - - - - - - - - - - - -⟧

I. 1. [ϝι]κρατίδας, *IG* || 2. [Νυ]μεινίω, *IG* || 5. in fine, the end of a neuter noun in the plural or the end of a clause (e.g. [κατὰ ταῦ]τά?; however, only names seem to have been erased, M. || II. 1. in fine, ΕΙΩ in Lolling's dr., not recorded in *IG*, *Philippi* II²; the beginning of a father's name; if the first letter was misread, perhaps Βίω[νος], M. || 2. Φιλιπ[πεύς], *IG*, Φιλιπ[πεῖες], Feyel, *Philippi* II² || 8. Ἐσχ[ατιώτας?], *Philippi* II²; ἐσς, *SGDI* 713; possibly ἐς (= ἐξ) Χ[- - -], M. || 13. it is not clear whether the entire line was erased or whether the erasure of part of the line is followed by a vacat, M.

511. Thebes? (now in Boston). Dedicatory epigram to Apollo, early 7th cent. B.C.? *CEG* 326; *LSAG* 94 no. 1; *SEG* XLV 2240; XLVI 2312; LIV 1905; LV 1969; LVII 428,* 2123; LVIII 1889; LIX 466. J.W.Day, *op.cit.* (our lemma no. 1923) 33-48 (dr.; ph.; translation), reproduces the text, following Hansen's punctuation (*CEG*), and provides an elaborate analysis. D. accepts that this expatriated statuette stood originally in the Ismenion in Thebes (but cf. *SEG* LVII 428), hesitatingly identifies the bronze figure with Apollo, and provides the date above. He argues that the deictic elements of the

epigram and its layout would have allowed contemporary worshippers to read it aloud and fully understand the dedication. Day's full discussion includes bibliography not previously covered in *SEG*.

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512. **Thebes. Dedications to Herakles (graffiti and dipinti on vases), 7th-6th cent.** B.C. Graffiti on vases found during salvage excavations in the sanctuary of Herakles (2004-2005). Mentioned in *SEG* LVIII 449; LIX 499. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 149 (ph.). Ed.pr. id., in *The Epigraphy and History of Boeotia* (see our lemma no. 509) 149-196, with an overview of the cult of Herakles in Thebes. The texts were painted or incised on open drinking vessels (lebetes: 2?, 4?; kraters: 3?, 4?; kantharoi: 5-21, 23, 25-29, 31, 33/34, 36, 39-41, 44/45, 47-52, 54-56, 58/59, 64/65, 67/68; kylikes: 42, 53, 69). Nos. 1-4, and 38 are dipinti, nos. 5-37 and 39-70 are graffiti. Many texts consist of Herakles' name in the dative (τόραϰλέει: restored in nos. 1b, 2-4, 5?, 6-14, 15?) or the genitive (hεραϰλέος: restored in nos. 16-22), and the verb ἀνέθεϰε(ν) (restored in nos. 1-3, 6/7, 39, 43, 45-49). A second group consists of graffiti with the word hιαρός (restored or abbreviated in nos. 23-33). There are also signatures of painters (nos. 34-37) and potters (no. 38), and fragmentary owner's inscriptions (ἐμί: nos. 50-54). The few surviving letters in nos. 54-62, 64-70 do not reveal the nature of the graffito. We present only the fragments on which more than a few letters survive. For other finds from this sanctuary see our lemmata nos. 505-509, 515/516.

1) [- - -]ΝΥ[- - - | -ἀνέ]θεϰε[ν] (158 no. 1a; 7th cent. B.C.); [τὸρ]ạϰλέ[ει] (158 no. 1b; 7th cent. B.C.).
2) [τόρ]αϰλέει ἀ̣ν̣[έθ]εϰε̣[ν] ← (159 no. 2; lebes; late 7th cent. B.C.).
3) [- - τόραϰ]λέει ἀ[νέθεϰεν?] ← (159 no. 3; lebes or krater; 7th cent. B.C.).
4) [- -]ΕΕ ḥ[ε]ραϰλέ[ει?] or? ṭ[ο]ραϰλέ[ει?] (160 no. 4; lebes or krater; 7th cent. B.C.).
5) Φύσϙος μ' ἐπọ[ίεσεν] (175 no. 34; kantharos; 6th cent. B.C.).
6) Φύσϙ[ος μ' ἐποίεσεν?] (176 no. 35; 6th cent. B.C.).
7) Φύ[σϙος μ' ἐποίεσεν?] (176 no. 36; kantharos; 6th cent. B.C.).
8) ΑΠΣ[..]ΠΛΕ ἐμ' ἐποίϝεσε Διαπ[- - -] (177 no. 37; open vase; 6th cent. B.C.).
9) [- - - πο]τέριον Κτερίαι ἐπ[οίεσεν?] (178 no. 38; dipinto on the bottom of the body of an open vase, between two violet bands; 6th cent. B.C.).
10) 'Ονάσιμọ[ς e.g. ἀνέθεϰεν] (179 no. 39; kantharos; 6th cent. B.C.).
11) [- -]αμιας (179/180 no. 40; handle of ■ kantharos; 6th cent. B.C.).
12) [Εὐ]θυμι[-] (180 no. 41; kantharos; 6th cent. B.C.).
13) [- -]ραγο (181 no. 42; kylix; 6th cent. B.C.).
14) [ἀν]ẹ́θεϰε Βία <τ>ọ̀ραϰλέϝε (181 no. 43; 7th/6th cent. B.C.).
15) [- -]ος ἐμι ϙ.[- -] (185 no. 50; kantharos; 6th cent. B.C.).
16) [- -]λον (191 no. 63; kylix?; 6th cent. B.C.).
17) incised tree ΓΕ (193 no. 69; kylix?; 6th cent. B.C.).)

5-7. Φύσϙος: possibly a painter known from one of the pinakes of Penteskoufia: R.Wachter, *NAGVI* 143/144 no. COP 62, ed.pr. || 8. Διάπ[υρος?], ed.pr. || 9. Κτηρίας is common in Euboia, ed.pr. [only in Eretria; rhotacism for Κτησίας, Chaniotis] || 11. [Σ]αμίας?, ed.pr . || 13. [Κοι]ράνο?, ed.pr. || 14. possibly the same dedicant on two pinakes from Corinth: R.Wachter, *NAGVI* 129/130 no. COP 18; the lack of final sigma is a well-attested, Boiotian oddity, ed.pr. || 15. cf. *CEG* 447: Γοργίνιός ἐμι ὁ ϰότυλος ϰαλὸς ϰα[λõ], ed.pr. || 17. a trademark?, ed.pr.

513. Thebes. Dedication to Apollo, 6th cent. B.C. Fragment of a poros Doric column; inscription incised along two channels of the fluting; found in the sanctuary of Apollo Ismenios; now in the Museum of Thebes. Ed.pr. A.Keramopoulos, *AD* 3 (1917) 64/65. Not previously in *SEG*. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 229: [- - - Ἀπόλ]λο̄νι Ποτνιε̂ς .ΟΠΙ[- - -] | [- - -]ONIKETAỌ .IKA.Δ[- - -]

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514. Thebes. Dedicatory epigram commemorating a war between Athens and Boiotia, ca. 506 B.C. (or later). *SEG* LIV 518; LIX 497*. This epigram is briefly discussed by S.Berti, *Aevum* 84 (2010) 17-19, in connection with the dedication of the Athenians after their victory over the Boiotians and the Chalkidians (506 B.C.; text; Italian translation). B. accepts a date in 506 B.C. and the interpretation of this monument as an effort of the Boiotians to present their own version of this war. Id., *AHB* 24 (2010) 12-23, exploits this epigram as a source of information for the war of 506 B.C. The place names mentioned in the poem (ϝοινόα, Φυλά, Χαλκίς) are consistent with the topography of that war (cf. Herodotos 5.7-77). The route of the Boiotian invasion must have been Hysiai-Oinoe-Phyle-Eleusis. In contrast to Herodotos, according to whom Eleusis had been occupied by the Peloponnesian army under Kleomenes, this epigram claims that it was the Boiotians who occupied Eleusis (L. 2: ḥελόντες κἐλευσῖνα). The Boiotians probably reached Eleusis, which was occupied by Isagoras and his partisans, shortly before or after the retreat of the Peloponnesian army. See also our lemma no. 107.

T.J.Figueira, in Buraselis, Meidani (edd.), *Marathon* 179-202, argues in favor of a later date, during the Persian invasion of 480-479 B.C. He suggests that the Thebans sacked the deserted Attic towns and placed a pro-Theban regime in Chalkis. After Plataia, the victory monument fell into ruin.

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515. Thebes. Dedication to Apollo Ismenios, late 6th/early 5th cent. B.C. Bronze kantharos; an inscription incised under the rim; found in 2004 in the sanctuary of Herakles, near the altars; now in the Museum of Thebes. Ed.pr. V.Aravantinos, in *art.cit.* (see our lemma no. 512) 202-204 (ph.). Pausanias (9.11.7-8) mentions an ash altar, which he relates to the cult of Apollo and an oracle ἀπὸ κληδόνων. Since the vase was found among debris from a temple's roof, it may have been thrown in Herakles' sanctuary from another place.

[- - -] ἀνέθεκε τὀπόλονι το̂ι h[ισμενίοι]

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516. Thebes. Dedication of a miniature chariot, ca. 480-430 B.C. The right open-railed siding of a miniature bronze chariot with incised decoration on the vertical axis of both sides; four suspension holes on the four corners of the siding; the same text inscribed on the exterior (A) and the interior (B) of the siding; found in 2004 in the sanctuary of Herakles. Ed.pr. V.Aravantinos, in *art.cit.* (see our lemma no. 512) 196-202 (ph.). The chariot is either a dedication of the Argives to an otherwise unattested hero Μελισσίων or a dedication to the Ἀργεῖος Μελισσίων. The myth of the Seven against Thebes connected Argos and Thebes. Melission may have been one of the Seven in a hitherto unknown version of the myth; alternatively, the name may be connected with Melia, the sister of Ismenos (ed.pr.).

A: Ἀργίο[ι] or Ἀργῖō[ι] | Μελισσίονι
B: Μελισσί|ονι : Ἀργίο|ι or Ἀργῖō|ι Ẹ

517-519. Vacant.

520. **Thebes. Epitaph of Theodoros, late Hellenistic or later.** Stele; on the obverse, within a recessed panel the painted portrait of a young man; an inscription (A) on the frame; on the reverse, no portrait in the panel but an inscription (B) on the frame; found re-used in a Late Antique house in 2008. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 321 and 324 (ph.), who observes that the stele may have been used twice for members of the same family, in the late Hellenistic period and in the 1st cent. B.C.: A: Θεόδωρος, χαῖρε B: Θεόδωρος χρηστός

521. **Thebes. Epitaph of Eukarpo, ca. 110-130 A.D.** Naiskos stele with four akroteria; in the relief panel representation of a standing woman of the type of the Small Herculaneum Woman; found in Thebes. Mentioned by V.Aravantinos, *op.cit.* (see our lemma no. 493) 359 (ph.): Ἐπὶ Εὐκαρπῷ

522. **Thespiai. Festivals: the Mouseia.** A.Schachter, in D.Castaldo, F.G.Giannachi, A.Manieri (edd.), *Poesia, musica e agoni. Poetry. Atti del IV Convegno Internazionale di ΜΟΙΣΑ, Lecce, 28-30 ottobre 2010* (Rudiae 22/23 [2010/11]; Galatina 2012) I 31-61, studies the organization and development of the Μουσεῖα. In his reconstruction, based on detailed study of the relevant sources, a trieteric thymelic agon was established possibly under Ptolemy III, to whom S. tentatively attributes the letter *I.Thespiai* 152; the Isthmian and Nemean Dionysiac technitai were involved in the festival from the beginning (ca. 230-225 B.C.). Later (ca. 225-217 B.C.?), the thymelic contest, consisting of five disciplines, was elevated to an ἀγὼν στεφανίτης. The contest did not change to pentaeteric in that stage, only the date of the celebration was changed (*I.Thespiai* 156 LL. 21-23: ὅπως ἂν ὁ ἐνιαυτὸς μετατεθῆι ἐν ᾧ ὁ ἀγὼν γίνεται). The elevation to a pentaeteric contest, which now also included dramatic contests, occurred later, with the support of Ptolemy IV and Arsinoe III; the first celebration took place in ca. 204 B.C. In an appendix (48-55), S. presents the Greek text of the relevant testimonia and their dates: *I.Thespiai* 19 (sub 6), 54 (12), 62 (6), 84 (13), 152-154 (1), 155 (2), 156 (3), 156 bis + 157 (4), 158 (5), 159 + 160 (8), 161 + 163 (7a and 7b), 162 (10a), 164 (10b); *SEG* XXXVII 380 (9); *P.Heid.* 189 (11). In connection with the possible involvement of Ptolemy III in the first establishment of the Mouseia, S. suggests that the courtier Σωσίβιος may have visited Boiotia during his reign and that the proxeny decrees *IG* VII 507 and 3166 may date to the reign of Ptolemy III (55). Cf. our lemmata 1911 and 1984.

523. **Thespiai. Inventory of objects used in banquets, ca. 400-375 B.C.** *I.Thespiai* 39. Republished by P.A.Iversen in *Philathenaios* 255-267 (ph.; dr.). This inventory is very similar to the list of hιερὰ χρέματα Θεσσπιέων found in Chorsiai (*I.Thespiai* 38). As already observed by J.-P.Michaud, *BCH* 98 (1974) 645, the two inventories were made at the same time. They list objects belonging to the Thes-

pians for use in ceremonial meals that were kept in the Heraion of Chorsiai, and at Siphai (Σίφαις) and Kreousis (Κρείσυι), and in at least three other sanctuaries (*I.Thespiai* 38). *I.Thespiai* 38 is either a pierre errante from Thespiai or was set up in Chorsiai when it was part of the territory of Thespiai. With regard to the date of the two inventories, Iversen rejects the view that the lettering of *I.Thespiai* 38 is similar to that of col. II of the casualty list *SEG* II 186 col. II (dr.), for which different dates have been suggested (386 or ca. 373-371 B.C.). He observes that the mason of *I.Thespiai* 38/39 'moves between older epichoric and Ionian-Attic forms in a very idiomatic fashion, which suggests local experimentation' (262). The inventories cannot be associated with a specific historical event; they were made for practical reasons in ca. 400-375 B.C. We present I.'s text.

[Θεός· Τύχα?·]
[hιερὰ χρέματα Θεσσπιέων Διοπεί]-
[θεος? ἄρχοντος ἐν - - - - - λέβετες]
[- - - : ἐχῖνος? : ὀβελίσκων δαρχμαί]
[- -]
[- - - - - - - -]Κ̣[- - - - - - - - - - - - - -]
[- - - - - - - κρε]ά̣γρα : πελέ[κεες]
[- - - - - - - - - - - - -]ιοι δέκα : τρέ̣[πεδδ]-
4 [αι - - - : - - - - - - - - -]ον : κλῖναι ϝίκ[ατι]
[- - - - - - - - - - - - - - -]ι : σκαφάω π[ομπ]-
6a ἐ̣ν [- - - - -]
[ικάω δύο : κλιντε̃]ρες : ΠΕ vv
6b Ο[- - - - -]
[λέβετε δύο : ὀβελίσ]κ<ω> δαρ[χμάω]
8 [δύο : - - - - - - λέβετε δύ]ο : δα[ρχμάω]
[ὀβελίσκων δύο]

The text of the inventory's beginning, now lost, is restored on the basis of *I.Thespiai* 38, I., who estimates a line length of 25-28 letter-spaces || 3. [χάλκ]ιοι or [σιδάρ]ιοι, I. || 4. [δυγάστρ]ον or [ϝάγαν]ον?, I.; since the place where these objects were kept had 20 klinai it must have been much larger than the Heraion in *I.Thespiai* 38, which only had 5 klinai, I. || 5/6. since *σκαφάω* is a dual, the next word cannot be a numeral; perhaps *σκαφάω π*[*ομπ*|*ικάω δύο*] (cf. *IG* II² 1424 a l. 142: [σκ]άφαι πομπικαί), I. || 6. ΠΕ in ligature: πε(ντάκοντα) in the acrophonic numeral system, I. || 6a/6b. letters written between the lines, possibly the beginning of a new entry, I. || 7. initio, ΚΟΝ lapis; I. assumes that the mason 'inscribed the older omicron for the more recent omega'.

524. Thespiai. Dedicatory epigram of Hadrian to Narkissos. In a study of the cult of Narkissos in Thespiai, D.Knoepfler, *La patrie de Narcisse* -- (see our lemma no. 964) 62-65 (ph.), discusses this epigram.

DELPHI

525. **Delphi. Contests: rewards for artists.** S.Perrot, in Le Guen (ed.), *L'argent* 283-299, discusses various inscriptions. 1) *F.Delphes* III.4.361 (*CID* IV 49) LL. 6-8. In L. 8 the erasure ⟦τῶν Σωτηρίων⟧ might have been made because, while money-prizes were awarded in the Amphiktyonic Soteria, in a later period the Aitolian Soteria were sacred crown games and references to money were held in contempt; similar erasures are found in *F.Delphes* III.4.249 LL. 7-10, *Syll.*³ 689 LL. 5/6 and 9/10, and *Syll.*³ 737 LL. 5-9. P. stresses the distinction between paid recitals given 'en marge des concours' and artists performing in ἀγῶνες. 2) *SEG* LIX 524*. The association of Athenian technitai was perhaps involved in and rewarded for the organization of the μουσικοὶ ἀγῶνες in Delphi. 3) *F.Delphes* III.1.189 and 547: these inscriptions include a list of victories in sacred crown games followed by the number of victories won in money-games. P. concludes: 'sans sous-estimer la circulation de l'argent dans les concours --- force est de reconnaître le maintien du prestige de la couronne de feuillage ---' (299). [On 'crown-games' see now S.Remijsen, *ZPE* 177 (2011) 97-109, Chaniotis.]

526. **Delphi. History: accounts and the Third Sacred War.** F.-D.Deltenre, *BCH* 134 (2010) 97-116, exploits the information provided by literary sources (Diodoros 16.14, 23, 59; Paus. 10.2.3; Douris, *FGrHist* 76 F 2) and contained in the Delphic accounts (references to archons and πυλαῖαι) for the chronology of the Third Sacred War and its beginning (357/6 or 356/5 B.C.). Discussing direct and indirect references to the war in *CID* II 10 and 31, D. critically reviews the view expressed by J.Bousquet concerning the payment of a fine by the Phokians, and the numbering and date of πυλαῖαι. D. argues that there is no reason to believe that the ναοποιοί who served during the autumn pylaia of Ἀριστόξενος were 'pro-Phokidians'; there is no compelling reason for associating the return of Aristoxenos to Delphi and the removal of Ἀρισταγόρας with the occupation of the temple by the Phokians; the occupation of the temple probably took place after the autumn pylaia of Ἀριστόξενος.

527. **Delphi. Hymns.** E.Pöhlmann, I.Spiliopoulou, 'Dichtung und Musik im Apollonheiligtum in Delphi, vom 7. bis zum 2. Jahrhundert vor Christus', *WJAW* 34 (2010) 5-24, comment on the importance of music in the agonistic program of the Πύθια (10-15) and in the Πυθαΐς (18/19) and discuss the inscribed hymns and paians of Philodamos (*F.Delphes* III.2.137; Furley/Bremer, *Greek Hymns* II no. 2.5; *SEG* LIII 488; 15/16), Aristonoos (*F.Delphes* III.2.192; Furley/Bremer II nos. 2.3 and 2.4; 16/17; see also our lemma no. 534), Athenaios and Limenios (*F.Delphes* III.2.137/138; *CID* III 1/2; Furley/Bremer II no. 2.6; *SEG* LI 611*; 19-22). They also adduce the evidence for the composition of a paian and a hymn by Kleochares (*F.Delphes* III.2.78; 17).

528. **Delphi. Proxeny grant to Menedemos of Pyrrha, 326/325 B.C.** Marble pedimental stele found in 1938. Ed.pr. J.Bousquet, *BCH* 64/65 (1940/41) 94-96 (ph.). D.Knoepfler, in *Onomatologos* 65-81 (ph.), discusses the identity of the honorand. He was a citizen of Pyrrha on Lesbos (not on Euboia), who can be identified with a disciple of Plato (e.g. Athenaios 2.54; Plut., *mor.* 1043 d; *P.Oxy.*

3656). The Delphic document provides his father's name and shows that he was still alive in 325 B.C., during Alexander's reign. Not previously included in *SEG*.

Ἀγαθῆι τύχηι·
Δελφοὶ ἔδωκαν
Μενεδήμωι Εὐνίκου
Πυρραίωι αὐτῶι κα[ὶ]
ἐκγό[νοις π]ροξεν[ί]-
αν, προμαντείαν,
προεδρίαν, προδι-
κίαν, ἀτέλειαν πάν-
των καὶ ἐπιτιμὰν
[κ]αθάπερ Δελφοῖς,
καὶ τἆλλα ὅσα καὶ
τοῖς ἄλλοις προξέ-
νοις· ἄρχοντος
Χαριξένου, βουλευ-
όντων Πυθοδώρου,
Παντάνδρου : Μελισ-
σίωνος : Κλεωνύμου,
Θευτέλους vacat

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529. **Delphi. Account of the Amphiktyony, 246 B.C.** *CID* II 139; *CID* IV 57. L.Le Garff, *BCH* 134 (2010) 117-119, discusses LL. 8/9 of this account, which lists expenses for the preparation of the Pythia of 246 B.C. The amount payable to Ἀγάζαλος for 270 medimnoi of γᾶ λευκά, the price of a medimnos being 1¾ obols, should be 39 staters and 4½ obols and not 43 staters and ½ obol. This mistake was noticed by J.Bousquet (*CID* II) who corrected the amount of 'white earth' delivered to 295 medimnoi, which would cost 43 staters. Le Garff assumes, instead, a mistake in calculation by the responsible magistrate, from which Agazalos profited.

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530. **Delphi. Amphiktyonic decree in honor of Alabanda and Antiochos III, 201/200 B.C.** *F.Delphes* III.4.163; *CID* IV 99; Rigsby, *Asylia* no. 163. G.Biard, *BCH* 134 (2010) 131-151, reprints the text (French translation) and discusses the archaeological and historical context of this decree. The Amphiktyony honored Alabanda (ἁ πόλις ἁ τῶν Ἀντιοχέων τῶν ἐκ τοῦ Χρυσαορέων ἔθνους) and Antiochos III with two colossal statues, ca. 3.60 m each (L. 26: εἰκόνι χαλκέαι ὀκταπάχει). The location where these statues were set up is unknown. They were probably placed beside each other. B. discusses the allegoric representation of the Demos (144-151), arguing that the demos of Alabanda was represented as a young, dynamic man, following a well-attested Hellenistic trend. After discussing the possible interests of Antiochos, the Aitolians, who were controlling the Amphiktyony, and Alabanda, B. attributes the honors awarded to Antiochos III to an effort by the Aitolians to respond to the rising power of the Attalids and Philip V and to decrease their own diplomatic isolation; in the case of Alabanda, the Aitolians honored a city for its independent policy in a difficult period (136-143).

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530 bis. **Delphi. Decree of Delphi accepting the festivals Panathenaia and Eumeneia in Sardes, ca. 166 B.C.** *F.Delphes* III.3.241; *SEG* LIX 522. S.Saba points out (per ep.) that we have misrepresented part of her article (*Dike* 12/13 [2009/10] 171-180). S. does not argue that this decree is a grant of citizenship. Her argument is that 'documents that contain indirect evidence for the institution of "potential citizenship" record this previously granted concession by adopting the otherwise rare and abstract term ἰσοπολιτεία'.

531. **Delphi. Honorary decree for judges from Megalopolis, 134 or 130 B.C.** *F.Delphes* III.3.120; *SEG* II 285. V.Tsiolis, in C.Fornis et alii (edd.), *Dialéctica histórica y compromiso social. Homenaje a Domingo Plácido* (Zaragoza 2010) I 519-534, reprints the text (Spanish translation; 520/521), and discusses the identity of Σωσιγένης Πώλου and Ἀναξίδαμος Ἀναξιβίου. He argues that Sosigenes was related to the Aiginetan actor Πῶλος Σωσιγένους (*SEG* I 362; *IG* XII.6.56; 306 B.C.) and to Sosigenes and Polos, who according to Pausanias (8.31.7) introduced to Megalopolis the mystery cult of the Μεγάλοι Θεοί, following the model of the Eleusinian mysteries (521-528); the Delphic inscription supports the historicity of Pausanias' account; the cult may have been introduced in the Hellenistic period. Anaxidamos may be identified with an envoy of Megalopolis to Rome in 165/4 and 156/5 B.C. (Polybios 30.30.1 and 33.1.3-8; 528-531).

532. **Delphi. Amphiktyonic decree, late 2nd cent. B.C. (ca. 117 B.C.).** *F.Delphes* III.4.276-285; *Syll.*[3] 826; *CID* IV 119 A-H. D.Summa, *art.cit.* (see our lemma no. 543) 103, presents a new edition of LL. H 69-81 based on a copy of this text found in Opous (our lemma no. 543).

[- τάλαντ]ον, Ἀμ[φίστρατον τάλα]ντον, Ἀγίωνα μνᾶς
[τριάκοντα, Γλαῦκον μνᾶς τριάκοντα, Εὐκλείδαν μνᾶς δέκα μίαν, Ἀ]ζ̣άρατον [μνᾶς δέκα μί]αν Κλεόδαμον μνᾶς
[μνᾶς δέκα μίαν, Μνασίδαμον μνᾶς ὀγδοήκοντα· vac. Λοκρῶν Ἑσπερίων ψῆ]φος· Μνασί[θεον τάλαν]τα δέκα πέντε μνᾶς
72 [τριάκοντα δύο, Ἀντιγένη τάλαντα δέκα πέντε μνᾶς ἑπτά, Καλλικρ]ά̣τ̣η τάλαντα [δέ]κ̣α [π]έ̣ντε μνᾶς ἕξ, Ἀμύνταν
[τάλαντον μνᾶς πεντήκοντα ἑπτά, Ξενόκριτον τάλαντον, Καλλείδα]ν τάλαντον, Ἀμφίστρατον τάλαντον, Ἀγίωνα
[μνᾶς τριάκοντα, Γλαῦκον μνᾶς τριάκοντα, Εὐκλείδαν μνᾶς δέκα] μίαν, Ἀζάρατον μνᾶς δέκα μίαν, Κλεόδαμον
[μνᾶς δέκα μίαν, Μνασίδαμον μνᾶς ὀγδοήκοντα· vac. τὸ κοινὸν τῶν] Ἀμφικτιόνων ἔκριναν ὅσον ἕκαστον χρημά-
76 [των ἀποτῖσαι δεῖ τῶι θεῶι ἐξ συνκλή]το[υ δό]γματος· vac. Μν[ασίθεον Δι]οδώρου τάλαντα δέκα πέντε μνᾶς τριά-
[κοντα δύο, Ἀντιγένη Διοδώρου τ]ά̣λαντα δέκα πέντε μνᾶς [ἑπτά], Καλλικράτη Διοδώρου τάλαντα δέκα πέντε
[μνᾶς ἕξ, Ξενόκριτον Ταραντίνου τ]άλαντον, Ἀμφίστρατον Μνά[σω]νος τάλαντον, Καλλείδαν Εὐκλείδα τάλαν-
[τον, Γλαῦκον Ξένωνος μν]ᾶ̣ς̣ τριάκοντα, Ἀγίωνα Ἐχεφύλου μ[νᾶς] τριάκοντα, Ἀμύνταν Εὐδώρου τάλαντον μνᾶς
80 [πεντήκοντ]α ἑπτά, Ἀζάρατον Ἀντιχάρεος μνᾶς δέκα μίαν, Εὐ[κλείδ]αν Καλλείδα μνᾶς δέκα μίαν, Κλεόδαμον Πολυ-
κράτεος [μ]νᾶς δέκα μίαν, Μνασίδαμον Ξενοκρίτου τάλαντον [μνᾶς ε]ἴκοσι

533. **Delphi (?). Inscribed statuette of a bull, early 5th cent. B.C.** Bronze statuette of a bull; an inscription on the right side of the bull's body; of unknown provenance in Greece; the object belonged to the collection of Norman R.Colville; after it had been sold in auctions in London (1974), New York (ca. 1980), and London (2005), it was offered for sale by the Kunsthaus G.Weber in Cologne (2010). Ed.pr. J.Heinrichs, *ZPE* 175 (2010) 99-112 (ph.; German translation), who was able to inspect the object in Cologne and also used photos made by the German Archaeological Institute in Athens in 1959. The original function of the object is not known; it was attached to another object (e.g. the wooden cover of a vessel). Ed.pr. argues that the object's provenance is Delphi on the following grounds: the Phokian alphabet is used for the inscription; the bull resembles bull images on Phokian coins; the text mentions Θαρσύμαχος, whom ed.pr. identifies as a man honored by the Labyadai with a rock-cut inscription in Delphi (*SGDI* 1683 = *LSAG*² 104 no. 13; on 108, ph.; text; German translation). [Ed.pr. translates: 'im Archontat des Thrasymachos'; this would be ἐπὶ ἄρχοντος Θαρσυμάχο. I prefer 'of Thrasymachos, the archon'; the inscription does not denote date but ownership. Chaniotis.].

Θαρσυμάχο | ἄρχοντος

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534. **Delphi. Hymn to Apollo by Aristonoos, late 4th cent. B.C.** *F.Delphes* III.2.192; Furley, Bremer, *Greek Hymns* I 119-121 and II 45-52. M.Vamvouri Ruffy, in L.Athanassaki, R.P.Martin, J.F.Miller (edd.), *Apolline Politics and Poetics* (Athens 2009) 522-526, argues that the representation of Athena's relationship with Apollo in this text is connected with the aim of the Amphiktyony to emphasize the importance of the sanctuary of Athena Pronaia. In Aristonoos' hymn, Apollo is shown bestowing special honors on Athena, who had sent him to Delphi after his purification at Tempe. The hymn had been performed before Aristonoos received proxenia under the archon Δαμοχάρης (*F.Delphes* III.2.190; 334/3 B.C.?); the hymn presumably dates to a period of building works in the area of the sanctuary of Athena at Marmaria (during the construction of a ὁπλοθήκη). See also our lemma no. 527.

AITOLIA

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535. **Aitolia. Epigrams.** E.Criveller, in *Lo spazio ionico* 429-457, discusses the general features of private epigrams from Hellenistic Aitolia and Akarnania (see our lemma no. 568). She presents critical editions, Italian translations, and detailed commentaries of the following epigrams: 1) *IG* IX².1.298; *GV* 749; *ISE* II 88; *SEG* LV 596 (431-435 no. T1). 2) See our lemma no. 536.

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536. **Agrinion. Funerary epigram for Pantaleon, ca. 219 B.C.** Fragment of a limestone stele broken on all sides; found at Zapanti, near the ancient city-wall. Ed.pr. G.Klaffenbach, *SPAW* 20 (1936) 359; J. and L.Robert, *BE* (1938) no. 43. Republished by E.Criveller, *art.cit.* (see our lemma no. 535) 435-

437 no. T2 (Italian translation). Pantaleon (L. 5) fell while defending Oiniadai from an attack by Philip V in 219 B.C. (E.Kirsten, *RE* XVII.2 [1937] 2214, s.v. Oiniadai).

[–⏑⏑– κρ]αναὴν ἐς ΑΙ̣[–⏑⏑–⏑⏑–⏓]
[–⏑⏑–] πατέρων ΑΜΦΙΝΕ[–⏑⏑–]
[–⏑⏑–]ΡΙΑΚΟΝ τέταται ΘΕΝ[⏑⏑–⏑⏑–⏓]
[–⏑ ὑ]πὲρ λευρῶν Οἰνιαδῶ[ν ⏑⏑–]
[–⏑⏑ Π]ανταλέοντα ΔΟΡΥΣ[⏑⏑–⏑⏑–⏓]
[–⏑⏑] κυδαίνων υἷα θοὸ[ν ⏑⏑–]
[–⏑⏑–]Ν̣ΟΝ Α̣[–⏑⏑–⏑⏑–⏑⏑–⏓]
[–⏑⏑ –⏑⏑–⏑⏑–⏑⏑–]

2. ἀμφινέ[μονται], ἀμφινέ]μεσθαι], or ἀμφὶ νε[--], ed.pr. || 3. [Ἀδ]ριακόν?, F.Pontani apud C.; θέν[αρ], W.Peek [no further bibliographical reference, Chaniotis] || 5. δορυσ[θενέα] or δορυσ[σόον], ed.pr.

537. **Kalydon. Decree of the Aitolian koinon granting asylia to Lousoi, ca. 225-200 B.C.** *IG* IX².1.135; Rigsby, *Asylia* pp. 91/92. Republished and discussed by E.Bogin, in *Lo spazio ionico* 395-407 (Italian translation), who accepts Rigsby's restorations. She argues that the asylia was granted to the Λουσιᾶται and not to the sanctuary of Artemis. She associates this document with the Aitolian attack against Kleitor and Kynaitha in 220 B.C. (Polybios 4.18.7-12 and 4.19.2-4).

538. **Thermon. Proxeny decree, ca. 245-236 B.C.** *IG* IX².1.25. A.Avram, *art.cit.* (see our lemma no. 804) 54/55 no. 1, corrects the name of the proxenos in L. 22 to Πλεισταρχίδης Ἀπ<η>μάντου Σινωπεύς (Ἀπομάντου, *IG*). This man can be identified with the astynomos Πλεισταρχίδης Ἀπημάντου, known from amphora stamps (ca. 235-229 B.C.; cf. A.Avram, *Eirene* 46.1/2 [2010] 172) [see now A.Avram, *Prosopographia Ponti Euxini externa* (Louvain-Paris 2013) 479 nos. 2946/2947, Sverkos].

539. **Thermon. Posthumous honorary epigram for Skorpion, early 3rd cent.** B.C. *IG* IX².1.51; *ISE* II 85. E.Cavalli, in *Lo spazio ionico* 409-428, reprints the text of *IG* with app.cr. (411; Italian translation) and discusses the possible historical context of Skorpion's death in Tithronion, in a war in which the Aitolians were allied with the Phokians. The military operations in Phokis, during which Σκορπίων was killed, may be related to the second liberation of Elateia by Ξάνθιππος (*SEG* XVIII 197; ca. 285-281 B.C.). The incident in Tithronion belongs to the prehistory of the events that led to the Aitolian domination in part of Phokis that is mentioned in the treaty of alliance between the Aitolian and the Boiotian koinon (*Syll.*³ 366 = *IG* IX².1.170 = *Staatsverträge* III 463 a L. 10: Φωκεῦσι τοῖς μετ' Αἰτωλῶν). This treaty can now be dated to the period after the Celtic invasion of 279/8 B.C. (cf. *SEG* LVIII 498).

C. discusses the position of Skorpion as member of the Aitolian elite and the possible identification of his father, Δράκων, with Δράκων Πολιέως (*IG* IX².1.8 and 17; 421 note 48 and 426). The identification of Skorpion with a homonymous man from Herakleia (*IG* IX².1.25 a LL. 25/26; 239/8 B.C.) and a

hieromnemon in Delphi (*CID* IV 80 LL. 2/3; ca. 228-222 B.C.), suggested by J.D.Grainger, *Aitolian Prosopographical Studies* (Leiden 2000) 299, should be rejected. Adducing other epigrams (*SEG* XVIII 197; *ISE* I 69, 71, 84, and 107) C. comments on the visibility of honorific inscriptions and recognizes the existence in central and western Greece of elegiac epigrams of historical content that glorified the local elite (late 4th and early 3rd cent. B.C.). These epigrams have an affinity with the poetry of Poseidippos, who was honored with proxeny by the Aitolian koinon (*IG* IX^2.1.17 LL. 24/25).

EASTERN LOKRIS

540. Eastern Lokris. Agonistic festivals, artists, and theaters. D.Summa, in Le Guen (ed.), *L'argent* 107-125, collects the evidence for agonistic festivals, music contests, and theaters in Eastern Lokris as well as of artists originating in this region. A theater has been excavated in Naryx. S. lists Lokrians from Opous and Skarpheia performing as διδάσκαλοι and αὐληταί in the Athenian Διονύσια and Θαργήλια and as artists in various disciplines (αὐλῳδός, κιθαρῳδός, κιθαριστής, ῥαψῳδός, τραγῳδός, ὑποκριτὴς κωμῳδίας) in contests in Boiotia, Delphi, Delos, and Rhodes (4th-2nd cent. B.C.: *IG* II^2 2325, 3045, 3052, 3085; *IG* VII 2727 L. 18; 3196 LL. 18, 30, 32; *IG* IX.1.234/235; *SEG* XIX 335 L. 25; XXIII 104; XXVII 18/19; *Syll.*^{3} 424 LL. 15 and 43; 690 L. 19; *I.Oropos* 523 L. 18; 528 L. 36; *F.Delphes* III.2.70; *I.Thespiai* 161 L. 14; 163 L. 9; 187 LL. 16-18; V.Kontorini, *BCH* 99 [1975] 102 B L. 13) ['Εράτων Ὀπούντιος (*I.Thespiai* 187 LL. 16-18) should be excluded from this list (113); he was a runner, winner in δίαυλος, and not a musician; the same applies to a winner in δίαυλος in Opous (*IG* IV^2.1.629; p. 116); he was also an athlete, Chaniotis]. She briefly discusses two itinerant poets: Φιλόδαμος from Skarpheia (*Syll.*^{3} 270) and Ἀλκινόη from Thronion (*IG* IX.1.309; *IG* XII.5.812 (c)). On 115-125, she offers reflections on the financing of theaters and contests (musical and athletic) in Eastern Lokris. She discusses the following texts (Greek text; ph.): 1) Halai: H.Goldman, *AJA* 19 (1915) 444-451 no. 3 (cf. P.Roesch, *Thespies et la confédération béotienne* [Paris 1965] 66/67) [new edition: *IG* IX^2.1.1864, Chaniotis]. 2) Opous: *IG* IX.1.278. 3) Opous: *IG* IX.1.282 (*SEG* XXXII 556). See also our lemma no. 544.

541. Martino. Graffito on a vase, ca. 475-450 B.C. *SEG* XXXIX 501; L 514. Considering that the last letter of this graffito differs from the forms of all other alphas in the text, S.M.Marengo, in *Giornata di studi* -- (see our lemma no. 1036) 24-27 (ph.; dr.), suggests reading Καβύλοι (dative of a male name Καβύλος) instead of Καβύλαι (dative of a female name Καβύλα); Kabylos may be a symposiast to whom Φιλίστα 'sembra bella, ma proprio bella' (27).

542. Naryx. Letter of Hadrian to Naryx, 138 A.D. *SEG* LI 641; LVI 565. Now in *IG* IX^2.1.2018. J.Rzepka, in *Hortus historiae* 385-392, compares Hadrian's definition of a polis in this text (membership in leagues, council, magistrates, priests, tribes, laws) with that of Pausanias in his description of Panopeus in Phokis (10.4.1: magistracies, gymnasion, theater, agora). Despite the fact that Panopeus lacked the main features of a polis, Pausanias nevertheless names it a polis. R. proposes that this was

because Pausanias saw in Panopeus an inscription with an imperial letter confirming this status. On 387, he reproduces the text from Naryx (translation). [This suggestion is attractive. It should be noted that the definition of a polis in Hadrian's letter may not be Hadrian's but the definition presented to him by the envoys of Naryx and repeated by Hadrian in his letter, Chaniotis.]

543. **Opous. Amphiktyonic decree, late 2nd cent. B.C. (ca. 117 B.C.).** Fragment of ▪ limestone plaque; broken on top, left, and right; kept in the collection of the Gymnasion of Atalanti at least until 1933, when it was copied by G.Klaffenbach; now lost. Ed.pr. D.Summa, *ZPE* 172 (2010) 100-104 (dr.), on the basis of Klaffenbach's copy. From the preserved text, S. recognizes that this fragment belongs to a copy of the famous dossier of documents concerning the conviction of Delphic officials for the financial mismanagement of Apollo's sanctuary (*CID* IV 119 A-H; see our lemma no. 532). The Opountian copy contains the votes of the East and West Lokrians and the verdict of the Amphiktyons (the names of the convicted officials and the sums that they had to pay). The new fragment permits a better restoration of the Delphic copy (see our lemma no. 532). Combining the Opountian and the Delphic copy, S. presents the following text, now republished as *IG* IX².1.5 1921:

[- τάλαντον, Ἀμφίστρατον]
[τάλαντον, Ἀγίωνα μνᾶς] λʹ, Γλαῦχ̣[ον μνᾶς λʹ, Εὐκλείδαν μνᾶς ιαʹ, Ἀζάρατον μνᾶς ιαʹ, Κλεό]-
[δαμον μνᾶς ιαʹ, Μνασ]ίδαμον μνᾶς [πʹ vac. Λοκρῶν Ἑσπερίων ψῆφος· Μνασίθεον τάλαντα ιεʹ]
[μνᾶς λβʹ, Ἀντιγένη τά]λαντα ιεʹ μνᾶς ζʹ, [Καλλικράτη τάλαντα ιεʹ μνᾶς ςʹ, Ἀμύνταν τάλαν]-
[τον μνᾶς νζʹ, Καλ]λ̣είδαν τάλαν[τον, Ἀμφίστρατον τάλαντον, Ἀγίωνα μνᾶς λʹ, Ξενόκριτον]
[τάλαντον, Γλαῦκο]ν μνᾶς λʹ, Εὐκλείδα[ν μνᾶς ιαʹ, Ἀζάρατον μνᾶς ιαʹ, Κλεόδαμον μνᾶς ιαʹ]
[Μνασίδαμον μνᾶς πʹ]· τὸ κοινὸν τῶν Ἀμφ[ι]κτιόν[ων ἔκριναν ὅσον ἕκαστον χρημάτων ἀπ]-
[οτῖσαι δεῖ τῶι θε]ῷ̣ι ἐξ συνκλήτου δόγματ[ος· Μνασίθεον Διοδώρου τάλαντα ιεʹ μνᾶς λβʹ]
[Ἀντιγένη Διοδ]ώρου τάλαντα ιεʹ μνᾶς ζʹ, Κ[αλλικράτη Διοδώρου τάλαντα ιεʹ μνᾶς ςʹ, Ξενόκρι]-
[τον Ταραντίνο]υ τάλαντον, Ἀμφίστρατον Μ[νάσωνος τάλαντον, Καλλεῖδαν Εὐκλείδα]
[τάλαντον, Γλαῦκο]ν Ξένωνος μνᾶς λʹ, Ἀγίωνα Ἐ[χεφύλου μνᾶς λʹ, Ἀμύνταν Εὐδώρου τά]-
[λαντον μνᾶς νζʹ, Ἀζ]άρατον Ἀντιχάρεος μνᾶς ιαʹ, [Εὐκλείδαν Καλλεῖδα μνᾶς ιαʹ, Κλεόδα]-
[μον Πολυκράτεος] μνᾶς ιαʹ, Μνασίδαμον Ξενο[κρίτου τάλαντον μνᾶς κʹ]
vacat

WESTERN LOKRIS

544. **Western Lokris. Agonistic festivals.** D.Summa, *art.cit.* (see our lemma no. 540) 108-111, collects the limited evidence for agonistic festivals in Western Lokris. The ἀγωνοθέτης (of the federal contest for Ἀθηνᾶ Ἰλιάς in Physkos?) served as the eponymous magistrate of the Lokrians from 167 B.C. on. Chalion honored the poetess Ἀριστοδάμα of Smyrna (*IG* IX².1.3.740). S. does not exclude the possibility that the Western Lokrians celebrated the Αἰάντεια, attested in Naryx (*IG* IX².1.3.706). Ἀρχύτας of Amphissa is the only poet known from Western Lokris (*IG* IX².1.3 p. XVI). S. also men-

tions the evidence for the cult of Dionysos in Naupaktos (*IG* IX^2.1.3.624) and Physkos (the month Διονύσιος and a Dionysiac association: IX^2.1.3.670 = *LSCG* 181).

AKARNANIA

545. Akarnania. Dedications with lists of magistrates. D.Baldassara, in *Lo spazio ionico* 341-371, studies a specific group of dedications in Akarnania, Korkyra (see our lemma no. 572) and Epeiros (see our lemmata nos. 608-610): dedications that list the magistrates and other people who participated in religious ceremonies. She notes similar lists in other places (Sparta: *IG* V.1.97, 141, 149, 151, 153, 208-212; Olympia: *IvO* 58-141). The relevant texts from Akarnania are an inscription from Astakos (*IG* IX^2.1.434; 364-366 no. T11; Greek text; Italian translation) and 16 inscriptions from Thyrreion, of which she presents the Greek text (Italian translation) of six (354-364 nos. T5-T10): *IG* IX^2.1.247 (354 no. T5; ph.; now lost); *IG* IX^2.1.250 (354/355 no. T6); *IG* IX^2.1.251 (now lost); *IG* IX^2.1.248 (355 no. T7); *IG* IX^2.1.249 (355 no. T8); *IG* IX^2.1.252 (355 no. T9); *IG* IX^2.1.596 (355 no. T10); our lemma no. 567; F.Zafiropoulou, *AD* 29 B (1973/1974) 540; P.Themelis, *PAAH* (1977) 483/484; three inedita in the Museum of Thyrrheion (inv.nos. 20, 85, and 210) [see also our lemma no. 567 bis, Chaniotis]. B. discusses the various functionaries and servants mentioned in these texts: Astakos: ἱεραπόλοι, συνέσται (participants in a ritual banquet), μάγειρος, and two categories of παῖδες (the sons of the participants in the banquet and servants); Thyrrheion: ἀρχινοχοῦς, αὐλητάς, διάκονος, ἑστία, ἑστίαρχος, ἱεροθύτας, ἱεροφόρος, μάγειρος, μάντις, πρύτανις, ὑποπρυτάνεις, συμβιωταί and παῖδες ('i commensali sacri ■ i loro figli'; 361). For similar lists from Palairos, see our lemmata nos. 547/548.

D.Baldassara, A.Ruggeri, *ibid.* 373-384, discuss the meaning of the terms ἄοζος and ἱεραφόρος in these dedications. Ἄοζος (see our lemmata nos. 608-610; Lhôte, *Lamelles oraculaires* no. 123) designates a servant assisting during a sacrifice (cf. Aeschylus, *Agamemnon* 228-231; Kallimachos, fr. 563 ed. Pfeiffer; Athenaios VI 267d; Hesychios, s.vv. ἀοζήσω, ἀόζεον). It probably means 'the one who goes together' (374-379). Ἱεραφόρος (*IG* IX^2.1.247, 250/251; *SEG* XXIX 469 and 478) designates an individual who carries sacred objects or the image of a deity, often in connection with the cult of Egyptian gods (cf. *IG* II^2 4771; VII 2681, 3426; X.2.1.16, 58; XII.5.291; XII.6.600; *SEG* LV 1659; *I.Reggio Calabria* 7).

546. Medion. Epitaph of Tynnicha, 4th/3rd cent. B.C. Upper part of a limestone stele with anathyrosis; an inscription in a recessed panel; found at Komboti Katounas, now in the Archaeological Collection of Agrinion. Ed.pr. P.Petsas, *AD* 25 B (1970) 296/297; cf. J. and L.Robert, *BE* (1974) no. 299 and (1977) no. 99. Republished by C.Antonetti, D.Baldassara, E.Cavalli, F.Crema, in *Onomatologos* 312-318 (ph.), who identify Komboti Katounas as the ancient Medion (cf. *SEG* XXV 633; contra *LGPN* IIIa, s.v. Τυννίχας: Phoitiai). After collecting names deriving from τυννός ('small'), they argue that Τυννίχας is the genitive of a female name (cf. the male form Τύννιχος).

Τυννίχας

547. **Palairos. Religion: ἱεραπόλος.** D.Summa, *art.cit.* (see our lemma no. 548) 390-392, discusses the function of the ἱεραπόλος mentioned in *IG* IX^2.1.454/455. The ἱεραπόλος of Artemis served as an annual eponymous magistrate for activities related to the sanctuary. S. collects evidence for female ἱεραπόλοι in Athens (*IG* II^2 3474: priestess of Athena), Megalopolis (*IG* V.2.461: priestess of Aphrodite), and Argos (*SEG* XI 304: priestess of Hera). Male ἱεραπόλοι are attested in Astakos (*IG* IX^2.1.434) and as eponymous officials in Sicily.

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548. **Palairos. Dedication to Artemis by a board of priests, 2nd cent.** B.C. *IG* IX^2.1.451. D.Summa, in *Lo spazio ionico* – 385-393 (ph.), republishes this fragmentary text on the basis of autopsy conducted by P.Funke and K.Hallof in 2003 and a squeeze kept in the *IG*-archive in Berlin. She identifies this text as a list of priests who made a dedication to Artemis (for such lists see our lemma no. 545). She restores LL. 3/4 as follows: [καὶ] συ[νε]ιερ[εῖς] | Ἀρτ̣ε̣μ[ιτι] (..ε̣υ..ιερ- | Ἀρτε̣μ- -, *IG*).

549-563. **Palairos. Epitaphs, Hellenistic.** Published and unpublished epitaphs discovered or rediscovered during a survey in 1997 and 2000. Ed.pr. M.Fell, *ZPE* 174 (2010) 91-105 nos. 15-29 and App3-9 (ph.; dr.). Nos. 26-28 (our lemmata nos. 560-562) are epitaphs for unnamed children; the abbreviations Π and ΠΑ (cf. *IG* IX^2.1.519, 1270, 1305, 1331, 1392; *SEG* LI 654) probably stand for παῖς (see *SEG* LVI 654); on such epitaphs see also C.Antonetti, in *Lo spazio ionico* 325/326. Of the seven already published and rediscovered texts, F. presents a new edition of *IG* IX^2.1.487 (see our lemma no. 550) and detailed descriptions for the other texts already published and now rediscovered, listed here:

IG IX^2.1.2	Fell	*IG* IX^2.1.2	Fell	*IG* IX^2.1.2	Fell
460	App3	492	App6	553	App8
466	App4	498	App7	558	App9
489	App5				

549: 91 no. 15. **Epitaph, 4th/3rd cent.** B.C. Right upper part of a limestone stele; found in the north cemetery: [- - -]εου

Possibly a name in -θεος, ed.pr.

550: 91/92 no. 16. **Epitaph of Thessalischos, 4th/3rd cent.** B.C. Limestone stele from the north cemetery. Certainly identical with *IG* IX^2.1.487. G.Klaffenbach's reading (Θεϙφα[ν]ίσχου) can now be corrected: Θεσσαλίσχου

551: 92/93 no. 17. **Epitaph of [--]llos, 3rd cent.** B.C. Upper part of ■ limestone stele from the north cemetery: [- -]α̣ρ[.]λλου | [- -]ιυβερεος

1. [Χ]α̣ρ[ύ]λλου or [Χ]α̣ρ[ί]λλου, rather than [Π]ά̣ρ[δ]α̣λου, ed.pr.

552: 93/94 no. 18. **Epitaph of Kleophantos or Kleophantis, 3rd cent.** B.C. Limestone stele from the north cemetery: Κλεόφαντ[ο]ς or Κλεοφαντ[ί]ς

553: 94 no. 19. **Epitaph of Xenodoka, 3rd cent.** B.C. Limestone stele broken on top right; found in the south cemetery: Ξενοδόκ[α]

554: 94/95 no. 20. **Epitaph of Leon, 3rd cent.** B.C. Upper part of a limestone stele with molding; found on the south slope of the acropolis: Λέωνος

555: 95 no. 21. **Epitaph of Eutrichia, 3rd cent.** B.C. Upper part of a limestone stele with molding; found in the north cemetery: [Ε]ὐτριχία

This is the first attestation of Εὐτριχία (from εὖ and θρίξ), ed.pr.

556: 95/96 no. 22. **Epitaph of Mennis, 3rd cent.** B.C. Fragment of a limestone stele broken on all sides; found in the north cemetery: Μέννιος

557: 96 no. 23. **Epitaph of Pherekleidas, 3rd cent.** B.C. Upper part of a limestone stele from the north cemetery: Φερεκλείδας

558: 96/97 no. 24. **Epitaph of Simaka, 3rd/2nd cent.** B.C. Limestone stele with molding; broken on top left; under the molding a frame; an inscription with raised letters within a frame; found on the south slope of the acropolis: Σιμάκας

559: 97/98 no. 25. **Epitaph of [--]nnas, 3rd/2nd cent.** B.C. Limestone stele broken on top and damaged on the inscribed surface; an inscription with raised letters within a frame; found in the north cemetery: [- - ca. 8 - -]ννας

560: 98/99 no. 26. **Epitaph of a child, 3rd/2nd cent.** B.C. Small limestone stele from the north cemetery: Π

561: 99 no. 27. **Epitaph of a child, 3rd/2nd cent.** B.C. Small limestone stele from the north cemetery: ΠΑ monogram

562: 99 no. 28. **Epitaph of a child, 3rd/2nd cent.** B.C. Small limestone stele, broken on bottom; found in the north cemetery: ΠΑ monogram

563: 99/100 no. 29. **Epitaph of Mnasistrat[- -], 3rd/2nd cent.** B.C. Upper left part of a small limestone stele from the south cemetery: Μνασιστρ[ατ- -]

564. **Palairos. Mason's mark, Hellenistic.** Mason's mark on an octagonal limestone block in the fortification wall, east of the north gate. Ed.pr. M.Fell, *ZPE* 174 (2010) 90 no. 14 (ph.). The mark con-

sists of an epsilon 'mit schräg nach links aufsteigenden Hasten' [we read a ligature of epsilon and lambda (?) from the ph., Chaniotis]: ΕΛ?

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565. **Stratos. Funerary epigram for Pantaleon, 2nd cent. B.C.** *SEG* III 441; *IG* IX^2.1.408. Republished by E.Criveller, *art.cit.* (see our lemma no. 535) 447-451 T6, with app.cr., Italian translations, and detailed commentary.

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566. **Thyrreion. Religion: Ἀφροδίτα Στραταγίς.** I.Matijašic, in *Lo spazio ionico* 238-244, discusses the cult of Ἀφροδίτα Στραταγίς, whose cult is attested in Thyrreion (*IG* IX^2.1.256; *SEG* LVII 491) and Erythrai (*SEG* XXXVII 937; cf. the epithets Στράτεία and Στρατονικίς, the latter possibly related to Queen Stratonike). Aphrodite was worshipped as patron of magistrates not as war goddess.

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567. **Thyrreion. List of magistrates, Hellenistic.** Upper right part of a poros block with anathyrosis; found inside the city wall. Ed.pr. E.Mastrokostas, *MDAI(A)* 80 (1965), 157/158 no. 13 (ph.). Briefly discussed by D.Baldassara, *art.cit.* (see our lemma no. 545) 348, 355/356. Not previously in *SEG*.

Πρύτανις
[Εὐα]λκίδας Εὐαλκίδα
[ἑ]στία
[- - - -]ν Χέρσυος·
[ὑπ]οπρυτάνιες
[- - - - - Λ]υσιδάμου
[- - - - -]μάχο[υ]
[- - - - -]δώρο[υ]
[- - - - -]αιάρχου
[- - - - - - - - - -]ς
[- - - - - - - - - - -]

2. Eualkidas is also mentioned in *IG* IX^2.1.251, ed.pr. || 3. [Ἑ]στια [sic], ed.pr.; the noun ἑστία refers to the magistrate who was assigned the care of the common hearth; see *SEG* XXXII 1651(b); cf. *IG* IX^2.1.247, B. || 7/8. [Νικο]μάχο[υ?] | [Πολυ]δώρο[υ?]; cf. *IG* IX^2.1.248, ed.pr.

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567 bis. **Thyrreion. List of magistrates, Hellenistic.** *SEG* XXVII 159. F.Crema, in *art.cit.* (see our lemma no. 1987) 204 note 13 and 220 note 91, reports that autopsy conducted by C.Antonetti supports the restoration συμπρ[υτάνιες] in L. 1 (συμβ[ιωταί], *SEG*). Consequently, this inscription is a list of magistrates and not a list of the members of an association; cf. D.Baldassara, *art.cit.* (see our lemma no. 545) 357 note 5, in a detailed discussion of such lists of magistrates.

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568. **Thyrreion. Funerary epigrams.** E.Criveller, *art.cit.* (see our lemma no. 535) 437-453 presents critical editions, Italian translations, and detailed commentaries of the following epigrams from Thyrreion: 1) *IG* IX^2.1.312a; *GV* 1078; *SEG* XLIV 646 (437-441 no. T3). 2) *IG* IX^2.1.313; *GV* 1822 (441-443 no. T4). 3) *IG* IX^2.1.314+321 *GV* 750; *SEG* XVII 282 (444-447 no. T5). 4) *IG* IX^2.1.340; *GV* 1122 (451-453 T7). [These epigrams are now also in É.Cairon, *Épitaphes métriques* -- (see *SEG* LIX 1972) nos. 68 (1), 65 (2), 64 (3), and 66 (4).

In no. 2, Criveller assumes that the deceased was murdered; he was probably killed in a battle; see *SEG* LIX 562; the tentative identification of the nocturnal battle with a nocturnal attack in 219 B.C. (*SEG* LIX 562), must be abandoned; the epigram belongs to the 2nd cent. B.C., Chaniotis].

KEPHALLENIA

569. **Krane. Amphora stamps, Hellenistic.** A.Sotiriou, in *Lo spazio ionico* 101, mentions the discovery of amphora stamps in a pottery workshop. The stamps mention the names Ἀπολλωνίδας, Ζωπᾶς, and Ξένων. On 109, he presents a ph. of a stamp with the text Ξένωνος (2nd/1st cent. B.C.).

KORKYRA

570. **Korkyra. Records of loans on lead tablets, ca. 500 B.C.** *IG* IX².1.865-872; *SEG* XLII 489. L.Del Monaco, N.Parise, *Annali dell'Istituto Italiano di Numismatica* 56 (2010) 8-28, reprint the texts (14-16). A detailed discussion of the amounts mentioned in these texts (17-22) lead Del Monaco to the conclusion that the amounts are given in drachmas of 5.8 gr (contra *IG*: staters). The term καταβολά designates the payment of interest for loans (20/21). These documents were not contracts but '*symbola* d'affairs' (21). Based on the numismatic material, P. studies the use of drachmas, mnai, and staters in Korkyra (22-27). L.Dubois, *BE* (2012) no. 247, discusses several names mentioned in these texts. For Κόνδων he adduces Hesychios, s.v. κόνδοι· ἀστράγαλοι. Ἀπελλόδωρος is remarkable for the use of the 'vocalisme "dorien" du théonyme'. The name of the tribe Ἀϝοροί may be connected with ἀείρω

571. **Korkyra. The foundation of Aristomenes and Psylla, 2nd cent. B.C.** *IG* IX².1.798; *SEG* XLVI 614*. L.Migeotte, *Studi ellenistici* 24 (2010) 63-69, explains the financial modalities of the endowment given by Aristomenes and Psylla for the funding of dramatic contests. The fact that the stone contains both a decree of the council (δόγμα; LL. 39-146) and the act of the donation (δόσις; LL. 1-38), as well as the very detailed stipulations about the use of the money indicate tensions between the donors and the city. The lending of the money at a 16% interest, in comparison with the usual interest of 10%, was started immediately after the council's decision, at the end of the year. Since the original sum (120 mnai) was insufficient for the festival's budget (180 mnai), the original capital and the generated interest were to be annually lended (cf. *I.Ilion* 52), until the amount of 252 mnai and 4 drachmas was reached in the fifth year. This arrangement took into consideration the eventuality of delayed payments (cf. e.g. *IG* XII.6.255 LL. 1-7). The choice of ἀργύριον Κορίνθιον (LL. 1-7) can be explained by the international circulation of this currency.

572. **Korkyra. Dedication with a list of magistrates, ca. 350-300 B.C.** *IG* IX².1.801. Republished and discussed by D.Baldassara, *art.cit.* (see our lemma no. 545) 366-368 no. T12, in connection with dedications listing the people (magistrates and servants: μάγιρος, ὑπηρέτας, ἄοζος, οἰνοχόος) who participated in a sacrifice.

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573. **Korkyra. Epitaph of two Macedonians, 4th/3rd cent. B.C.** Pedimental stele found in a cemetery near Soter's Hill. Ed.pr. G.Metallinou, in C.Antonetti (ed.), *Lo spazio ionico e le comunità della Grecia nord-occidentale. Territorio, società, istituzioni* (Pisa 2010) 24 and 33 (ph.). See also D.Rousset, *BE* (2011) no. 355.

[Ἑ]ρμόλαος
Ἀρτεμιδ<ώ>ρ<ου>
Μ<.>Λ<.>Τ vv
4 <Θ>ρασυλά<ο>υ
Μακεδ<ό>νες
χαίρετε

1. [Ἀ]ρμόλαος, ed.pr.; [Ἑ]ρμόλαος, R. || 2-5. the mason did not engrave the round letters, R. || 3. Μ[...]Α[...]Τ[...], ed.pr.; Μ<.>Λ<.>Τ[- - -], possibly Μ<ε>λ<ί>τ<ων>?, R. [since the round letters were not engraved (perhaps they were only painted) possibly Μ<ό>λοτ<ος>, which is attested as a personal name, e.g. in Thessaly (*Gonnoi* II no. 91 L. 12), Chaniotis] || 4. Ἰασυλά[ο]υ, ed.pr.; <Θ>ρασυλά<ο>υ, R.

THESSALY

574. **Thessaly. Decrees: hortatory formula.** J.L.García Ramón, *art.cit.* (see our lemma no. 1912) 237-241, studies the Thessalian variants of a formula found in Hellenistic honorary decrees, by which a community declares its wish to make its gratitude visible. In addition to the usual formula (ἵνα ὁ δῆμος φαίνηται τὰς καταξίας χάριτας ἀποδιδόναι; e.g. *Gonnoi* nos. 18 and 42; cf. ὅπως συμφανὲς ἦι πάντεσσι; e.g. *IG* IX.2.1229), G. comments on the following variants: ὅπως φανερὸν ἦι ὅτι ἁ πόλις μναμονεύηι (Migeotte, *Emprunt* no. 32); φροντίξειν ... καὶ ὅτι συμφανὲς ἦι πάντεσσι διέκι πὲρ τοῦν ἀντεχομένουν τοῦν πολιτᾶν περράτει (*SEG* XXXI 574; LVI 636; for περρᾶθαι and πειρᾶσθαι cf. *SEG* XXVII 226; XXXII 613). In *SEG* XXXI 574 LL. 14/15, G. proposes the following restoration: [π]ὲρ τοῦ[ν ἀντε]|χ[ο]μένουν [τοῦν πο]λιτᾶν ([π]ὲρ τοῦ[ν παρε]|χ[ο]μένουν - -ΔΙΤΑΝ, *SEG*).

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575. **Thessaly. Institutions: phratries.** C.Habicht, in *Onomatologos* 327-331, presents evidence for the existence of φρατρίαι in Thessaly: *SEG* XIII 394 LL. 3/4 with C.Habicht, in *Demetrias* I (Bonn 1976) 161: [- -]νος Μνασιμάχειος φρατρικὰ πέλεθρα [ἕ]ξε, πελεθρ[ιαίας πέτ]ταρας, καπβολαίας πέτταρας (Larisa); *SEG* LI 711: the groups of the Μενανδρίδαι, Βοιουνίδαι, Ὀλυμπιάδαι, Σιμαιθίδαι (Krannon); A.Arvanitopoulos, *RPh* 35 [1911] 132-139 no. [illegible] L. 104: παρὰ τῆς φρατρίας τῶν [- -]ῶν (Pyrgetos); see our lemma no. 603. See the remarks of J.-C.Decourt, B.Helly, *BE* (2011) no. 369, on names ending in -άδαι and -ίδαι in Metropolis (Βασαΐδαι: a συγγένεια) and Larisa (Ἀγαθοκλεάδαι in an ineditum: an aristo-

cratic family). Concerning *IG* IX.2.524, iid., *BE* (2011) no. 379, argue that the names listed are not names of phratries but names of gene; see also iid., *BE* (2011) no. 386.

576. **Thessaly. Language: digamma in Thessalian inscriptions.** A.Kontogiannis, *op.cit.* (see our lemma no. 577) 44-48, presents a list of Thessalian inscriptions not previously recognized to contain digamma.

577. **Thessaly. Onomastics.** A.Kontogiannis, *Ὀνομάτων ἐπίσκεψις. LGPN III b: delenda et corrigenda* (Volos 2009), proposes different readings of names in Thessalian inscriptions than those adopted in *LGPN* IIIb. His readings are based on autopsy [but no photos are provided, Chaniotis]. For reasons of space, we will present this volume in part in *SEG* LX and in part in *SEG* LXI. Cf. L.Dubois, *BE* (2010) no. 80. See also our lemma nos. 576, 579, 581-583, 587, 589, 593, and 602.

IG IX.2
16: L. 13: the nominative of Ἀντίου is Ἀντίας (Ἄντιος, *LGPN*).
48: Ἀλαθονίκου? (Ἀ[γ]αθονίκου, *LGPN*).
102: L. 3: the nominative of Ἀλεξαμενοῦ is Ἀλεξαμενός (Ἀλεξαμένης, *LGPN*).
206: I b L. 4: the reading Ἄμων is uncertain; perhaps [Δ]άμων or [Σ]άμων.
215: Ἀλχότα (Ἀλι[ώ]τα, *IG*, *LGPN*).
281: L. 5/6: [Κ?]απ[ού]|νειος ([Π?]απ[πού]|νειος, *IG*).
312: Ἀρ[μ]ογνὼ Ὑμ[ε]γαίου (Ἀριστ[- -] Ὑβ[ρί]σσ[τα], *IG*; Ἀρ[σ]ιννὼ Ὑμναίου, B.Helly [*LGPN*]).
325: b L. 6: Ἀμβίλογος is a dialect form of Ἀμφίλοχος.
414: B LL. 8/9: Μειν̂ας Αἰτούλειος ἀπὸ Αἰ|[τ]ουλ[οῖ - - -]αίοι (Αἰτου[λ]ί[ουν] ἀπὸ [Αἰ|τ]ου[λίουνος], *IG*, *LGPN*). B L. 13: Σίταρχος Ἀστομένειος (Παρᾶς Ἀντουνίδειος, *IG*, *LGPN*).
517: L. 80: the patronymic Ἀνθρουπύλειος derives from Ἀνθρουπύλος (Ἀνθρούπυλος, *LGPN*).
520: L. 2: The reading Αἰζόσιος must be wrong.
568: L. 30: Ἀγκάου is the genitive of Ἀγκᾶος or Ἀγκαῖος (Ἄγκαος, *LGPN*).
681: [Ἀ]λκοτάδας (Ἀκοτάδας, *IG*; Ἀκο(υ)άδας, *LGPN*).
1228: d L. 76: Ἄκροι (Ἀκίοι, *IG*, *LGPN*).
1297: L. 40: Ἀλεξάνδρου (Ἀριστάνδρου, *IG*, *LGPN*). This inscription is from Pythion, not Olosson.

SEG XV
370: b LL. 42/43: Κρετοτί|μα Δαμαγήτου (Κρετό|μα Ἀμογήτου, *SEG*, *LGPN*).

SEG XXVI
672: L. 14: Σίμα Δαμοφιλιδαία (Αἰσίμα Δαμοφιλ[ε]ιαία, *LGPN*).
691: L. 7: The reading [(στρ)ατηγοῦντος] Ἀνδριανοῦ is uncertain; perhaps Ἀνδρία τὸ β΄.

SEG XXVII
190: Ἀναξιλάα (cf. *SEG* XXXIII 1623; Ἀναξίλα, *LGPN*) [Ἀναξίλλα or Ἀναξίλ<λ>α, E.Sverkos, *ZPE* 163 (2007) 102 note 16, Sverkos].

196: This inscription is identical with *Gonnoi* II 219.

SEG XXIX
541: Ḳαλίπατρος (Ἀλίπατος, *LGPN*).

SEG XXXI
579: L. 47/48: Φι|λοκράτους τοῦ Ἀρχελαΐδου (Ἀρχελάδου, *SEG*, *LGPN*).

SEG XXXII
608: [Π]αραμόννα (Αραμο, *SEG*; Ἀραμώ?, *LGPN*).

SEG XXXIII
460: B L. 19: Ἀντίγονος (Ἀντίοχος, *SEG*, *LGPN*).

SEG XXXIV
495: Ἀγά[θω]ν[ο]ς (Ἀγα[θ]εία, *LGPN*).
516: [Λ]αδόκου? (Ἀδοκού, *LGPN*).
531: Ṗαιδίνας (Αἰδίνα, *LPGN*).
542: Ἀριστοκράτη is the vocative of a male name (nominative of a female name, *LGPN*).
654: [Πι]σταρέτα Ἀφ|[θ]ονήτου ([Ἀ]σταρέτα Α|ἰνήτου, *LGPN*).

SEG XXXV
501: [- - ὑπ]ὲρ Μενέα ἀνέ[θηκε] (Ἑρμειμέα Ἀντιγόνου, *SEG*, *LGPN*).
591: L. 11: Ἄφνεια (Ἄρνεια, B.Helly [*SEG*], *LGPN*).
626: Ἀμαντίς is not a personal name (*LGPN*) but an ethnic. The reading ἁ μάντις (B.Helly [*SEG*]) should be rejected.

SEG LI
711: L. 38: the reading Ἀγαλέγειος (from Ἀγαλέγεις) is certain (Ἀπαλέγεις, from Ἀπάλεγος, *LGPN*).

Gonnoi II
25: LL. 4/5: Ἀν|δρήμονος (Ἀν|[θ]ήμονος, *Gonnoi*).
210: Καλλώ (Ἀμώ, *Gonnoi*, *LGPN*).

I.Thessaly
59: Ἀγασικλέα (Ἀγασίκλεια, *LGPN*).
161: L. 3: τοῖς περὶ Ἀρίστωνα ἄρχουσιν̣ (τοι ἐπει ει Ἀριστῶ Νικάρχου, *AD* 10 [1926] Parartema 53 no. 12).
260: ϝασάνδρειος (Σασάνδρειος, Y.Béquignon, *Recherches archéologiques à Phères de Thessalie* [Paris 1937] 90 no. 59).
269: [Ν]ομηνίς ([Ἀ]θμηνίς, *LGPN*).
312: Ἄργων (Ἀρίστων, D.P.Theocharis, *AD* 17 B [1961/62] 179 no. 4a, *LGPN*).
337: Ἀριστιουνεῖοι (Ἀριστουνεῖοι, from Ἀρίστων, *LGPN*).

344: Ἀλκότας (Ἀλκίτας, *LGPN*).
349: LL. 8/9: Ἀπολλοδώρου | τοῦ Ἀριστοκλέους (τοῦ Ἀριστοκράτους, N.I.Giannopoulos, *AE* [1930] Chronika 176/177 α 1).
350: A L. 9: Ἀντιμάχου (Ἀντιφίλου, *LGPN*); L. 10: Ἀγαθηγένους(Ἀθη]νο]δ[ώ]ρου, *LGPN*). B L. 11: [Φι]λώτου (Ἀλκίνου, *LGPN*). B LL. 20/21: Ἡρακλείδης Αἰσχίνου | [ἀ]πὸ Αἰσχίνου τοῦ Ἐπικράτους ([- - τοῦ] Α[ἴ]σχρ[ων]ος | Π- - -ΤΟΥ, *LPGN*). The date of side B is 2nd cent. B.C. (not Imperial period).
661: L. 3: Ἀγάθουν Ἀριστ[ού]νειος (Ἀριστ[αί]νειος, N.I.Giannopoulos, *AE* [1931] 178 no. 17).
1070: the reading of the name Ἀνίας (*LGPN*) is uncertain.

Inedita
Larisa (?): Ξεινὼ Ἀρχάδου (Κρινὼ Ἀρχάλου, *LGPN*).

578. **Thessaly. Onomastics: names in the Perrhaibian Tripolis.** J.-C.Decourt, in *Onomatologos* 320-326, gives an overview of personal names in Azoros, Doliche, and Pythoion. Among the theophoric names those connected with the cult of Apollo constitute the largest group; also names connected with Aphrodite, Artemis, Asklepios, Dionysos, Hebe, Herakles, Hermes, Hygieia, Isis, Zeus, and local heroes (Ἄδμητος, Εὔμηλος, Ἰάσων) are attested; we note the *hapax* Φερεδαύχνη ('the bearer of laurel') and Διονυσούπατρος and the rare Θαύλεος deriving from Ζεὺς Θαύλιος (321-323). Several names derive from animals (Ἰχθύλοχος, Περδίκκας, Πόρτις, Φοξῖνος, and names deriving from λέων and λύκος) and plants (Δαφναῖος, Κίσσος, Οἴνης, and Εὔφορβος?; 323-325). The personal names deriving from ethnics and place names are mostly connected with Thessaly and adjacent areas (Θεσσαλία, Ἱστιαῖος, Μακεδών, Ὀλυμπίας, Ὀλυμπίων, Πέταλος, Πετθαλός, Πιερίων; see also Ἀργεῖος, Πέρσης, and Σύρα; 325).

579. **Thessaly. Prosopography.** A.Kontogiannis, *op.cit.* (see our lemma no. 577), makes prosopographical remarks as regards individuals from Thessaly who have been included in *LGPN* IIIb. 1) Ἀμώμητος (24/25; cf. *LGPN* IIIb s.v. Ἀμώμητος 3/4): K. distinguishes between Amometos I (*SEG* XXXI 579; ca. 150-125 B.C.), his grandson Amometos II (*IG* IX.2.535 L. 6; 1035; *SEG* XXV 672; XXXI 580 LL. 25-29), and the latter's grandson Amometos III (*IG* IX.2.531 LL. 44-46 and 48/49; *SEG* XXXV 599). 2) Φιλοκράτης Ἀρχελαΐδα is also known from *IG* IX.2.206, *IG* IX.2.463, and *SEG* XXXI 577. His term as strategos of the Thessalian koinon should be placed to ca. 150-125 B.C. 3) Ἀπολλόδωρος Ἀριστοκλέους, a Larisean tagos (*LGPN* IIIb, s.v. Ἀπολλόδωρος 209), is also known as manumittor (*SEG* XXXI 580 LL. 23/24; *LGPN* IIIb, s.v. Ἀπολλόδωρος 208) and tamias (*SEG* XXXIII 464: [Ἀπολλοδώρου? τοῦ Ἀ]ρισστοκλέọụ[ς]). He may be identical with the Thessalian strategos Apollodoros (*LGPN* IIIb, s.v. Ἀπολλόδωρος 195/196). See also our lemma no. 587.

580. **Atrax. Onomastics: Καινεύς.** N.V.Sekunda, in *Onomatologos* 344-354, republishes a dedication to Γᾶ Πανταρέτα by Καινεὺς Π[ε]ιθούνειος, possibly made after a visit to Delphi (*IG* IX.2.491; ca. 325-150 B.C.; 345-347; ph.) and a proxeny decree (*SEG* XXIX 502; XXXIII 448; ca. 220-217 B.C.; 347/348), which mentions a homonymous tagos (L. 11: Κ̣αινέως τοῦ Πύθωνος). It is possible but not certain that the dedicant and the tagos are the same individual; if not, they certainly belonged to the same family. Kaineus is the name of a Lapith, the son of Atrax. Because of the significance of this hero for the city of Atrax and the fact that the personal name Καινεύς is not attested in any other Thessalian city, S. attributes to Atrax, and possibly to the same family, a Seleucid courtier by this name (mid-3rd cent. B.C.; Valerius Maximus 9.10 ext. 1). From Atrax, the name was transferred to Physkos (*SEG* LVI 571 L. 1). It is not clear whether a homonymous sophist in Athens (4th cent. B.C.; Diogenes Laertios 4.2) and an Athenian (ca. 350 B.C.; see our lemma no. 54) had any connections with Atrax.

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581. **Atrax. Manumission record, 1st cent. B.C.** Inscribed orthostate. Ed.pr. Y.Béquignon, in *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 4/5 no. 3 (ph.); cf. *I.Thessaly* 324. A.Kontogiannis, *op.cit.* (see our lemma no. 577) 24, corrects the reading of the name of the manumittor (LL. 1/2). Not previously included in *SEG*. We present Béquignon's text.

ἡ ἀπελευθερωθεῖσα ὑπὸ Λέοντος τοῦ Ἀνδρομαχί-
δου [- -]
[....]νδρος ἀπελευθερωθεὶς ὑπὸ Λυσιμάχου τοῦ Δαμαινέ-
4 του, φύσι δὲ Ματρίχου, κατὰ τὸν νόμον·
[- - - -] ὁ ἀπελευθερωθεὶς ὑπὸ Φιλομ[ή]λου τοῦ Πολυκρίτου
[κατὰ] τὸν νόμον

1/2. Ἀνδροσθέ[νους, ed.pr.; cf. *LGPN* IIIb s.v.; the manumittor is also mentioned in Y.Béquignon, *art.cit.* 8 no. 5 LL. 11/12 and in an unpublished manumission record, K.

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582. **Atrax. Dedicatory epigram to the Nymphs, ca. 300-250 B.C.** Marble block broken on left and top left; found near Atrax in 1973; now in the Museum of Larisa. *SEG* XXV 666 (only parts of LL. 7/8). Ed.pr. W.Peek, *ZPE* 14 (1974) 21/22 no. 1 + Korrekturzusatz (p. 28). A.Kontogiannis, *op.cit.* (see our lemma no. 577) 37, points out that the left part of the stone is preserved only in LL. 9-11: αἷς πρέπει ἀθανάτους αὔξων τιμαῖσιν ὁ Σούου | υἱὸς ἐπηγλάϊσεν Ναϊάδων τέμενος | Ἀστίουν. Most of the remaining inscribed surface is weathered and the text illegible. When the stone was transported to the Museum of Larisa (1988), nothing was preserved on L. 7, initio, where ed.pr. reported Α̣ΡΝΕΚΛΟΣ, a name included in *LGPN* IIIb. K. suspects that ed.pr. reported more than was really preserved on the stone. The dedicant Ἀστίουν Σούου is the dedicant of another dedication to the Nymphs (*SEG* XLV 554: Ἀστίουν Σούειος).

583. **Atrax. Dedication, 2nd cent.** B.C. *SEG* XXXIV 548; XXXV 504. A.Kontogiannis, *op.cit.* (see our lemma no. 577) 29, identifies *SEG* XXXIV 548 ([Ἀρχε]πολία Ἀντιμάχεια) and XXXV 504 (Ἀπόλλωνι Μείδια Ἀντιμάχεια) as different readings of the same inscription. He tentatively reads Ἀ[ρτέμιδι] Μ̣είδια Ἀντιμαχεία.

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584. **Atrax. Epitaph of Bilkes of Arrolos, late 4th/early 3rd cent.** B.C. Inscription in the Larisa Museum, inv.no. 62/26; no description. Mentioned by M.B.Hatzopoulos, *art.cit.* (see our lemma no. 634) 233/234, in connection with the location of the city of Arrolos.

Βίλκης
Βορτᾶ
Ἀρρώλι-
4 ος Μακε-
δών

1. Βίλκης is attested in Thessalonike; it may be related to Βίλσης and Βίλθης, H. || 2. Βορτᾶς is attested in Anthemous; cf. Ὀρτᾶς in Kalindoia, H.

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585. **Azoros. Letter of King Antigonos Doson to Megalokles, March 222** B.C. Two joining fragments of a marble stele with molding; found near the sanctuary of Apollo Lykeios in 1997; now in the Museum of Larisa. Mentioned in *SEG* LIII 518; cf. M.B.Hatzopoulos, *La Macédoine* – (see *SEG* LVI 693) 86 no. 11. Edd.pr. A.Tziafalias, B.Helly, *Studi Ellenistici* 24 (2010) [2011] 85-104 no. III (ph.; French translation). With this letter, the king expresses gratitude towards the deceased Nikarchos, an otherwise unknown citizen of Azoros, and stresses his obligation to look after his son Asklepiades, a minor, as if he were a relative (LL. 10/11: καθ' ἃ καὶ περὶ ἄλλου τινὸς τῶν ἀναγκαίων). The king promises to watch the conduct of Antipolis, the widow who was left as guardian of the son, confirms the royal grants given to Nikarchos, grants an additional exemption from taxes until the son comes of age, and asks Megalokles to make sure that the family is not a victim of injustice. Megalokles (L. 1), the recipient of the letter, is also mentioned in another document as recipient of a royal letter (see our lemma no. 586 II). It is unlikely that he was the ἐπιστάτης of Azoros or Pythion; he probably exercised a function on a higher level and he may have been the στρατηγός of the Tripolitans. Damason (LL. 31/32), who received a copy of the letter, must be the ἐπιστάτης of Azoros. Edd.pr. comment on the rhetoric of the royal letter (97), the legal significance of Nikarchos' testament (98-100) and the guardianship assumed by the widow (100-103) [cf. the app.cr.]. See the comments of M.B.Hatzopoulos, *BE* (2011) no. 399 and D.Rousset, *BE* (2011) no. 400.

Βασιλεὺς Ἀντίγον[ο]ς Μεγαλοκλεῖ
χαίρειν· — τοῦ Νικ[ά]ρχου τοῦ Ἀλκίπ-
που υἱοῦ καὶ ζῶν[το]ς ἐφρόντιζον
4 ἄξιον κρίνων αὐτο̣[ῦ] εἶναι καὶ ἧς ἐτε-
τεύχει τιμῆς καὶ ἔτι μείζονος δι-
ὰ τὸ χρείας παρέχεσθαι ἀπρο-
φασίστως ἐν παντὶ καιρῶι καὶ διὰ

τὴν πρὸς ἐμὲ εὔνοιαν, καὶ τελευ-
τήσαντος νομίζω προσήκειν ἐ-
μαυτῶι καθ' ἃ καὶ περὶ ἄλλου τινὸς
τῶν ἀναγκαίων καὶ περὶ τοῦ υἱοῦ
τοῦ ἐκείνου Ἀσκληπιάδου πρόνοι-
αν ποιεῖσθαι, ἥ τε οὖν ἐπιτροπὴ κατὰ
τὴν διαθήκην τὴν ἀπολειφθεῖσαν
ὑπ' αὐτοῦ ἧς καὶ τὸ ἀντίγραφόν σοι
πέπομφα, Ἀντιπολίδι τῆι γυναικὶ ἀ-
ποδοθήτω μενούσηι ἐπὶ τοῦ οἴκου
καὶ τὰ λοιπὰ διοικούσηι κατὰ τὴν
τοῦ τετελευτηκότος βούλησιν·
ἐὰν γὰρ αἴσθωμαι ἀγνωμόνως αὐ-
τὴν τῆι ἐξουσίαι τῆι δεδομένηι χρω-
μένην οὐκ ἐπιτρέψω ἀλ<λ>ὰ ζητήσω
τῶι παιδαρίωι βοηθεῖν ὡσανεὶ αὐτὸς ἀ-
πολελειμένος ἐπίτροπος τοῦ οἴκου· καὶ αἱ δω-
ρεαὶ τῶι Ἀσκληπιάδει μενέτωσαν
ἃς πρότερον εἶχεν παρ' ἡμῶν v ὁ v Νίκαρχος
καὶ ὁ οἶκος ἀτελὴς ἔστω ἕως ἂν εἰς ἡλι-
κίαν ἔλθῃ· καὶ σὺ δὲ ἐπιμέλου ὅπως
ὑπὸ μηθενὸς ἀδικῶνται· vacat
vacat ἔρρωσο — ἔτ(ους) — η' Ξανδι(κοῦ) — θ'·
γέγραφα δὲ τὴν αὐτὴν καὶ Δαμά-
vacat σωνι vacat

1. The name of Megalokles is written in a rasura; the name that was originally written is illegible, edd.pr. || 20-22. 'au cas ou j'apprendrais que celle-ci use de manière inconsidérée du pouvoir qui lui été donné, je ne lui laisserai pas la tutelle', edd.pr. [in fine, 'I will not allow this' (not 'I will not let her exercise the guardianship'), Chaniotis] || 22. ΑΛΑ, lapis || 23. ΩΣΑΝΕΙΑΥΤΟΣ, lapis; ὡς ἂν εἴ<η>; 'comme s'il [l'enfant] aurait lui-même été laissé comme tuteur de sa maison' edd.pr.; ὡς ἂν εἶ = ἕως ἂν ἦι: 'jusqu'à ce que le jeune Asklépiadès assume lui-même la gestion de sa fortune', Hatzopoulos; ὡσανεὶ (cf. Polybios 1.46.11; 3.86.6): 'comme si moi-même j'avais été laissé tuteur de son patrimoine', Rousset || 24. τοῦ οἴκου· καὶ αἱ δω written in smaller letters [in fine, we add the punctuation, Chaniotis] || 26. παρ' ἡμῶν: not pluralis majestatis but reference to all the Macedonian kings who had given grants to Nikarchos, edd.pr. || 30. (μηνὸς) Ξανδι(κοῦ), edd.pr., who date the text to March 221 B.C.; Hatzopoulos corrects the date: March 222 B.C.

586. **Azoros. Dossier of letters of King Antigonos Doson to the Tripolitans after the battle of Sellasia (222 B.C.) and dedication to Apollo Pythios, ca. 222/1 B.C.** Marble pillar with molding, with a slightly pyramidal shape, broken on bottom; a dedicatory inscription on the molding (I; LL. 1/2) and two letters of King Antigonos Doson on the front face (II/III; LL. 3-32); found in the sanctuary of Apollo Pythios in 1997; now in the Museum of Larisa. Mentioned in *SEG* LIII 566; cf. M.B.Hatzopoulos, *La Macédoine* – (see *SEG* LVI 693) 86 nos. 12/13. Edd.pr. A.Tziafalias, B.Helly, *Studi*

Ellenistici 24 (2010) [2011] 104-117 no. IV (ph.; French translation). With these letters, written shortly before his death (October 221 B.C.), King Antigonos Doson grants exemption from πολιτικαὶ λειτουργίαι to the cavalrymen (II) and the officers of the ἄγημα and the peltasts (III) who had fought in the battle of Sellasia; the men listed in the documents were probably citizens of Pythion [or the Tripolitan Koinon, to which the letter was sent, Hatzopoulos]. Exactly the same grant is mentioned in his letter to Beroia (*SEG* XLVI 729; *I.Beroia* 4; Hatzopoulos, *Macedonian Institutions* II no. 10); on 109, edd.pr. reconstruct Antigonos' regnal years on the basis of these letters. The fact that the grants were to become effective at the end of the campaign, suggests that after the battle of Sellasia Doson did not release the soldiers but campaigned with them against the Illyrians (112). Although the πολιτικαὶ λειτουργίαι were non-military obligations of the citizens towards their polis, their ultimate beneficiary was the central authority of the kingdom (e.g. maintenance of roads); this explains why it was the king who could grant this exemption (117). The letters were addressed to Megalokles and the Tripolitan koinon. Megalokles cannot have been the ἐπιστάτης of a single polis (cf. our lemma no. 585). The edd.pr. identify him as the στρατηγός of the Tripolitan koinon. Copies of the letters were dedicated to Apollo at the expense of Proxenos, possibly one of the recipients, who name was written in the lost part of the second letter (III). See the comments of M.B.Hatzopoulos, *BE* (2011) no. 399, on the regnal years of Antigonos Doson and the date of the letters. He argues that the first year of Antigonos was 230/29 B.C.; the 9th year is 222/21 B.C. *I.Beroia* 4 should be dated to August 223 B.C., before the battle of Sellasia.

I Πρόξενος Φιλίππο-
υ Ἄπλλωνι Πυθίωι·

II Βασιλεὺς Ἀντίγονος
Μεγαλοκλεῖ καὶ Τριπολι-
τῶν τῶι κοινῶι χαίρειν·
τοῖς ἑταίροις τοῖς συνα-
γωνισαμένοις τὴν μά-
χην τὴν γενομένην πρὸς
Κλεομένην ἐπὶ τῆι Σελλα-
σίας ἐπιχωρῶ τὴν ἀτέλει-
αν τῶν πολιτικῶν λειτουρ-
γιῶν ὅταν καταλύσωσι
τὴν στρατείαν v ἔτους
ἐνάτου v Δίου v δεκάτηι·
Μίκρος Σώτου, v Φιλόξενος Ζη-
νοφίλου, Παυσανίας Φιλίππου

III Βασιλεὺς Ἀντίγονος Με-
γαλοκλεῖ καὶ Τριπολιτῶν
τῶι κοινῶι χαίρειν· τοῖς ἡγε-
μόσι τοῖς συναγωνισαμέ-
νοις τὴν μάχην τὴν γενομέ-

νην πρὸς Κλεομένην ἐπὶ
τῆς Σελλασίας ἐπιχωρῶ
τὴν ἀτέλειαν τῶν πολιτι-
κῶν λειτουργιῶν ὅταν κ[α]-
ταλύσωσι τὴν στρατ[είαν]·
ἔτους ἐνάτου v Δίου v [δεκάτηι]·
Πολύξενος Ἀμφη[ρίτου]
Ἀριστώνυμος Μ[------]
Δήμαρχος Ε[---------]
Δημοκράτ[ης --------]
[Σ]ώπατ[-----------]
[-----------------]

2. ΑΠΑΛΩΝΙ, lapis; Ἀπ<ό>λλωνι, edd.pr.; Ἀπλλωνι, D.Rousset, *BE* (2011) no. 400.

587. **Demetrias. Dedication to Asklepios, Hellenistic.** Pedimental stele preserving remains of painted decoration; found in 1968 in Neai Pagasai. Edd.pr. D.Theocharis, G.C.Chourmouziadis, *AD* 23 B2 (1968) 269; cf. J. and L.Robert, *BE* (1970) no. 340. A.Kontogiannis, *op.cit.* (see our lemma no. 577) 24, corrects the reading of the name of the dedicant.

[Κ]αλλικλῆς Χιονίδου
ἱερητεύσας Ἀσκληπιῷ

1. Ἀμικλῆς, ed.pr.; Ἀμφικλῆς?, *LGPN* IIIb.

588. **Larisa. Two letters of Philip V and two decrees of Larisa, 217 and 214 B.C.** *IG* IX.2.517; *Syll.*[3] 543; *SEG* LIII 544. In a study of Antigonid interest in military settlers, R.Oetjen, in *Studies Tracy* 237-253, adduces the letters of Philip V to Larisa, with which the Macedonian king recommended the grant of citizenship to Thessalian and other Greek residents of Larisa (243-246). He identifies the potential recipients of citizenship as soldiers, not ordinary metics, who would be transformed into klerouchs. See the critical remarks of J.-C.Decourt, B.Helly, *BE* (2013) no. 227. See also our lemmata nos. 19, 483, 598/599.

J.Ouhlen, in *art.cit.* (see our lemma no. 1982) 632, expresses doubts on the restoration Κλεόφυτος in L. 83, and suggests restoring Κα[λλί]φυτος (cf. Καλλιφύτη in *LGPN* IIIa and IV s.v.) or Κλ[εόφα]ντος.

589. **Larisa. Document concerning a survey of sanctuaries and their property, late 3rd cent. B.C.** *I.Thessaly* 347; B.Helly, *Mnemosyne* 23 (1970) 251; F.Salviat, C.Vatin, *Inscriptions de Grèce centrale* (Paris 1971) 9-43 no. 1. A.Kontogiannis, *op.cit.* (see our lemma no. 577) 39, proposes the following reading for Ll. 37/38: [ποτ | τ]οῦ Δὶ τοῦ Φονίου κα<ὶ> τὰ Ἀρχαννοῦ ([τ]οῦ Δὶ τοῦ Φονίου καὶ τὰ Ἀρχάννου, Helly; [-]ου Δὶ τοῦ Φονίου κὰτ τὰ Ἀρχάννου, Salviat-Vatin). K. argues that Ἀρχαννώ (dat.

Ἀρχαννοῦ; Attic: Ἀρχανοῖ) is the name of a goddess worshipped together with Zeus Phonios and not a personal name (Ἀρχαννού, *LGPN* IIIb).

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590. Larisa. Honorary decree of Larisa for the Athenian philosopher Alexandros, ca. 130 B.C. *SEG* LVII 510. M.Haake, *Tyche* 25 (2010) 39-47, reprints the text (German translation) and comments on the evidence it provides for philosophical instruction in Hellenistic gymnasia (cf. *IG* VII 2489 and 3226; possibly *IG* XII.6.128).

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591. Larisa. Citizenship decrees for the orator Bombos and for Leukios from Alexandreia Troas, ca. 160-150 B.C. See our lemma no. 2050.

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592. Larisa. List of victors at the Eleutheria, ca. 80-70 B.C. Marble stele, broken on top, bottom, and right; found re-used in the church of St. Achilios on the acropolis; now in the Museum of Larisa. Ed.pr. G.Zekidis, *AE* (1905) 192/193 no. 8; *IG* IX.2.529 (O.Kern, who was unable to find it in the Museum); cf. T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* (Leipzig 1918) 34/35. Republished by B.Helly, *ZPE* 172 (2010) 93-99 (ph.), on the basis of autopsy, with detailed app.cr. and commentary. The restorations are based on a comparison with other lists of victors at the Ἐλευθέρια (*IG* IX.2.525/526, 528).

[παῖδας πένταθλον]·
Διονύσιος Μητροφά[ν- - - - - - - - - - - -]
ἀγ[ενείους πένταθλον]·
Ἀριστομένης Σωτί[ωνος? - - - - - - - - - -]
ἄν[δρας πένταθλον]·
Ἱερώνυμος Μητροδ[- - - - - - - - - - - - -]
πα[ῖδας δόλιχον]·
Διότιμος Παντάλκου [Θεσσαλὸς ἀπὸ Φαρσάλων?]
ἄν[δρας δόλιχον]·
Ἑρμογένης Ἀπολλοδώ[ρου - - - - - - - - - - - -]
πα[ῖδας στάδιον]·
Μοας Διονυσίου Ἀντ[ιοχεὺς πρὸς τῇ Πισιδίᾳ?]
ἀγ[ενείους στάδιον]·
Νικόξενος vac. Νικοξέν[ου - - - - - - - - - - - - -]
ἄν[δρας στάδιον]·
Νικοκλῆς Νικάτα Λα[κεδαιμόνιος ἀπὸ Ἀκρεᾶν?]
παῖ[δας δίαυλον]·
Ἡρακλείδας Δημητρίο[υ - - - - - - - - - - - - - - -]
ἄνδ[ρας δίαυλον]·
Κάλλων Ξενοφίλο[υ Ὀπούντιος]
παῖδ[ας ἵππιον]·

Διότιμος Παντάλκο[υ Θεσσαλὸς ἀπὸ Φαρσάλων?]
ἄνδρ[ας ἵππιον]·
Ἀντίγονος Ἀλκίππου Θ[εσσαλὸς ἀπὸ - - - - -]
παῖδ[ας πυγμήν]·
Σωσικράτης Σωσικράτο[υς Μεγαρεύς?]
ἀγεν[είους πυγμήν]·
[- ca. 4-6 -]νος Παρμένοντ[ος - - - - - - - -]
ἄνδ[ρας πυγμήν]·
[- -]

1-28. No restorations, *IG*; the disciplines in LL. 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, and 22 were restored by Klee || 7. Pantalkes is attested only in Pharsalos, H. || 11. restored by H. with comments on the history of Pisidian Antioch; Moas is attested in south Asia Minor, H. || 15. in fine, H. (cf. *I.Oropos* 525 L. 16); Nikokles won at the Eleutheria twice (see A.S.Arvanitopoulos, *RPh* [1911] 124 no. 27 L. 12); he also won at Olympia, probably in 76 B.C. (*IG* V.1.1108), H. || 19. cf. *I.Oropos* 525 L. 12, H. || 24, 26, and 28. [πάλην], Klee; [πυγμήν], H. || 25. cf. *I.Oropos* 529 L. 6, H. (following V.Leonardos apud ed.pr.).

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593. **Larisa. Dedication to the Egyptian gods, 2nd cent. B.C.** *IG* IX.2.589; *RICIS* 112/0501 A.Kontogiannis, *op.cit.* (see our lemma no. 577) 33/34, presents a new reading of LL. 2-4: [ἡ πόλις ἡ] Ἀζωριαστῶν | [Ἀριστοκλῆν] Ἀριστοκλέους | [τὸν ἑαυτῆς] εὐεργέτην ([τὸ κοινὸν τῶ]ν Ζωριαστῶν | [- - -] Ἀριστοκλέους | [τὸν κτίστην καὶ] εὐεργέτην, *IG*; [τὸ κοινὸν τῶν Ἀ]ζωριαστῶν, *RICIS*). He identifies Aristokles, whose statue was set up by Azoros, with the homonymous judge in a trial that involved the Thessalians and the Περραιβοί (*ISE* 103).

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594. **Larisa. Dedication of a funerary enclosure?, late 2nd cent. B.C.** *IG* IX.2.592. B.Helly, *Kernos* 23 (2010) 53-65 (ph.), presents a new critical edition of this text using the squeezes kept in the *IG* archive in Berlin. On his restoration, an individual has dedicated to Ennodia Ilias a funerary enclosure, whose dimensions are indicated in *akainai* (LL. 4/5); the enclosure may have been used for funerary banquets. The funerary nature of Ennodia may be inferred from her epithet Μυκαιχα (from μύχη = θήκη) and a dedication of a temple to her, Zeus Meilichios, and Poseidon in Larisa (*IG* IX.2.578). We present H.'s text.

[vacat Ἐννοδίᾳ Ἰλι]άδι
[- - - - - - - - - - Θρ]ασυλόχου ἀνέθ[η]-
[κε τὸ τέμενος?] καὶ τὰ προσόντ[α]
[- - - - - - - - - π]ερὶ τὰς ταφὰς ἄ[και]-
[ναι ἑβδο]μήκοντα τέσσα[ρες]
[ἥμισυ?]
vacat
[- - - - - - - -]ον ἐκ τῶν ΔΙ Ι[- - - -]

8 [------]το χωρίον κα[------]
[-------]Ινιαιαν vac.
[--------]

1. Restored by H. with reference to *SEG* LIV 552 || 2-3. restored by *IG* || 4-6. ταφάς Α. | [δραχμὰς ἑβδο]μήκοντα τέσσα|[ρας], *IG*; for the use of ἄκαιναι for the measurement of a grave cf. *SEG* XLIII 283, H. || 7-8. ἐκ τῶν δι|[---]το χωρίον κα[ὶ?], *IG*; ἐκ τῶν δη[μοσίων?], H. || 9. [τὰν ταφὰν τὰν Α]ἰνιαίαν? or [σχο]ινιαίαν? ('la "courtine" d'un rempart'), H., who suspects that the funerary enclosure may have been adjacent to a fortification in the countryside or the city wall.

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595. **Melitaia. Cults.** L.Stavrogiannis, in *Φθιωτικὴ Ἱστορία. Πρακτικὰ 4ου Συνεδρίου Φθιωτικῆς Ἱστορίας* (Lamia 2010) 585-598, gives an overview of the cults in Melitaia which are attested through epigraphic, numismatic, literary, and archaeological sources: Ἀσπαλίς, Ἄρτεμις (*SEG* LVIII 528), Ἀσκληπιός (*SEG* LVIII 529), Βορᾶς (*F.Delphes* III.4.351 LL. 12/13), Demeter (?; cf. *F.Delphes* III.4.351 L. 10: Γραίας Αὐλᾶς), Ἐννοδία (*SEG* LII 560), Ἑρμῆς (*IG* IX.2.205 L. 6: Ἑρμαῖον), Ἰνώ (*SEG* XXVI 683), Poseidon, Zeus, and Ζεὺς Σωτήριος (?; *IG* IX.2.205 L. 26: Σωτήρια). S. interprets the remains of a building with a stoa as an incubation room of an Asklepieion (586/587). For an ineditum see our lemma no. 596.

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596. **Melitaia. Senatus consultum concerning a dispute over the ownership of public land, and over the land and control of the sanctuary of Zeus Othryios, 2nd cent.** B.C. Limestone plaque broken on top and bottom; found on the hill of Agios Georgios, where the main sanctuary of Melitaia was located. Ed.pr. L.Stavrogiannis, in *art.cit.* (see our lemma no. 595) 590/591 (ph.), who suggests that the text concerns the well-known dispute between Melitaia and Narthakion over the ownership of land (*IG* IX.2.89; Ager, *Arbitration* nos. 32, 79, 154, and 156). He identifies the place of discovery as the sanctuary of the otherwise unattested Ζεὺς Ὀθρύιος (L. 6). R.Bouchon, *BE* (2011) no. 375, objects that the sanctuary of a god of mountain peaks cannot be located on the hill of Agios Georgios; the sanctuary where the block was found, close to the citadel of Melitaia, was the sanctuary where public documents were published (cf. *IG* IX.2.206/207). [The arbitration of the senate seems to concern a different dispute than that between Narthakion and Melitaia. The text mentions different but related issues: the ownership of public land (δημοσία χώρα); the limits of sacred land belonging to Zeus' sanctuary, which probably was outside of the territory of a city (χώρα Διὸς Ὀθρυίου) but adjacent to the disputed public land; and the control (ἐπιμέλεια) of the sanctuary. The situation of the land and sanctuary of Zeus Othryios, an extra-urban sanctuary in the mountainous borderland between two cities, is paralleled in the dispute between Itanos and Hierapytna concerning the ἱερὰ χώρα of Zeus Diktaios; see most recently *SEG* LVI 1046, Chaniotis].

Α[--------------------------- πρεσ]-
βευταί, ἄνδρες καλοὶ καὶ ἀγαθοὶ καὶ φίλοι παρὰ
δήμου καλοῦ κἀγαθοῦ καὶ φίλου συμμάχου τε ἡ-
4 μετέρου, λόγους ἐποιήσαντο, χάριτα, φιλίαμ, συμ-
μαχίαν τε ἀνενεώσαντο καὶ περὶ χώρας δημοσίας
τοῦ δήμου τοῦ ἑαυτῶν καὶ περὶ χώρας Διὸς Ὀθρυίου

[καὶ] τῆς ἐπιμελείας τοῦ ἱεροῦ τούτου, ὅπως ἑαυτοῖς
8 [------------------------------]ας καθὼς
vacat

Ed.pr. notes that there may be the beginning of another inscription on the right edge of the inscribed face [the text then presumably continued onto a second plaque, Chaniotis].

597. **Metropolis. Covenant of the Basaidai and four families, 3rd cent.** B.C. *ISE* II 97; *SEG* L 528*. R.Parker, *ZPE* 173 (2010) 87/88, discusses the opening lines of this document: LL. 2-5: συνθεῖκα Βασαίδουν τεῖς εἴντεσσι τοῦν πε|τταροῦν γενίουν καὶ τᾶς ταγᾶς κοινανείντ|ουν τὲν πάντα χρόνεν καὶ αὐτεῖς καὶ τᾶι γε||νιᾶι τᾶι ἐς τύτουν γινυμένα. Contrary to the previous interpretations of κοινανείντουν as a genitive plural participle, P. argues that it is a third person plural imperative (cf. A.M.Davies, in *Étrennes de septantaine. Travaux -- offerts à Michel Lejeune* [Paris 1978] 160 note 8). On this interpretation, a heading (LL. 2/3: συνθεῖκα Βασαίδουν τεῖς εἴντεσσι τοῦν πε|ττάρουν γενίουν) [or Βασαιδοῦν, Hatzopoulos] is followed by a clause with which the Basaidai grant a share in the taga to four families: 'let them (the Basaidai) share in the *taga* too (sc. in addition to other rights already enjoyed) for ever with them, both with themselves and with their offspring' (88; for this use of κοινωνέω cf. *IPArk* 18 LL. 5/6). The nature of the συγγένεια, to which the Basaidai, the four families, and possibly others belonged, remains unclear. The ταγά in question was probably that of the συγγένεια, not of the city (contra *ISE*: only a few families had hereditary access to the chief magistracy).

598. **Phalanna. Grant of citizenship to men from Thessaly, 3rd cent.** B.C. *IG* IX.2.1228; *ISE* II 108. R.Oetjen, in *art.cit.* (see our lemma no. 588) 248/249, attributes this grant of citizenship to Thessalians to the efforts of Philip V to increase the military strength of Thessalian cities. The descendants of women of Phalanna (L. 17: ἐς τᾶν Φαλανναιᾶν), to whom citizenship was granted, must be the offspring of foreign (royal) soldiers and Phalannaian women of citizen status. The sons of royal soldiers were settled as klerouchs, received land, and performed military service. See also our lemma no. 599.

599. **Pharsalos. Decree granting citizenship, late 3rd cent.** B.C. *IG* IX.2.234; *I.ThessEnipeus* 50; *ISE* II 96. R.Oetjen, in *art.cit.* (see our lemma no. 588) 246-248, associates this grant of citizenship to men, who had fought together with the Pharsalians, and who 'behaved as if they had been fellow citizens from the beginning' (L. 1: οὓς ἐξ ἀρχᾶς συμπολιτευομένοις), with the interest of King Philip V in strengthening the military power of Thessalian cities through military settlers after the Social War (cf. our lemmata nos. 588 and 598); he argues that the new citizens were royal soldiers. The plateau of Rizi, where the inscription was found, had a strategic position; it may be identified with Μακουνιαι, the place where the new citizens received land.

600. Pharsalos. Epigram in the cave of the Nymphs, 4th cent. B.C. *SEG* I 248; *I.Thessaly* 171; *I.ThessEnipeus* 73. R.Wagman, in *Studies Tracy* 323-325, reprints the text and suggests the following restoration for L. 7: τ[ὸ δ]ῶμα ἅπαν (τ[ά]δ, ὦνα Πάν, earlier editors). The poem refers to a rudimentary architectural structure annexed to the cave.

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601. Phthiotic Thebes. Document concerning (amnesty for?) Eurydamas, 3rd or early 2nd cent. B.C. *SEG* LIII 565. Republished by J.Rzepka, *ZPE* 172 (2010) 87-92 (English translation), who observes that the fragment, identified in earlier scholarship as a citizenship decree, does not contain the typical provisions of grants of citizenship. The preserved clauses aim to secure Eurydamas' membership in the political community. Adducing a treaty between the Achaian Koinon and Orchomenos, which protected Nearchos and his sons from charges (*IG* V.2.344; *IPArk* 16) as a parallel and observing that the oath demanded of Εὐρυδάμας (LL. 18-20) is compatible with reconciliation agreements after internal strife (e.g. *IPArk* 5) [one may now add *SEG* LVII 576 (reconciliation in Dikaia) and *IG* XII.4.132, Chaniotis], R. argues that this text is a sort of a treaty between Eurydamas and his polis. Eurydamas may have been a tyrant, before Phthiotic Thebes joined the Aitolian Koinon (after ca. 242 B.C.), or a supporter of Philip V (in the 190s B.C.); R. prefers the latter possibility. For L. 13 he proposes the following restoration: [ὥστ' ἀσφά]λειαν εἶναι [π]ασῶν ἄχρ[ι τῆς εἰς τὴν πόλιν καθόδου πραγμ]ατειῶν ('Eurydamas shall have immunity from all affairs/lawsuits prior the return to the polis'; [ὥστ' ἀσφά]λειαν εἶναι [.]ΑΣΩΝ ΑΧΡ[----]ΑΤΕΙΩΝ, *SEG*).

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602. Phthiotic Thebes. Dedication to Artemis, 2nd cent. B.C. *IG* IX.2.141. A.Kontogiannis, *op.cit.* (see our lemma no. 577) 34 and 53, presents a new reading of this inscription. He observes that the reading of a patronymic in L. 2 led to the erroneous conclusion that patronymic epithets were used in Achaia Phthiotis. The name Βατταρᾶς is of Ionic origin.

[Ἀρι]στοκράτει-
[α Βα]τταρᾶ Κεία
[Ἀρτ]έμιδι λοχεὐ-
4 [σασα] ̣καὶ εὐξαμ[έ]-
[νη]

[Ἀρι]στοκράτει|[α Βα]τταραχεία | [Ἀρτ]έμιδι Λοχέ|[αι θ]εᾶι εὐξαμ[έ||να], *IG*

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603. Pyrgetos. Record of sales, late 3rd cent. B.C.? Marble molded stele; found in 1907 at Pyrgetos. Ed.pr. A.Arvanitopoulos, *RPh* 35 [1911] 132-139 no. 6. C.Habicht, in *Onomatologos* 328/329, adduces this text as evidence for the existence of phratries in Thessaly (cf. LL. 104/105: παρὰ τῆς φρατρίας τῶν [- -]ἱῶν). He assigns this inscription to a Thessalian, not a Macedonian city, probably Gonnoi. It mentions an Αἰσχίνας Αὐτοκράτου (L. 127), who may be identified with Αἰσχίνης Α̣[ὐ]τ̣οκρ̣άτου in *Gonnoi* II 148 LL. 8/9. A homonymous man, known from an epitaph in Oropos, has the ethnic Θεσσαλός (*IG* VII 457 = *I.Oropos* 537: Αἰσχίνης Αὐτοκράτου). J.-C.Decourt, B.Helly, *BE* (2011) no. 386, reject this hypothesis. B.Helly, who examined the stone in the Museum of Volos, read in L. 1 παρὰ τῶνδε ἐπρίατο Πο[.]υ[- ca. 6 -]ο[- ca. 5-6 -] (ἐπρίατο π[όλις Γοννέων?], Habicht); i.e., the purchases were

not made by a polis but by an individual; Decourt and Helly endorse Arvanitopoulos' restoration of col. I LL. 4/5, they: ταμι[ῶν τῆς πό]λεως ([τῆς φρατρίας], L.Robert).

604. **Pythion. Letter of Philoxenos to King Demetrios II, ca. 233-231 B.C.** Upper part of a marble pedimental stele; found in the sanctuary of Apollo Pythios in 1998; now in the Museum of Larisa. Mentioned in *SEG* LIII 566. Edd.pr. A.Tziafalias, B.Helly, *Studi Ellenistici* 24 (2010) [2011] 72-84 no. I (ph.; French translation). A soldier of the cavalry requested from King Demetrios that a certain piece of land should become a hereditary grant. M.B.Hatzopoulos, *BE* (2011) no. 399, does not exclude a date in 230/229 B.C. He points out that the object of the request was land left without an owner (see app.cr.).

Βασιλεῖ Δημητρίωι
χαίρειν· Φιλόξενος Πυ-
θοιαστὴς τῶν ἑταί-
ρων τῆς Φιλίππου χιλ-
ιαρχίας· τῶν οἰκιῶν μου
ἔχονται οἰκόπεδα λιπα-
νορικὰ οὐ πλείω ἑπτα-
κλίνων τεσσάρων, ἃ ὁ Δι-
ογένης ἀπολυόμενος ἀ-
πὸ τῆς οἰκονομίας παρέ-
δειξεν τῶι Θέρσωνι· ἐνέ-
τυχομ μὲν οὖν σοι καὶ ἐν
τῶι ἕκτωι ἔτει ἀξιῶν δο-
θῆναί μοι αὐτὰ ἐμ πατρι-
κοῖς καὶ σὺ ἐφ' ὧ μοι [- -]
[- - - - - - - - - - - - - - -]

2. Philoxenos may be the man mentioned in the text in our lemma no. 586 LL. 15/16; he served in a cavalry unit under the command of Philippos (L. 4); this unit was recruited from Elimiotis, edd.pr. || 5-7. 'à mes fermes sont attenantes des stabulations destinés à l'élevage des mulets, d'une taille qui n'excède pas quatre salles à manger'; the adjective λιπανορικά is attested for the first time, edd.pr.; 'un terme dialectal macédonien ... désignant des biens en déshérence tombés dans le domaine royal (λιπανορικά = *λιπανδρικά)'; cf. the situation described in the text in our lemma no. 605, Hatzopoulos || 8/9. Diogenes was a curator of royal land; cf. the text in our lemma no. 605, edd.pr. || 11. Therson (cf. our lemma no. 605) was the ἐπιστάτης of Pythion, edd.pr.; Hatzopoulos argues that he was the successor of Diogenes as a curator of royal land || 13. Demetrios' sixth regnal year was 234/233 B.C., edd.pr.

605. **Pythion. Letter of King Demetrios II to Therson, ca. 231-229 B.C.** Upper part of a marble pedimental stele; found in the sanctuary of Apollo Pythios in 1996; now in the Museum of Larisa. Mentioned in *SEG* LIII 566; cf. M.B.Hatzopoulos, *La Macédoine* – (see *SEG* LVI 693) 86 no. 10. Edd.pr. A.Tziafalias, B.Helly, *Studi Ellenistici* 24 (2010) [2011] 85-93 no. II (ph.; French translation). The royal letter addresses the problems that arose when an owner of vineyards died without heirs; after his death, the land became royal property. In a detailed discussion of the legal aspects of this text and adducing a document from Doura-Europos (3rd cent. A.D.; C.B.Welles et al., *The Excavations of Dura-Europos. Final Report* V.1. *The Parchments and Papyri* [New Haven 1959] no. 12), edd.pr. argue that the vineyards in question were not a royal grant (κλῆρος) that was returned to the king but land owned by Pausanias. They assume that according to Macedonian law property left by an individual who died without heirs became royal property. It is not clear whether this law was introduced to the other Hellenistic kingdoms from Macedonia, or has an Oriental origin, or reveals a convergence of

practices in Greece and the Near East. Edd.pr. suspect that Diogenes, the supervisor of the royal property, was accused of negligence (LL. 7-9). This explains why Diogenes was relieved of his duties (see our lemma no. 604 LL. 8-10: ὁ Διογένης ἀπολυόμενος ἀπὸ τῆς οἰκονομίας). Cf. M.B.Hatzopoulos, *BE* (2011) no. 399.

Βασιλεὺς Δημήτριος Θέρσω-
νι χαίρειν· Παυσανίου τινὸς
Πυθοιαστοῦ τελευτήσαν-
τος καὶ οὐθένα κληρονόμον ἀ-
πολιπόντος αἱ ἄμπελοι κατε-
χωρίσθησαν εἰς τὸ βασιλικὸν
καὶ φαίνονται ἐγδεδόσθαι ὑπὸ
τοῦ Δι[ο]γένους παραλείπ[ον]
[τος -------------------]

EPEIROS

606. Epeiros. Family. P.Cabanes, in *Lo spazio ionico* 327-339, discusses family structure, the joint ownership of property by family members, and the position of women in Epeiros and south Illyria in view of the epigraphic documentation from Dodona (*Syll.*³ 1206; Cabanes, *L'Épire* no. 68) and Bouthrotos (manumission records: *I.Bouthrotos* 1-6, 14-169).

607. Epeiros. Political institutions. P.Cabanes, in *Lo spazio ionico* 117-140, gives an overview of the development of political institutions in Epeiros in the 4th and 3rd cent. B.C. The inscriptions adduced in his discussion are presented in an epigraphic appendix (131-137; French translation): 1) Grants of citizenship under King Neoptolemos I (370-368 B.C.): *SEG* XV 384; XLIX 636*; Cabanes, *L'Épire* no. 1. 2) Citizenship decree of the Molossians for Naupaktians (4th cent. B.C.): *SEG* XXIII 471; Cabanes, *L'Épire* no. 2. 3) Citizenship decree of the Molossians for a Thessalian (before 330 B.C.): *SEG* L 542; Cabanes, *L'Épire* no. 3. 4) The list of theorodokoi of Epidauros: *IG* IV².1.95 LL. 23-32. 5) The list of theorodokoi of Argos: *SEG* XXIII 189 col. I LL. 10-14. 6) Proxeny grant of the Molossians: *IG* IX².1.1750; *SEG* L 543. 7) Manumission record: *SGDI* 1351; Cabanes, *L'Épire* no. 55. 8) Grant of ἀτέλεια by the Epirotan allies: *SGDI* 1336; Cabanes, *L'Épire* no. 12. 9) Oracular enquiry of the Chaones: *SEG* XV 397; Lhôte, *Lamelles oraculaires* 11 [for new editions and revised dates of some of these inscriptions see E.Meyer, *The Inscriptions of Dodona and a New History of Molossia* (Stuttgart 2013) 46-60 (1), 79-81 (3), 74 note 202 (6), 136/137 no. 1 (7), 20 note 33 (9). Chaniotis.]

608-610. Ambrakia. Dedications of magistrates. In a study of dedications that list magistrates involved in sacrificial rites, D.Baldassara, *art.cit.* (see our lemma no. 545) 344-354, assembles and

(re)publishes the known examples from Ambrakia, including two inedita (our lemmata nos. 608/609). In addition to the texts in our lemmata nos. 608-610, her list includes a dedication to Hestia and Zeus (*SEG* XXIV 412; XXVI 694; Cabanes, *L'Épire* no. 19; 346 no. T3) and a dedication to the Egyptian gods by the κοινὸν τῶν διακόνων (*CIG* 1800; *SIRIS* 90; *RICIS* 111/0102; 347 no. T4bis). B. discusses in detail the functions mentioned in these texts: στραταγοί, γραμματεύς, μάγειρος, ἄοζος ('aiutante'), οἰνοχόοι, αὐλητάς, πρύτανις, μάντις (347-354). For these finds see also *AR* (1986/87) 28; C.Tzouvara-Souli, *Ἀμβρακία* (Arta 1992) 51.

608: 344/345 no. T1 (ph.). **Dedication to Hestia, Zeus, and Aphrodite, early 2nd cent.** B.C. Limestone stele found in 1985 in the prytaneion; now in the Museum of Arta (inv.no. 5079).

Στραταγοὶ
ἐπὶ Εὐάλκου
Ἱστίαι, Διί,
Ἀφροδίται·
Πυθόδωρος
Αἰσωπίδα,
Ἀνδρόμαχος
Νικάνδρου,
Ἀμφίμαχος
Μνασέα,
Λύκος
Λέοντος,
Θεμίστιος
Σιμύλου,
Σάτυρος
Σάττωνος·
γραμματεύς
Δαμαρχίδας
Ἐπινίκου·
μάγειρος
Καλλιγένης·
ἄοζος Ζώπυρος·
οἰνοχόοι
Εὔπορος,
Φαλακρίων

609: 345/346 no. T2. **Dedication to Hestia, Zeus, and Aphrodite,** ca. **200-150** B.C. Limestone pillar with molding; found in the prytaneion together with the inscription in our lemma no. 608; now in the Museum of Arta (inv.no. 3087).

Στραταγοὶ
vacat
ἐπὶ Σατύρου·
Ἱστίαι,
Διί,
Ἀφροδίται·
Λααρχίδας
Εὐάλκεος,
Λέων
Μνάσωνος,
Μένανδρος
Σωσᾶ,
Σωκράτης
Καλλίππου,
Λυκέας
Φιλανδρίδα,
Ἀριστίων
Ἀρίστωνος·
Δαμοκράτης
γραμματεύς·
Καλλιγένης
μάγειρος·
Ζώπυρος
ἄοζος·
Κάρπος
οἰνοχόος

610: 346/347 no. T4. **Dedication to [Apollo?] Soter, Zeus, and Aphrodite, 2nd cent. B.C.** Inscription seen by Cyriacus of Ancona, now lost. *CIG* 1798; E.Oberhummer, *Akarnanien, Ambrakia, Amphilochien, Leukas im Altertum* (Munich 1887) 275 no. 19; O.Kern, *Hermes* 52 (1917) 146/147; P.Cabanes, *BCH* 109 (1985) 755.

[- - - - - - - - - - - - - -]
Σωτῆρι, Διί, Ἀφροδείτᾳ·
μάντις
Βίος Ἀγασιδάμου· αὐλητὰς
Ἀμίτιος Φιλιστίωνος·
κᾶρυξ
Ἀπολλώνιος Πολυστράτου·
[μάγ]ειρος
[- - -] Σοφοκλέος· οἰνοχοῦς Ἀπολλώνιος

1. Σωτῆρι, Διί, Ἀφροδείτᾳ, C.; Σωτῆρι Διί, Ἀφροδείτᾳ, *CIG*, T.-S.; [Ἀπόλλωνι?], B. || 4. Φιλιστίωνος, O.; Φιλιστίωνας, T.-S. || 7. εἰρός, *CIG*, T.-S.; [μάγ]ειρος, K.

610 bis. Dymokastro. Epitaph of Philika, undated. Tombstone (no description) found in a cemetery at Dymokastro (Thesprotia). Mentioned by K.Lazari, E.Kanta-Kitsou, in *Lo spazio ionico* 49: Φιλικὰ | Σταθμωνοῦς

[1. Philika is attested in Leukas (*LGPN* I, s.v.) || 2. Σταθμωνώ seems unattested; a metronymic, Chaniotis.]

611. Elea. Inscribed jug, Hellenistic. Fragment of a jug with an inscription on the shoulder, found in the agora a building with a colonnade and seven rooms. Mentioned by K.Lazari, E.Kanta-Kitsou, in *Lo spazio ionico* 45, who presume that the building was used for public banquets: δαμοσία

ILLYRIA

612. Apollonia. Military institutions: τόξαρχος. In a study of military officials in northwestern Greece (see our lemma no. 566), I.Matijašic, in *Lo spazio ionico* 225-230, collects the epigraphic evidence for the office of τόξαρχος in Apollonia (*I.Apollonia* 5b, 6) and discusses the importance of archers in Apollonia's army (cf. Livy 33.3.10) and the relation of archery with Apollo, Apollonia's eponymous god. A τόξαρχος is also attested in Histria (*I.Histriae* 15) in a period of wars against Thracians (ca. 200 B.C.).

613. Bouthrotos. Manumission records and family structure. See our lemma no. 606.

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614. Dimale. Inscribed pottery. B.Dautaj, *Iliria* 34 (2009/2010) [2011] 281-321 (in Albanian), gives an overview of Hellenistic pottery from Dimale. On 319/320, he assembles in a table the inscriptions on vases and tiles. We provide ■ list of the personal names. Tiles: Ἀθανίων, Ἀμύντας, Ἀριστομένης, Εὔδοξος, Ἡραίων, Ἡρακλείδας, Θρασύμαχος, Κλεύας, Λυσάνωρ, Μνασήν, Νέσστωρ, Νέστωρ, Νικίας, Παρμενίσκος?, Παρμήν. Vases: Γεντιανός, Διονύσιος, Ἑορταῖος Ἐπίκαδος, Ἡραίων, Μᾶρχος, Νικάνωρ, Φίλων. Also the ethnic Διμάλλας and Διμαλλιτᾶν appears on tiles. On 321, a list of 16 monograms on tiles and vases.

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615. Draudacum. Epitaph of Makrobios, Lykion, and Daia, 3rd cent. A.D. Stele with rounded top; three busts in relief; found at Gradec, near Gostivar (ancient Draudacum). Edd.pr. N.Ceka, S.Muçaj, *Iliria* 34 (2009/2010) [2011] 126/127 (ph.; in Albanian; French summary).

	Μα-	Πρόκλα τοῖς	καὶ Λυ-
	κροβ-	εἰδίοις τέ-	κίω-
	ίῳ	κνοις μνή-	νι
4		μην ἀνέθε-	καὶ Δ-
		κεν	αίᾳ

[Edd.pr. do not describe the layout of the inscription, which we reconstruct from the ph.; the names of the children are written to the left and the right of the main text, Chaniotis] || 3/4. μνή||μεν, edd.pr. [MNH|MHN on the ph., Chaniotis].

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616. Lissos. Epitaph of the architect Hieron, late 1st cent. B.C. Inscription copied by F.Prendi in ca. 1968-1970 in the church of St. Nicolaus in Lezha; now lost. Ed.pr. P.Cabanes, *Iliria* 34 (2009/2010) 25-28, who associates the activities of the architect Hieron with the reconstruction of the wall under Caesar (*De bello civili* 3.29.1; cf. F.Prendi, *Iliria* 11 [1981] 153-163) or building activities under Augustus.

Ἱέρω<ν>
Κλέονος
ἀρχιτέκτων·
4 χαῖρε

1. ΙΕΡΩ lapis.

DALMATIA

617. **Dalmatia. Onomastics.** J.Wilkes, *Onomatologos* 290-310, discusses the Greek personal names that are attested in the Latin inscriptions of Dalmatia, mostly in Salona; in the communities close to the coast the Greek names can be linked with eastern origins. In two appendices W. presents a catalogue of 179 Greek names in Latin Dalmatia (297-299) and the relevant testimonia (300-309).

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618. **Salona. Christian inscriptions.** N.Gauthier, E.Marin, F.Prévot et al., *Salona* IV. *Inscriptions de Salone chrétienne, IV*[e]*-VII*[e] *siècles*, 2. vols. (Rome-Split 2010) [abbreviated: *ISalonaChr*], present a corpus of the Christian inscriptions of Salona; 742 texts are in Latin, 83 in Greek. In introductory chapters the authors discuss inter alia the history of epigraphic research in Salona, the places where the inscriptions were found (5-26), types of monuments (27-59), personal names (59-63), institutions and society (64-79), ecclesiastical institutions and Christian formulas (80-103), and dating systems (consular dating, indictio; 104-109).

The Greek inscriptions are edited by D.Feissel (1117-1208 nos. 743-825; French translation; ph.). In addition to epitaphs (747-789, 791-825; one grave epigram: 796; one Greek/Latin bilingual epitaph: 758), there are texts naming saints (743: Ἅγιος Μηνᾶς; 744 A/B: Τιμόθεος), invocations (746: σύ, Κ(ύρι)ε, ὅρα; 790: ὁ Θεὸ<ς> βοήθη σ[οι]), and an incertum (745). There are four inedita: our lemma no. 623; the fragmentary epitaph of Πελεγρῖνος (776 = *An.Ép.* [2010] no. 1212; late 5th cent. A.D.); a fragmentary epitaph (784 = *An.Ép.* [2010] no. 1214; 5th/6th cent. A.D.); the epitaph of a πρέσβύτερος (820 = *An.Ép.* [2010] no. 1215; undated). We summarize the content of the Greek inscriptions. See also our lemma no. 623 bis.

Society: Many epitaphs are those of immigrants, especially from Syria and Asia Minor [cf. *SEG* XXXVI 1279 and our lemmata nos. 620-622, Chaniotis]. **Asia Minor:** Ἀδρανοπολίτης [sic] κώμ(ης) Ἰ[..]νδω (751; Hadrianopolis); ἀπὸ ἐπικίου Ἀττάλου (748; in Asia Minor?); ἀπὸ πόλεως Κλαυδιοπόλεως τῆς Βιθυνίας καὶ Ἑξαπόλεως (795); Λυδία (749). **Kommagene:** [κ]ώ(μης) Σιγων ὅρ[ων Δ]ολιχέων (765); Νεσιβηνός (766). **Phoinike:** Δαμα[σκηνὸς τῆς] Φοινίκης (769). **Syria:** Σ[ύρος?] (792); Antiocheia: κώμης Αψωνα ὅρων Ἀντιοχέων τῆς Συρίας (747); Apameia: ἀπὸ κώμης Αιους ὅρων Ἀπαμέων (783); κώμ(ης) Αλσα ὅρο(ν) Ἀπαμέων (775); ; ἀπὸ κώμης Γ[- - ὅρων Ἀ]παμέων Κύλ[ης Συρίας] (799); κώμης Καπρονανέων τῆς Ἀπαμέων (794); κώμης Μαγα[ρα..]πιατων ὅρων Ἀπαμέων Κοίλης Συρίας (768); [ἀπὸ κώμης] Μαγαρ[α- -] (811); ἀπὸ κώμ(ης) Ῥασέων ἐσωτέρας ὅρων Ἀπαμέων (777); Byblos: Βίβλειος (for Βύβλιος; 759); Phaina: Φενήσιος (767) and Φαινήσιος (793). **Arabia:** [- -]ΑΛΑΝΙΓΝ[- - τ]ῆς Ἀραβίας (762). **Egypt:** Ἐγίττιος (for Αἰγύπτιος; 757); Σεβεννύτης (802). **Unknown areas:** Ἀνατολικός (773); Κροδαπηνός (754; see our lemma no. 623 bis); [- -]μελησινός (771); Νο[...[6]... ἀπὸ] | κώμης Πιτε[- -] (755; possibly Πιτέ[ρμων], F.); ἀπὸ κώμης [....]τιανορων Α[- -] (or an abbreviated ethnic followed by ὅρων Α[- -]; 797).

Occupations, positions, offices: κόμης (758); πρεσβύτερος τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας (794); πρεσβύτερος (820); πραγματευτής (795); τριβοῦνος Βαλεντινιανηνσιου<μ> (800).

Religion: We single out a unique reference to a woman of Manichean faith (749: Μανιχέα) who is designated as παρθένος (a religious title?; cf. 803: παρθένος). In no. 755, F. prefers the restoration

[εὐμοι]ρείτισσα to [Σαμα]ρείτισσα (*IJO* 27/28 Dal14; *SEG* LIV 590; cf. 805: [εὐμ]υρίτης). Baptized Christians are designated as πιστός/πιστή (748, 754, 796; cf. 812: πιστεύ[ων]) and νεοφώτιστος (800).
Epitaphs: Reference to the age at death are common: 3 years (796), 17 (753, 767), 20 (799), 23 (817), 25 (765), 27 (755), 30 (751), 35 (772), 37 (766), 39 (761), 45 (769), 50 (759), 55 (794), 60 (775). We note the formulas: θάρσι ... οὐδὶς ἀθάνατος (753; cf. 761, 801, 805); εὐμύρι ... οὐδὶς ἀθάνατος (780); [ο]ὐδὶς [ἀθάνατος] (788). A few epitaphs mention fines for violation of the grave: 762, 792, 814, 819, 822 [for fines in Latin epitaphs in Salona cf. *SEG* XXXIX 1785, Chaniotis]; in two cases the recipient is the ἐκκλησία (814, 822).
Family terminology: ἀνεψιά (808), ἀνεψιός (820).
Vocabulary: φισκῖνα (*piscina*; 747), ἄρκα (sarcophagus; 779, 802, 815, 824).
Onomastics: Εὐγνώμιος (restored in 755, instead of Εὔγνητος or Εὐγλώσσιος).
We provide a comparatio numerorum with corpora, Wessel, *IGVCO*, and A. and J. Šašel, *Inscriptiones Latinae quae - - in Iugoslavia repertae et editae sunt* (Ljubljana 1963-1986), and the *SEG*.

SEG XXXI	*I.SalonaChr*
610	767
611	801
612	794
SEG XXXIII	
491	769
SEG XXXIV	
598	772
SEG XXXVI	
572	794
573	755
SEG L	
549	745
SEG LVI	
688	795
CIG	
1833	767
9429	807
9432	801
9434	794
IGVCO	
19	773

IGVCO	*I.SalonaChr*
49	747
53	783
55	775
59	768
62	777
67	769
74	766
97	798
117	758
118	779
130	800
236	760
279	753
282	780
375	794
427	743
477	746
514	790
618	772
662	817
780 A	755
782	748
797	796
897	761
937	750
952	756
1071	771
1123	744 A

IGVCO	*I.SalonaChr*
1171	782
1347	759
1453	778
Šašel	
2040 A	792
2127	748
2132	767
2245	749
2254	756
2258	746
2351	766
2363	796
2376	822
2385	768
2399	780
2417	760
2426	761
2450	770
2454	771
2457	772
2459	773
2460	774
2473	817
2475	798
2496	794
2531	755
2534	782

Šašel	*I.SalonaChr*	*CIL* III	*I.SalonaChr*	*CIL* III	*I.SalonaChr*
2552	758	2671	825	14315	780
2562	790	9505	768	14894	747
		9522	775		
IGR I		9554	758	*CIL* IV	*I.SalonaChr*
550	791	9579	796	14896	743
		13010	778	9426	771
CIL II		13105	804	9427	770
1833	767	13123	769	9428	750

619. Salona. Commemorative inscription of sailors from Myra, 2nd cent. A.D. Two joining fragments of a limestone block; kept in the Museum in Split. Fr. a: Ed.pr. F.Bulić, *BD* 32 (1909) 12 no. 3409. Fr b: Ed.pr. id., *BD* 25 (1902) 89 no. 384. Frr. a+b: D.Feissel, in *Miscellanea Emilio Marin sexagenario dicata* = *Kačić* 41-43 (2009-2011) 239-241 no. 1 (ph.; French translation), joined the two fragments and presents a new edition. Commemorative inscriptions by sailors are common in the area of the Adriatic Sea (e.g. *SEG* LVII 561). He also discusses the presence of immigrants from Asia Minor in Salona in the Imperial period; see our lemmata nos. 620-622.

a Ἐ̣μνήσθη[σαν οἱ ἀπὸ] b
Μύρων καὶ ὁ να̣[ύκληρος]
[κ]αὶ ὁ κυβερνήτη[ς καὶ οἱ]
4 [σὺ]ν αὐ̣τοῖς να[ῦται --]
[..] κ̣αὶ [Ἡ]γήτωρ ὁ [---]
[ἐ]μνήσθι

620. Salona. Epitaph of a man from Rhodiapolis, 2nd/3rd cent. A.D. Two fragments; kept in the Museum in Split. Ed.pr. F.Bulić, *BD* 29 (1906) 182; A. and J.Šašel, *Inscriptiones Latinae quae -- in Jugoslavia repertae et editae sunt* (Ljubljana 1963-1986) no. 2248. Republished by D.Feissel, *art.cit.* (see our lemma no. 619) 242/243 no. 2 (ph.; French translation), on the basis of autopsy of fr. a (fr. b is lost). For another epitaph for a man from Lykia in Salona see our lemma no. 621.

[---] | Ἐπικτή[του υ]||ἱός, Ῥοδιο[πολί]|τη[ς] Λυκία[ς --]

Underlined letters are no longer visible, F. || [---] | Ἐπίκτη[τος --]|ιος Ῥόδιο[ς --]| τῆ[ς] Λυκία[ς --], ed.pr. || 2/3. for this form of the ethnic cf. *IG* XII.1.383, F.

621. Salona. Epitaph of Kalotychos from Antiphellos, Imperial period. Epitaph; now lost. Ed.pr. M.Glavinić, *Mittheilungen der K.K. Central-Commission zur Erforschung und Erhaltung der Kunst-*

und historischen Denkmäler NF 1 (1875) II no. 3. Republished by D.Feissel, *art.cit.* (see our lemma no. 619) 243 (ph.; French translation). See also our lemma no. 620.

Κα<λ>ότυχος | δοῦλος Ἀντιφελ[λείτης, ζήσας | ἔτη κγ´ ἐνθάδε | κεῖμε]

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622. **Salona. Epitaph of P.Calvisius of Hypaipa, 3rd cent.** A.D. Left part of the body of a sarcophagus; an inscription in a tabula ansata; of unknown provenance, now in the lapidarium of the Museum of Split. Ed.pr. D.Feissel, *art.cit.* (see our lemma no. 619) 243-246 no. 3 (ph.; French translation). It is not certain whether the dedicant is mentioned in L. 1 and the deceased individual in L. 5 or vice versa. The family, originating in Hypaipa in Lydia, acquired Roman citizenship through P.Calvisius Ruso, governor of Asia in 92/93 A.D. (ed.pr.).

Πό(πλιος) Καλ[ουίσιος - - -]
βου(λευτής) Α[- - - - - - - - -]
Ὑπαιπ[ηνὸς - - - - - - - - - - -]
4 ἀρχια[τρὸς - - - - - - - - - - -]
Πο(πλίῳ) Κα[λουισίῳ - - -]
ΝΙΜ[- - - - - - - - - - - - - - -]
ΜΕΝΑ[- - - - - - - - - - - - -]
8 ΝΕ[- - - - - - - - - - - - - - -]

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623. **Salona. Christian epitaph of Primos and Germanos, 5th/6th cent.** A.D. Irregular limestone plaque; an engraved cross in the middle; under the horizontal bar of the cross ΑΩ; found in 1986 in the museum storeroom of Tusculum. Ed.pr. D.Feissel, *I.SalonaChr* 1128 no. 752 (ph.); cf. *An.Ép.* (2010) no. 1212.

Α † Ω
[Πρ]ῖμος cross καὶ Γερμ[α]-
νός

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623 bis. **Salona. Christian epitaph of Makedonis, undated.** Limestone plaque broken on the right top corner; found in 1884 in Salona; now in the museum of Salona. Ed.pr. F.Bulić, *BD* 8 (1885) 50 no. 155; cf. W.Kubitschek, in *Beiträge zur Alten Geschichte und Geographie. Festschrift für Heinrich Kiepert* (Berlin 1898) 319/320). Republished by D.Feissel, *I.SalonaChr* 1130 no. 754 (ph.; French translation).

Ἔνθα κ̣ῖ̣τ̣[ε]
Μακεδόν-
ις Κροδα-
4 πηνός, πι-
στός

3/4. A place name Κροδαπα is unattested, but the ending - ηνός suggests an origin from Asia Minor or Syria, K., who also suspected a reference to Σχορδαπία in Phrygia; F. tentatively suggests the alternative readings Μακεδόγ|ι<ς> Σκροδα|πηνός and Μακεδὸν | Ἰσκροδα|πηνός (with metathesis Σκορδαπία/ Σκροδαπία); he also adduces the ethnic Κοδαπεῖς in Karia.

MACEDONIA

624. Macedonia. Geography: Aigai. J.Touloumakos, *AncSoc* 40 (2010) 15-50, presents arguments against the identification of Vergina with Aigai, proposing instead an identification of Edessa with Aigai. The palace, the temple of Eukleia, and the graves excavated in Vergina indicate that it was 'Königsresidenz im 4. Jh. und Wohnsitz makedonischer Adliger der Alexanderzeit' but not the traditional capital of the Macedonians. In this context he discusses the relevant epigraphic evidence: 1) *SEG* L 654 bis(1); LVIII 549 (silver strainer from Tomb II): Μαχάτας is not the owner of the vase, Philip II's brother-in-law, but the craftsman (32/33). 2) The tripod with an inscription that commemorates a victory in the Argive Heraia in ca. 430-420 B.C. (παρ' Ἀργείας hέρας ἐμὶ τὸ ἄϝεθλον; cf. P.Amandry, *BCH Suppl.* VI [1980] 251; *SEG* XXIX 652; XXX 648) may have been a prize won by a prominent Macedonian, not necessarily a king (36/37). 3) Neither the dedication of Eurydika to Εὔκλεια (*SEG* XLIII 471 app.cr.) nor that of Queen Laodike (*SEG* L 652), both found in Vergina, prove the identification of this site with the royal capital Aigai (37/38). 4) Two manumission records from Leukopetra mention Aigai (*I.Leukopetra* 78: Ἐγέοι; 103: ἐν Αἰγαιαῖς) and its Κεσαρεῖον (*I.Leukopetra* 103: πρὸς τοῦ Κεσαρείου) in the 3rd cent. A.D.; this Aigai cannot be Vergina, which in that period was part of the territory of Beroia; a κώμη of Beroia did not possess a temple of the imperial cult (44-46) [for Touloumakos' view, see also id., *Ἱστορικὰ προβλήματα τῶν τάφων τῆς Βεργίνας* (Thessaloniki 2006), Sverkos. The continuing research on the palace and the theater in Vergina strongly support its identification with Aigai; archaeological finds suggest the existence of an urban center at least until the early Imperial period; ethnics and names of κῶμαι are common in the inscriptions from Leukopetra, Hatzopoulos].

625. Macedonia. Inscriptions in the Archaeological Museum of Thessaloniki. G.Despinis, T.Stefanidou-Tiveriou, E.Voutiras (edd.), *Κατάλογος γλυπτῶν τοῦ Ἀρχαιολογικοῦ Μουσείου Θεσσαλονίκης* III (Thessaloniki 2010), present the third part of the catalogue of sculpture in the Archaeological Museum of Thessaloniki [cf. *SEG* XLVII 864; LIII 585]. The catalogue contains several inscribed monuments from Thessalonike and other places in Macedonia. We provide a comparatio numerorum. For inedita, texts in which there are substantial new readings, and texts that have never been included in *SEG* see our lemmata nos. 643, 646, 660, 664-666, 669, 672-675. Cf. *An.Ép.* (2010) nos. 1469-1471.

IG X.2.1	*Katalogos*	*IG* X.2.1	*Katalogos*	*IG* X.2.1	*Katalogos*
26	543	112	505	299	570
59	529	296	587	307	604

IG X.2.1	*Katalogos*	*IG* X.2.1	*Katalogos*	*SEG* XLII	*Katalogos*
376	558	928	536	594	534
381	603	1007	555	597	539
401	607				
413	571	*SEG* XXVI		*SEG* XLVIII	
685	544	735	529	839	593
694	580			850	589
699	602	*SEG* XXVII		851	584
702	548	313	552	856	610
713	571				
725	562	*SEG* XXXV		*SEG* LVI	
730	585	767	605	778	569
736	546				
743	600	*SEG* XXXVII		Hatzopoulos,	
754	592	586	587	*Macedonian*	
899	545			*Institutions* II	
913	547	*SEG* XLII		71 543	
919	598	576	554		

626. **Macedonia. Language.** Using the inscriptions from Leukopetra, C.Brixhe, in *Homenaje – López Eire* 61-68, discusses the features of the *koine* in Macedonia in the Imperial period (2nd-early 4th cent. A.D.). In addition to features that are generally found in the *koine* in Greece and Asia Minor, B. points to the following peculiarities in Macedonia: -ι, -η, and -ει for -ε; -ε/-αι for -η/-ει; -ου for -ο/-ω; -ο for -ου; the voicing of mute consonants and hypercorrect forms (ὑπρισσθῆνε for ὑβρισθῆναι, Ἀμάτοκος for Ἀμάδοκος); the genitive Δουληνος of the Thracian name Δουλης (*I.Leukopetra* 5); the expression ἀτῇ ἀναζητήσει (*I.Leukopetra* 53); διακοσιαστοῦ for διακοσιοστοῦ (*I.Leukopetra* 3); μαρτυρόω (*I.Leukopetra* 51 and 90); ζώομεν (*I.Leukopetra* 43), under the influence of the Doric dialect.

627. **Macedonia. Onomastics.** M.B.Hatzopoulos, in *Onomatologos* 356-365, studies 77 personal names contained in 3rd-cent. B.C. inscriptions from Mieza (*SEG* LIII 613), Kyrrhos (ineditum; cf. *SEG* XXVII 258), Tyrissa (*SEG* XLVII 999), and Beroia (*SEG* XLVI 729; *I.Beroia* 4), discussing their origin and etymology. We single out the discussion of the following names. Mieza: Σακόλας from σακός/σηκός; Τόλων = Πτόλων; Δροπίδας, cf. Hesychios, s.v. δρώψ· ἄνθρωπος; Ἐακύτας = Αἰακύτας?; Ἀμπύκτας, cf. ἀμπυκτήρ. Tyrissa: Βουκάρτας = Βουκράτης?; Σοσίπτας, a scribal error for Σωσίππας or an abbreviated form of Σωσίπτολις/Σωσιπτόλεμος; Ἐκάγαρχος, a scribal error for Ἑκάταρχος?; Ὀλώϊχος = Ὁμολώϊχος, Ἐράκτωρ from ἐρι+ἄκτωρ; Κερτίμμας, possibly composed with Κερτι- from κράτος/κέρτος; Ἄρμεννος from ἄρμενος < ἀραρίσκω. The percentage of Panhellenic names, as opposed to epichoric names, is 69% in Beroia, 60% in Mieza, 58% in Kyrrhos, and 23% in Tyrissa. H. points to the conservative character of naming practices in the Macedonian hinterland; the diffusion of Panhellenic names is connected with the degree of a city's integration in the Greek world. Almost all of

the epichoric names have a Greek etymology; those without Greek etymology gradually fell out of use.

Names in the unpublished inscription from Kyrrhos: Ἀγέλαος, Ἀλέξανδρος, Ἄλιμος, Ἀμύντας, Ἀρχέπολις, Ἄτταλος, Αὐγεάτας, Ἀχαιός, Βροταχᾶς, Δωρόθεος, Εὐηθίδης, Εὔνομος, Καλλιφῶν, Κριτόβουλος, Λεωννάτος, Λυσανίας, Μενεκράτης, Μενέλαος, Πάμφιλος, Παρμένων, Πολέμων, Ποσείδιππος, Συμμίας, Τίταλος, Φίλιππος, Φιλώτας (364).

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628. **Macedonia. Religion: Asklepios.** G.Karamitrou-Mentesidi, K.Moschakis, 'Ἀσκληπιὸς καὶ ἰατρικὴ στὴν Ἄνω Μακεδονία', *Deltos: Journal of the History of Hellenic Medicine* 39 (2010) 59-69, collect the epigraphic and archaeological evidence for the cult of Asklepios in Upper Macedonia. They discuss the following inscriptions (Greek text): *IG* X.2.2.58, 302, 320, 371; *SEG* XLIX 850/851; *EAM* 8, 15 [see also *SEG* XLIII 353 and K.G.Chatzinikolaou, *Οἱ λατρεῖες τῶν Θεῶν καὶ τῶν Ἡρώων στὴν Ἄνω Μακεδονία κατὰ τὴν Ἀρχαιότητα (Ἐλίμεια, Ἐορδαία, Ὀρεστίδα, Λυγκηστίδα)* (Thessaloniki 2011) 135-143, 317-320 nos. 175-180, Sverkos]. For an ineditum see our lemma no. 642.

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629. **Macedonia. Religion: sanctuaries in Upper Macedonia.** K.G.Chatzinikolaou, *Kernos* 23 (2010) 193-222, collects the evidence for sanctuaries in Upper Macedonia (Elimea, Eordaia, Lynkestis, Orestis) and their topography (urban centers, crests of hills, mountaintops, hubs, passages). The relevant inscriptions are too many to be listed here. The collected evidence concerns the cults of Ἀθηνᾶ, Ἀπόλλων, Ἄρτεμις Ἐφεσία, Διόνυσος, Ἑκάτη, Ἐννοδία, Ζεύς, Ζεὺς Ὕψιστος, Ἡρακλῆς, Πασικράτα, and Πλούτων [see also ead., *op.cit.* (see our lemma no. 628, Sverkos].

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630. **Macedonia. Society: civic elites in Roman Macedonia.** J.Bartels, *Städtische Eliten im römischen Makedonien: Untersuchungen zur Formierung und Struktur* (Berlin 2008), studies the development and major characteristics of civic elites in Roman Macedonia. After discussing the various factors the determined membership in the elite (wealth, ancestry, benefactions, occupation of magistracies, political engagement, reputation, education) on the basis of literary sources (15-94), he examines the presence of these factors (especially wealth, benefactions, offices, ephebeia) in Roman Macedonia, making extensive use of the epigraphic sources (95-193). See also our lemma no. 659.

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631. **Aiane. Epitaph of Kletagore, Classical period.** Fragment of a stele broken on top and bottom; found re-used as the cover of a grave in the cemetery. Mentioned by G.Karamitrou-Mentesidi, *AEMΘ* 23 (2009) [2012] 72 (ph.): Κλεταγόρη

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632. **Aiane. Graffito on an ostrakon, ca. 500-450 B.C.** *SEG* XLIII 363; XLIX 776; LVIII 547*. A.Johnston, *ZPE* 175 (2010) 153/154, interprets this ostrakon as a label that accompanied the objects mentioned in the text. The mention of a numeral (278 or 378; LL. 3/4: ΗΗΔΔΔΔΔ|ΔΔΠΙΙΙ or ΗΗΗΔΔΔΔΔ|ΔΔΗΗ, with ligature of ΗΗΗ on L. 3, initio) without indication of a monetary unit can-

not be a price (as suggested by A.Panayotou; see *SEG* LVIII 547). If the unit in question was the Macedonian tetrabol, the numeral would indicate too high of a price for such a casual citation. J. also rejects the reading Αρκαπο|ς ερια (personal name and noun; ll. 1/2), since 'wools' cannot be enumerated and docketed in such large numbers. After considering Αρκαπο | σερια (personal name in the genitive and noun), he proposes to read ἀρκὰ πο|σέρια (adjective and noun), i.e. a Macedonian form of ἀργὰ ποτέρια (ποτήρια), i.e. 278 or 378 plain pots.

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633. **Argos Orestikon. Epitaph of Peritas, 2nd/3rd cent. A.D.** Limestone funerary column broken on top; found near the early Christian basilica A at Armenochori (Diokletianoupolis), where it must have been brought from one of the cemeteries of Argos Orestikon; now in the Archaeological Collection of Kastoria. Ed.pr. E.Sverkos, *Ἰόνιος Λόγος* 2 (2010) 349-365 (ph.), with comments on the use of funerary columns, the names Περίτας, Ἀμύντας, and Ἀμυντιανός, and the popularity of Greek names with the ending -ιανός in the Imperial period [on such names in Asia Minor, see our lemma no. 1978, Chaniotis]: Περί|τας | Ἀμυν|τιανοῦ

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634. **Arrolos. Sealing, undated.** Seal impression found in an ancient settlement at Assari, near Kalokastron. Ed.pr. G.Kaphtantzis, *Ἱστορία τῆς πόλεως Σερρῶν* (Athens 1967) I 312 no. 520. Cf. F.Papazoglou, *Les villes de Macédoine à l'époque romaine* (Athens-Paris 1988) 362/363; *SEG* LVIII 546(1). This sealing is adduced by M.B.Hatzopoulos, in *Studies Tracy* 229-236, in a study of the ethnic Ἀρώλιος (234/235). This ethnic is also attested for families with Thracian names (see our lemma no. 584; *SEG* XLII 590: Ἀρδρώλ[ι]οι). Ar(r)olos should be located at Assari, on the left bank of the lower Strymon, as already suggested by Papazoglou. H. further argues that Ar(r)olos is identical with the city of the hεδρόλιοι or Χεδρόλιοι which is only known through the Athenian Quota Tribute lists (see our lemma no. 98) and was commonly placed in the Chalkidike; this shows that the Athenians were active in the hinterland of Thrace in the mid-5th cent. B.C.: Ἀρωλίων | Δημόνικος

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635. **Beroia. Prosopography: the names Βάλακρος and Πάνταυχος, 3rd-2nd cent. B.C.** Yu.N. Kuzmin, *VDI* 274 (2010.3) 135-140 (in Russian; summary in English), discusses epigraphic and literary evidence for a Beroian elite family, whose members used the names Πάνταυχος and Βάλακρος, and attempts to reconstruct their genealogy and connections with the Antigonid dynasty. Given possible connections of Demetrios Poliorketes with Beroia, K. hypothesizes that his general Πάνταυχος (Plutarch, *Pyrrhos* 7.4-9; *Demetrios* 41.2-3) may have been an ancestor of this family. After the deportation of Πάνταυχος, adviser of Perseus, and his son Βάλακρος to Italy (167 B.C.) the family disappears from the Beroian epigraphic record; the name Βάλακρος is no longer attested and there is no reason to connect the two attestations of the name Πάνταυχος in the Imperial period (*I.Beroia* 203 and 346) with this family. [Cf. now for an updated version id., *Aristokratija Beroi v epokhu ellinisma* (Moscow 2013) 76-90 and 151, Kantor.]

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636. Dion. Religion: cult of female deities. S.Pingiatoglou, *Kernos* 23 (2010) 170-192, gives an overview of the goddesses worshipped in Dion. Epigraphic evidence exists for the cult of the Μοῦσαι (*SEG* XLIX 697), Δημήτηρ (*SEG* XLIII 386), Πραξιδίκα (unpublished dedication) [see now S.Pingiatoglou, in S.Pingiatoglou, T.Stefanidou-Tiveriou (edd.), *Νάματα. Τιμητικὸς τόμος γιὰ τὸν Καθηγητὴ Δημήτριο Παντερμαλῆ* (Thessaloniki 2011) 197-206, Sverkos], Εἰλείθυια (unpublished inscription), Ἶσις (*SEG* XXXIV 622, 626/627), and Ἀθηνᾶ (*SEG* XXVII 281). The cult of Isis, which was introduced in the 2nd cent. B.C., gradually overshadowed that of the other deities; Isis possessed several of the qualities of some of the older goddesses.

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637. Dion (area of?). Dedication to Parthenos, 2nd cent. A.D. Marble votive plaque with representation of two pairs of ears in relief; under the relief an inscription; kept in the chapel of St. John Theologos in Nea Ephesos. Ed.pr. A.Arvanitaki, *AEMΘ* 23 (2009) [2012] 178-180 (ph.), who identifies the recipient of the dedication with Συρία Θεά/Atargatis (cf. *SEG* XXVI 646).

Παρθένῳ ❦ κ<α>τ' εὐχὴν Σαμ-
βατὶς ὑπὲρ ἑαυτῆς καὶ θυγατρός

1. Ligature of HN [ΚΛΤ lapis, read on the ph., Chaniotis] || 2. ligatures of ΗΣ, ΘΥ, and ΤΡ; the final sigma is written within the omikron.

638-641. Dion (area of?). Epitaphs, Imperial period. Four funerary altars found in the courtyards of two chapels in Nea Ephesos (south of Katerini), where they were probably brought from Dion; nos. 638-640 were found in the chapel of St. Georgios, no. 641 in the chapel of St. Athanasios; now in the Archaeological Museum of Dion. Two of these texts had already been copied by E.D.Clarke, *Travels in Various Countries of Europe and Africa* VII.2 (London 1818) 393. Ed.pr. A.Arvanitaki, *AEMΘ* 23 (2009) [2012] 173-182 (ph.), (re)publishes all the texts and provides comments on the names. She attributes the altars to a workshop that operated in Dion. Cf. M.B.Hatzopoulos, *BE* (2013) no. 263.

638: 176 (ph.). **Epitaph of Servius Herakleides, 2nd/3rd cent. A.D.** Funerary altar broken on top; inscription within a raised frame. *CIG* 1952; Dimitsas, *Ἡ Μακεδονία* 177.

639: 176 (ph.). **Epitaph of T.Tiberianus Parmenion, 2nd/3rd cent. A.D.** Funerary altar with elaborate moulding; inscription within a raised frame. *CIG* 1951; Dimitsas, *Ἡ Μακεδονία* 176.

640: 176/177 (ph.). **Epitaph of [--]ainyla, early 3rd cent. A.D.** Funerary altar with elaborate moulding; an inscription within a raised frame.

Κλα[υ]δία Λαί-
να [.]αινύλᾳ

τῇ [ἰ]δίᾳ θυ-
γατ[ρ]ὶ μνεί-

ας χάριν·
χαίροις {ΠΑ}
παροδεῖ-
τα

2. [Λ]αινύλᾳ?, ed.pr. [or [Φ]αινύλᾳ (cf. Φαίνυλλα: *IG* II² 6964; *SEG* XLV 578), Chaniotis].

641: 177/178 (ph.). **Epitaph of Philippe, early 3rd cent. A.D.** Funerary altar with pedimental moulding; broken on top left; an inscription within a raised frame; broken on top left.

Κορνήλι-
ος Νεικη-
[...] Φιλίπ-
πῃ τῇ θυ-
γατρὶ μνί-
ας χ[άριν]

2/3. Νεική[της/τας], ed.pr

642. **Diporo Grevenon. Dedication to Asklepios, 2nd cent. A.D.** Relief stele with representation of Asklepios; found at Diporo Grevenon. Ed.pr. G.Karamitrou-Mentesidi, K.Moschakis, *art.cit.* (see our lemma no. 628) 62/63 [we add indication of line-division, Sverkos]: v Ἀσκληπιῷ | εὐχὴν vacat

643. **Drymos. Epitaph of Artemis, late 2nd cent. A.D.** Marble relief plaque with three frontal busts (a bearded man, a boy and a woman); found at Drymos (prefecture of Thessalonike). Ed.pr. I.Chioti in *Κατάλογος γλυπτῶν* – (see our lemma no. 625) 268/269 no. 596 (ph.): Διονύσιος Ἀρτέμειντι | μνήμης χάριν

[The nominative of Ἀρτέμειντι is Ἀρτέμιν /Ἀρτέμειν, not Ἄρτεμις or Ἀρτέμι(ο)ν (ed.pr.); cf. *SEG* LIX 676, Sverkos.]

644. **Elatochori (Phylakai?). Dedication to Asklepios and Hygieia, 73/74 A.D.** Marble block damaged on left and bottom; found at Παλεοκλήσι, near Elatochori, now kept in the church of St. Constantine and Helen at Elatochori. Mentioned by A.Arvanitaki, *AEMΘ* 23 (2009) [2012] 180-182 (ph.), who reports that the ruins of a Late Antique bath have been excavated at Παλεκκλήσι. Edd.pr. P.M.Nigdelis, A.Arvanitaki, *Chiron* 42 (2012) 271-286 (ph.), with detailed commentary on the cult of Asklepios and the institution of the δεκαπρωτία, attested for the first time in Macedonia. The δεκαπρῶτοι guaranteed with their personal property the collection of direct taxes; Timoxenos and his colleagues 'would have performed similar duties relating to the collection of the direct taxes payable by the city to the imperial treasury and the superintendence of its ordinary and extraordinary revenues'. In view of the new text, edd.pr. assume that also the officials of the Macedonian Koinon had the authority to collect direct imperial taxes due from the province (cf. *I.Beroia* 117 Ll. 8-10: δόντα ἐν τῷ | τῆς ἀρχιερωσύνης χρόνῳ τὸ ἐπικε|φάλιον ὑπὲρ τῆς ἐπαρχίας). The assumption of the δεκαπρωτία by a man without Roman citizenship shows that the settlement near Elatochori did not belong to the territory of the colony of Dion but was a city (Phylakai?).

῎Ε̣τ̣ους ερʹ Σεβαστοῦ τοῦ
[καὶ] α̣κ̣σʹ· Ἀσκληπιῶι καὶ Ὑγι-
είαι Τειμόξενος Τειμοξέ-
[νου ὑπὲρ τῆ]ς δεκαπρωτίας θε-
[ραπεί]α̣ς [τε α]ὑτοῦ τὸν ναὸν ὠ̣κ̣[ο]-
[δόμησ]ε̣ν ἐκ τῶν ἰδίων vv
vacat

4. Ligature of ΠΡ; ὑπὲρ + an office is used in connection with benefactions made by prominent citizens to their cities on the occasion of their election to some office, either as summa honoraria or as a voluntary contribution (cf. *IG* IV 203: ὑπὲρ ἀγορανομίας; *TAM* V.1.693: ὑπὲρ ἀγοραν[ο]μίας, ed.pr. [cf. *IG* XII.9.916 L. 20: ὑπὲρ τῆς γυμνασιαρχίας; *I.Ephesos* 618 LL. 7/8: ὑπὲρ τῆς ἀ[ρ]χιερ]ωσύνης; *I.Ephesos* 1139: ὑπὲρ τῆς ἱερατείας; *I.Iasos* 251: [ὑπὲρ] τῆς στεφανηφορίας, Chaniotis].

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645. **Florina. Inscribed moldmade vase with Homeric quotation, ca. 200-150 B.C.** The upper part of a moldmade relief krater consisting of numerous fragments; of the narrative scene only traces of the helmets and the arms of two figures survive; inscriptions (A and B) above the two figures; found in a late-2nd-cent. B.C. destruction layer in the northeast zone of the archaeological site of Florina. Ed.pr. I.Akamatis in *Samothracian Connections* 221-239 (ph.). The inscription, an exact quotation of *Odyssey* 22.267/268, identifies the scene as the killing of the suitors; the scene must have featured four pairs of figures. For a similar Homeric quotation ed.pr. adduces *SEG* XLVI 783 (*Odyssey* 22.266) and possibly *SEG* XLV 785(15), if Ἀνφίνομον is the name of a suitor in the accusative. Ed.pr. notes the popularity of the killing of the suitors in the iconography of relief bowls, mentions the possible derivation of the Homeric vases from illustrated manuscripts [but see our lemma no. 1941, Chaniotis], and discusses the popularity of Homeric poetry in Hellenistic Macedonia.

A: [῎Ελατον δὲ] συβώτης

B: Πείσανδρον δ' [ἄρ' ἔπεφνε]
βοῶν ἐπι[βουκόλος]
ἀνήρ

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646. **Kalindoia. Epitaph, 1st cent. A.D.** *SEG* XLII 600. Republished by K.Sismanidis, in *Κατάλογος γλυπτῶν* – (see our lemma no. 625) 252 no. 578 (ph.), who reads in L. ■ in fine [Φι]λίππα̣ ([- -]Ρ - - Α, *SEG*).

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647. **Kassandreia (area of). Amphora stamps, Hellenistic.** 9 fragments of stamped amphora handles; found in the pottery deposits of a Hellenistic building at Pefkochori. Mentioned by E.B.Tsigarida, S.Vasileiou, E.Naoum, *ΑΕΜΘ* 23 (2009) [2012] 382-385 (ph.). The following names are on record. **Parmeniskos group:** Ἀγάθων (2 examples), Ἀνδρόνικος, Μικίων, Νικοκλῆς; monograms: ΑΥ, ΗΥ. **Thasos:** Ἡγησιτέλης. **Sinope:** Ἀπολλωνίδης (ἀστυνόμος).

648. **Lychnidos (area of: Trebeniško Kale). Epitaph of Amyntas, early 2nd cent.** B.C. *IG* X.2.2.354. P.Juhel, *Acta Archaeologica* 81 (2010) 106-11 (ph.), republishes this inscription (no changes in the text), which is kept in the National Musem of Ohrid and discusses in detail the iconography of the funerary relief: an officer stands holding his spear and looking at his shield, its interior shown to the viewer; a servant holds the reins of his horse. On the basis of the iconography, J. identifies Amyntas as an officer of the light cavalry of the Macedonian army under Philip V. He suggests a date at the time of the Second Macedonian War (2nd/1st cent. B.C., *IG*). The names should be added to *LGPN* IV: Ἀμύντας Ἀλεξάνδρου, | χαῖρε

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649. **Lykostomo. Incertum, Imperial period.** Upper left part of a stone fragment (no further description); found in a Late Antique building. Ed.pr. A.Georgiadou, A.Lagoudi, *AEMΘ* 23 (2009) [2012] 82 (ph.): NH.[---]

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649 bis. **Mende. Dedication (graffito on a cup), 550-525** B.C. Graffito on a plain Little-Master cup, probably Attic; found in Posidi. Ed.pr. A.W.Johnston in *Onomatologos* 472 no. 2 (ph.). For the dedicant, who possibly belonged to a family (group) of traders, see our lemma no. 1966.

Λήθαιος : ἀνέθεκ[ε]

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650. **Methone. Gold (Dionysiac-Orphic) lamella, 4th cent.** B.C. *SEG* XL 541; XLV 777. For a good color ph. see M.Besios, *op.cit.* (see our lemma no. 654) 309.

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651. **Pentapolis Serron. Epitaph, 224 or 226** A.D. Round marble relief plaque with tenon for its support on a base; the relief represents the busts of a bearded man (left), a child, and a woman (right); an inscription on the frame, above (L. 1) and under (L. 2) the figures; found in 2003 at the site Δύο Μύλοι in Pentapolis Serron (northwest of Gazoros); now kept in the Museum of Serres. Ed.pr. C.Ioakimidou, *Egnatia* 13 (2009) 133-143 (ph.), who discusses whether the settlement at Pentapolis was in the territory of Philippi (cf. *CIL* III Suppl. 2.14206[4]; *Philippi* II[2] 559), Serrai, or the ancient Pentapolis.

[ἔτους ε]γσ' Σεβαστοῦ τοῦ κ[αὶ πρώ]του ἑβδομηκοστοῦ
τριακόστοῦ, Πανήμου η'

1. Initio, or [ζ] and [τρί]του; year 255 or 253 of the Actian and 371 or 373 of the Macedonian era, ed.pr.

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652. **Philippi. Society and institutions.** J.Bartels, *Städtische Eliten* – (see our lemma no. 630) 212-218, discusses the epigraphic evidence for a cursus honorum in Roman Philippi.

653. **Poteidaia. Epitaphs of Athenian klerouchs, late 5th-early 4th cent.** B.C. K.Rhomiopoulou, *ASAA* 78 (2010) 419-426, collects and republishes nine epitaphs of Athenian citizens (klerouchs) found in Poteidaia (cf. *SEG* XLV 24): *IG* I³ 1510-1514; *SEG* XLV 797-799; XLVI 790.

654. **Pydna. Inscriptions.** M.Besios, *Πιερίδων στέφανος: Πύδνα, Μεθώνη καὶ ἀρχαιότητες τῆς βόρειας Πιερίας* (Katerini 2010), presents an overview of archaeological research and finds in Pydna and its territory, with very good color photos of the following inscriptions: *SEG* XII 340 = XXXII 646 (328/329; funerary epigram of Ἀλκίμαχος); XLIII 451 = Hatzopoulos, *Macedonian Institutions* II no. 55 (326; decree); XLV 803 B (239; coin inscribed with the name of Ξεναρίστη); XLVI 800 (327; dedication to Ζεὺς Ὕψιστος); L 624 (181; epitaph of Θεοτέλης).

655. Vacat.

656. **Therme (Karabournaki). Graffito on a vase (owner's inscription), ca. 450-425** B.C. *SEG* LVIII 642. M.B.Hatzopoulos, *BE* (2012) no. 272, associates the name Δαύλιχος with Θαῦλλος, according to Hesychios (s.v.) an epithet of Ares.

657. **Thessalonike. Associations in the Imperial period.** P.M.Nigdelis, in L.Nasrallah, C.Bakirtzis, S.J.Friesen (edd.), *From Roman to Early Christian Thessalonike. Studies in Religion and Archaeology* (Cambridge MA 2010) 13-47, gives an overview of the 39 voluntary associations attested in Roman Thessalonike (θίασος, συνκλῖται, συνθρησκευταί, συνήθεια/συνήθεις, μύσται, βακχεῖον, δοῦμος, σπεῖρα, κολλήγιον). 24 associations were cult associations; many of them were dedicated to Dionysos (12: μύσται Διὸς Διονύσου Γονγύλου; 13: θείασος Δροιοφόρων; cf. ἱέρεια Πρινοφόρου; 14: Ἐριφιασταί; 19: Ἀσιανῶν θίασος; 20: βακχεῖον Ἀσιανῶν; 31: σπεῖρα; 32: Διόνυσος Ὠροφόρος; cf. 23?: Ταύρου κομπέτου δοῦμος). Attested also are associations for the worship of the Egyptian gods (7: συνθρησκευταὶ κλείνης θεοῦ μεγάλου Σαράπιδος; 1 and 10: θρησκευταὶ καὶ σηκοβάται θεοῦ Ἑρμανούβιδος; 2: ἱεραφόροι συνκλῖται), Herakles (15/16, 25, 35: συνήθεις τοῦ Ἡρακλέους; 29: Περιτιασταί), Aphrodite (28: δοῦμος Ἀφροδίτης Ἐπιτευξιδίας; 18: θρησκευταὶ Ἀφροδίτης), Asklepios (28: Ἀσκληπιασταί), Poseidon (36: συνήθεια ἡ ἐπὶ τοῦ Ποσειδῶνος), Artemis (34: συνήθεις Ἀρτέμιδος Ἀκραίας; 33: συνήθεις τῆς Ἀρτέμιδος Γουρασίας), Theos Hypsistos (4-6, 37: συνκλῖται Θεοῦ Ὑψίστου), the Thracian Rider (22: οἱ περὶ τὸν Ἥρωα; 27: συνήθεια Ἥρωνος Αὐλωνίτου), and Aineias (30: συνήθεια ἥρωος Αἰνείου). It is not clear whether an association that had the offices of ἀρχιμάγαρεύς, πατὴρ σπηλέου, and γαλακτηφόρος κισταφορήσασα (3) was dedicated to Dionysos, Kybele, or Mithras. The number of professional associations is smaller (17: συνήθεια τῶν πορφυροβάφων; 26: κερδέμποροι; cf. the designation ἀρχικερδέμπορος; 39: κολλήγιον μουλιώνων; 40: συνήθεια στεφανηπλόκων; 44: collegium ludi centinari); admittedly, many associations classified as cult associations were professional associations under the patronage of a particular god. Finally, there were also associations of household members (8), fans of the arena (38: συνήθια τῆς Νεμέσεος), and fans of theater shows (41: συνήθεις φιλοπαικτόρων), and associations of unknown nature (9, 21, 24, 42/43). The large number of associations in Thessalonike and the presence of many

foreigners and descendants of immigrants among their members can be explained by the cosmopolitan character of the city and its importance for transport. N. discusses membership in these associations (mainly Roman citizens but not only people of lower social status; limited participation of women), their administration (finances, statutes, officials), and their activities (burials, religious rituals, commemorative ceremonies, feasts). N. argues that participation in the life of an association offered the middle and lower strata of society social integration and collective identity.

On 36-43, N. presents the texts of 44 relevant inscriptions, mostly epitaphs (no. 43 is a Latin inscription). For new readings in *IG* X.2.1.261, see our lemma no. 662. See also our lemma no. 665. We provide a comparatio numerorum with *IG*, *SEG*, and Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκεια*.

IG X.2.1.	Nigdelis	*IG* X.2.1.	Nigdelis	*Ἐπιγραφικὰ Θεσσαλονίκεια*	Nigdelis
16	1	309	19		
58	2	480	20	p. 103	31
65	3	679	21	p. 129	32
68	4	821	22	p. 146	20
69	5	860	23	p. 147	33
70	6	933	24	p. 159	34
192	7	982	25	p. 162	35
208	8	1041	26	p. 163	36
219	9			p. 168	37
220	10	*SEG* XLII		p. 178	38
244	11	625	28	p. 184	39
259	12			p. 189	40
260	13	*SEG* XLIII		p. 192	41
261	14	462	29	p. 197	42
288	15			p. 202	43
289	16	*SEG* XLIX		p. 207	30
291	17	814	31	p. 211	1
299	18			p. 248	44

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658. **Thessalonike. Religion: Egyptian cults.** P.Martzavou, *Pallas* 84 (2010) 181-205, attributes the presence of specific forms of the cult of the Egyptian deities in Thessalonike and Euboia to the migration of the Italian traders from Delos, after the attacks by Mithridates VI and by pirates (88 and 69 B.C.). In respect to Thessalonike (184-191), she notes the presence of Roman gentilicia among the sponsors of the Egyptian cults both in the early phase of their diffusion (*IG* X.2.1.79/80, 97/98, 109, 113, 124, 183/184) and later (*IG* X.2.1.37, 57, 87, 89, 91, 101/102, 103/104, 110, 114, 117/118, 120/121, 202), as well as among the members of cult associations (*IG* X.2.1.58, 192, 220, 259); some of these gentilicia are attested in Delos (Allidii, Caecilii, Castricii, Fabii, Furii, Gabinii, Olii, Oppii, Titinnii, Veturii, Viselii). M. recognizes similarities between Delos and Thessalonike also in cult practices: the cult of Ἶσις Νίκη (*IG* X.2.1.82; cf. Θεοὶ νικηφόροι: *I.Délos* 2059 and *IG* XI.4.1230; Νίκη: *IG* XI.4.1290; Ἔρως νικηφόρος: *IG* XI.4.1304); the existence of a ὑδρεῖον (*IG* X.2.1.8; *I.Délos* 2617 and 2620); the representa-

tion of footprints and ears on dedicatory reliefs (*IG* X.2.1.89, 98, 100/101; *I.Délos* 1263, 2149; *RICIS* 202/0361); the assimilation of Isis with Ἀγαθὴ Τύχη in Thessalonike (*IG* X.2.1.95) and with Τύχη Πρωτογένεια in Delos (*I.Délos* 2072); and representations of Ἶσις Πελαγία ('Isis à la voile') in both places. She argues that the position of Manius Salarius, son of the priest Publius Salarius in Thessalonike (*IG* X.2.1.83; cf. *IG* X.2.1.84 and 109) corresponds to that of a ὑφιερεύς in Delos, who was the grandson of the priest (*SEG* XVI 452; *RICIS* 104/0204; 191). Because of the presence of the gentilicia Salarius and Herennius among the worshippers of Isis in Thessalonike and Euboia, she expresses the hypothesis that these families migrated from Chalkis to Thessalonike (190-193). See also our lemmata nos. 881 and 962.

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659. Thessalonike. Invitatio ad munera, ca. 226-229 A.D. *IG* X.2.1.141. J.Bartels, *Städtische Eliten* -- (see our lemma no. 630) 207-212, recognizes in this fragment an invitatio ad munera and presents a revised text. He argues that *IG* X.2.1.138 = *SEG* LVI 752 may be part of a similar text. We present B.'s rext.

[ὑπὲ]ρ ὑγιείας κ[αὶ σωτηρί]ας καὶ νείκ[ης καὶ αἰωνίου διαμονῆς τοῦ μεγίσ]-
του καὶ θ[ειοτάτου καὶ] ἀηττ{Ε}ήτ[ου κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος]
Μάρκου Αὐρηλ[ίου Σεουήρ]ου ⟦Ἀλεξάνδρου, Εὐσεβοῦς Εὐτυχοῦς⟧
Σεβαστοῦ, ἀρχιερέως μεγίστου, δημα[ρχικῆς ἐξουσίας τὸ - -]
[ὑπ]άτου τὸ δεύτερον, πατρὸς πατρίδο[ς καὶ ὑπὲρ τῆς ἱερωτάτης? μητρὸς αὐτοῦ]
[Ἰου]λίας ⟦Μαμαίας⟧ Σεβαστῆς καὶ ὑπὲρ [τοῦ σύμπαντος θείου? οἴκου αὐτῶν καὶ]
[ἱε]ρᾶς συνκλήτου καὶ ἱερῶν στρατε[υμάτων καὶ δήμου Ῥωμαίων καὶ]
[...]ΡΩΝΣΤΡΑΤΕΥΜΑΤΩΝ ❦ ΤΟΥ[- - - - - - - - - - - - - - - - - ὁ ἀρχιερεὺς]
[το]ῦ Σ{Τ}εβαστοῦ καὶ ἀγωνοθέτη[ς τοῦ κοινοῦ τῶν Μακεδόνων - - -]
[- -]

1. [καὶ διαμονῆς], *IG* || θ[ειοτάτου Αὐτοκράτορος Καίσαρος] ἀηττ{Ε}ήτ[ου], *IG* || 5. [τῆς μητρός αὐτοῦ], *IG* || 6. [σύνπαντος οἴκου], *IG* || 7/8. {ΚΑΙ ΙΕΡΩΝ ΣΤΡΑΤΕΥ[ΜΑΤΩΝ} καὶ δήμου Ῥωμαίων καὶ | ἱε]ρῶν στρατευμάτων ΤΟΥ * ΤΟΥ [- - ca. 25 - -], *IG* || 8. instead of the phrase καὶ τῶν διασημοτάτων ἐπάρχων τοῦ ἱεροῦ πραιτωρίου the mason engraved the preceding phrase a second time; the folium was engraved in order to direct the reader's attention to the name of the high priest, B. || 9. ΥΣΤΕΡΑΣΤΟΥ καὶ ἀγωνοθετή[σαντος - -], *IG*.

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660. Thessalonike. Dedication to Dionysos, 2nd cent. A.D. *IG* X.2.1.59; *SEG* XXVI 735. Republished by E.Voutiras, in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 206/207 no. 529, who observes that what C.Edson interpreted as a hedera in l. 3 may be a delta. Consequently, the name of the dedicant may be Δάγχις or Δαγχίς (Ἄγχις or Ἀγχίς, *SEG* [G.Mihailov]; Ἀγ<χ>ίς, *IG*).

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661. Vacat.

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662. Thessalonike. Donation of C.Petronios Ioulianos on behalf of the cult association of the Eriphiastai, 2nd/3rd cent. A.D. *IG* X.2.1.261. In a catalogue of inscriptions concerning associations in Roman Thessalonike, P.M.Nigdelis, *art.cit.* (see our lemma no. 657) 39 no. 14, presents a new edition of this text with new readings for LL. 6-33.

τῶν Ἐριφιαστῶν [- ca. 7 -]ΑΡΑ[- - - - - - - - - - - - - Δι]-
ονυσιάδος τῷ μνήματι [- - - - - - - - - - - - - - - - - - - -]
νος τῇ ε´ τοῦ Ξανδικοῦ Ε[- - - - - - - - - - - - - - - - - - -]
Διονυσιάδος αὐτω[- -]
Εὐπότῳ καὶ Μαικίῳ Σ[- - - - - - - - - - - - - - - - - - - -]
καὶ Δι. . .ωνι Τυχικοῦ καὶ [- - - - - - - - - - - - - - - - - -]
Μ̣ν̣η̣σ̣ά̣νδρου καὶ Πετρώνιο[ς - - - - - - - - - - - - - - - - -]
Ἀπολλωνίῳ καὶ Σ̣ουηριανῷ [- - - - - - - - - - - - - - - - -]-
ανῷ Βα̣κ̣[χ]ίῳ καὶ Οὐαρεινίῳ τοῦ [- - - - - - - - - - - - - -]-
Δομιτίῳ Μουσωνίῳ καὶ τέκ[νοις - - - - - - - - - - - - - - - -]-
λει ἐπιπέδου ὄντος ἐν τῷ μετοίκῳ[ν - - - - - - - - - - - - -]
τοσούτων γε βλεπόντων ΒΟΕΙ[- - - - - - - - - - - - - - - - -]
[.]ου καὶ γεγονότος οἴκου ἑνὸς ΑΠ[- - - - - - - - - - - - - -]
τὸν ὑποκείμενον ὑπερώ<ο>ις Κλαυδιανο[ῦ - - - - - - τοῦ]
ἐπιβάλλοντος μέρους τοῦ οἴκου τῆς συνη[θείας - - - - - -]
[. .] οὔτε οἴνου τῷ οἴκῳ καὶ ΤΙ̣[- - - - - - - - - - - - - - - - - -]
[. .]μενόντων καὶ προσόντων τὸν [- - - - - - - - - - - - - - -]
[ca. 5] προγεγραμμένα ἅπαντα κ̣ο̣ι̣ν̣ὰ̣ [- - - - - - - - - - - - -]
[ca. 6] καὶ βεβαιῶσαι ἀτῷ τὴν Ε̣Ι̣Σ̣.Ν̣ΛΓΟ̣[- - - - - - - - - - -]
[ca. 4] τοῦ οἴκου καὶ τῶν δικαίων αὐτοῦ .ΥΝ[- - - - - - - -]
[ca. 4 δ]ιασχολεῖν [ca. 5 σ]ωφρονισταὶ Σ[- - - - - - - - - - -]
[ca. 4]ΑΝΤΩΝΤΑ[ca. 4]ΑΓΩ̣Ι̣Ν̣Η̣Μ̣ΕC̣Δ̣ΕΙΑΝ[- - - - - -]
[ca. 4]Ιενος [κα]τ[ὰ μηδ]ένα τρόπον [. . . .]ΕC[- - - - - - -]
[ca. 9-10]C . ΑΙCΙΑΝ . . CΙCΛ εἰσιόντων Λ[- - - - - - - - - -]
[ca. 6]μμένοι [Ἐρι]φιασταὶ τὸν ὑπογεγρα[μμένον - - - - -]
[ca. 6]σαι εἴτε δ̣[ωρ]ίσαι εἴτε καταλιπ̣[εῖν - - - - - - - - - -]
[ca. 6]ωσαι κατὰ μηδένα τρόπον [- - - - - - - - - - - - - - - -]
[ca. 7]ομένον τὸν πάντα χρόνον [- - - - - - - - - - - - - - - - -]

In LL. 9, 13-15, 17-22, 24, 26-29, and 32, there are differences between *IG* and N.'s edition; we note only the most important of them; for the rest of the text the readings and restorations are N.'s. || 9. αὐτου, *IG* || || 17. Γ., *IG*; γε, N. || 18. in fine, ΕΝΟC., *IG* || 19. in fine, ΥΠΕΡΩCΚΑΧΛΙΑΙ, *IG*. || 20. ἐπιβάλλοντος ἱεροὺς τοῦ οἴκου .ΙCC[- -], *IG* || 21. initio, .Υ. ΕΙνου, *IG* || 24. καὶ βεβαιῶσαι ΑΤΥΤΗΝ . Ν, *IG* || 26. in fine, [σ]ωφρον{Τ}ισταῖς, *IG*.

663. Thessalonike. Christian dedicatory epigram in the church of St. Demetrios, 7th cent. A.D. **(after ca. 630** A.D.**).** Mosaic representing a bishop, a daecon, and a civil official, the sponsors of the reconstruction of the church of St. Demetrios after its destruction in ca. 620/630 A.D.; the mosaic

originally stood on the north side of the south pillar of the sanctuarium. Text in A.Rhoby, *Byzantinische Epigramme auf Fresken und Mosaiken* (Vienna 2009) [SEG LIX 1966] 386/387, with the earlier bibliography. B.Fourlas, *Byzantina Symmeikta* 20 (2010) 195-244 (Greek text; German translation; ph.), discusses the identity of the civil sponsor. After reviewing earlier suggestions (Λεόντιος, the praefectus praetorio in Illyricum who first built the church; Λέων, praefectus in the 7th cent. A.D.: see Rhoby, *op.cit.* 389) and considering the garments, insignia, and stylistic features of the portrait of the official, he argues that he was a man of consular rank (an honorary consul) contemporary with the reconstruction of the church during the reign of Constans II (641-654 A.D.). He probably was a praefectus praetorio or a praefectus of Thessalonike, possibly Leon. See also A.Mentzos, *Τὰ ψηφιδωτὰ τῆς ἀνοικοδόμησης τοῦ ναοῦ τοῦ Ἁγίου Δημητρίου στὸν 7ο αἰώνα μ.Χ.* (Thessaloniki 2010) [non vidimus].

† Κτίστας θεωρεῖς τοῦ πανενδόξου δόμου
ἐκεῖθεν ἔνθεν μάρτυρος Δημητρίου
τοῦ βάρβαρον κλύδωνα βαρβάρων στόλῳ
4 μετατρέποντος κ(αὶ) πόλιν λυτρουμένου †

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664. Thessalonike. Epitaph of Philinos, 2nd cent. A.D. Marble relief plaque, broken on top; representation of two seated women flanking two standing figures; a slave near the seated woman on the left; the relief was made by a workshop in Beroia (ca. 50 B.C.); it was inscribed when it was reused in the 2nd cent. A.D.; found at Peraia. Ed.pr. V.Allamani, in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 50-52 no. 374. Cf. *An.Ép.* (2010) no. 1469.

Τερτία καὶ Θεόδωρος Φιλῖνον
τὸν ἑαυτῶν υἱόν· ἥρως χαῖραι· χαῖ-
ρε καὶ σύ, τίς ποτ' οὖν εἶ

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665. Thessalonike. Epitaph of C.Iulius Crescens, 159/160 A.D. Two joining fragments of a marble stele; in an upper panel, a pediment supported by two columns with Corinthian capitals; under the pediment, in a recessed panel, the representation of a bearded man seated in a wagon drawn by three animals (mules?); a dog in the wagon, behind the man. Ed.pr. F.Petsas, *AD* 24 B2 (1969) 300; J. and L.Robert, *BE* (1972) no. 273; M.B.Hatzopoulos, *BE* (1987) no. 680; G.H.R.Horsley, *New Documents Illustrating Early Christianity* IV (1987) 215; T.Rajak, J.Noy, *JRS* 83 (1993) 92 no. 2. Republished by P.Nigdelis, *art.cit.* (see our lemma no. 657) 40 no. 27 and by D.Terzopoulou in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 239-241 no. 567 (ph.), whose text we print. See also D.Terzopoulou in D.Triantaphyllos, D. Terzopoulou (edd.), *Horses and Wagons in the Ancient World. Proceedings of One-Day Scientific Meeting, Orestiada-Greece September 30, 2006* (Orestiada 2010) 301/302 no. 1; not previously in *SEG*. Cf. M.Sève, *An.Ép.* (2010) 550/551 no. 1470. The deceased may have been a mule-driver, member of a cult association of worshippers of Heros Aulonites (T.).

Κρήσκης·
Ἔτους αϙρʹ Σεβαστοῦ·
ἡ συνήθεια Ἥρωνος
4 Αὐλωνίτου Γ(αΐῳ) Ἰουλίῳ

Κρήσκεντι· οἱ περὶ ἀρχ<ι>-
συνάγωγον Ἀρτέμω-
να ζυγοποιόν, ἱερῇ
Τρύφωνα, τὰ ἐκ τοῦ
γλωσσοκόμου γινό-
μενα αὐτῷ μνίας
χάριν

2. year 191 of the Actian era || 3. Ἥρωνους for Ἥρωνος || 4/5. C. Iulius Crescens must have been a descendant of an Imperial freedman, M.Sève (*An.Ép.*) || 7. the chairman of the association was a maker of scales, T. || 8-10. the grave monument was paid for by the association with money collected from the association's treasury, T.

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666. **Thessalonike. Epitaph of M.Ulpius Antiochos, ca. 125-175 A.D.** Marble plaque; on one side an inscription, on the other a relief panel with a representation of Poseidon with a trident in his left and an unidentified object in his right; his left foot rests on the head of a dolphin. Ed.pr. E.Voutiras in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 245/246 no. 572 (ph.), who observes that the representation of a deceased individual as Poseidon is unattested in Macedonia; V. dates the inscription to ca. 125-175 A.D. and the relief to ca. 200-225 A.D. Cf. M.Sève, *An.Ép.* (2010) 551 no. 1471: 'Faut-il penser à un remploi? Il est d'autre part insolite que l'epitaphe, si c'en est une, soit gravée au revers du relief qui lui correspondrait'.

Μ(ᾶρκον) ❦ Οὔλπι-
ον ❦ Ἀντίο-
χον

2. Ligature of NT; in fine, the iota is written within the omikron.

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667. **Thessalonike (?). Epitaph of Pyroulas, 2nd/3rd cent. A.D.** *IG* X.2.1.1020. Limestone relief plaque; within a recessed panel a representation of a bearded man (left) and a woman, with her head covered with her himation; an inscription along the frame. Copied by K.Purgold in the collection of the antiquities trader Saridakis, in Thessaloniki (1885). C.Edson (*IG*), who published the text on the basis of Purgold's transcription, considered it lost. J.Fischer, P.Pilhofer, *RhM* 153 (2010) 188-202 (ph.), report that this monument is now in the church of the Evangelische Gemeinde in Gristow (Mecklenburg-Vorpommern); it is not known when and how it was transported to Gristow (ca. 1885-1935). They present a new edition. [The provenance of the stone from Thessalonike is not at all certain, Chaniotis.]

Δεντουτούρμης Πυρου[λα̣ τῷ ἰδίῳ] ἀνδρί, μνήμης χάριν

ΔΕΝΤΟΥΡΜΗΣΠΥΡΟΥ ΑΝΔΡΙ ΜΝΗΜΗΣ ΧΑΡΙΝ, Purgold; Δ̣εντουρμης Πυρουλ̣[α τῷ γλυκυτάτῳ] ἀνδρί, μνήμης χάριν, *IG*; Δεντούρμη?, *LGPN* IV s.v.; possibly a dittography (Δεντου{ΤΟΥ}ρμης), F.-P.

668. Thessalonike. Epitaph of Calpurnius Eudemos and Calpurnia Makaria, 3rd cent. A.D. Marble sarcophagus without lid; it contained ca. 80 coins and a lamp of the 5th cent. A.D.; found during the construction of a subway station in Πλατεία Δημοκρατίας. Ed.ppr. M.Paisidou, S.Vasileiadou, S.Tzevreni, *AEMΘ* 23 (2009) [2012] 257/258 (ph.). Cf. M.B.Hatzopoulos, *BE* (2013) no. 274.

Καλπούρνιος Εὔδημος Καλπουρνίᾳ Μακαρίᾳ τῇ
γλυκυτάτῃ συμβίῳ καὶ ἑαυτῷ, ζῶν· ὃ βλέπις

1. Καλπουρνίᾳ μακαρίᾳ, edd.pr.; Μακαρίᾳ, Hatzopoulos || 2. the interpunct was added by Hatzopoulos, who points out that the elliptical phrase ὃ βλέπις refers to life: 'life is this, what you see here'; cf. L.Robert, *Hellenica* XIII 271-273.

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669. Thessalonike. Epitaph of Leon and Zoe, ca. 250-300 A.D. Marble relief plaque with representation of a rider galloping to the right; under the horse a dog and a boar; on the right an altar and a tree with ■ snake twisted around it; an inscription on the frame (L. 1) and under the relief (LL. 2/3); found in Thessalonike. Ed.pr. V.Allamani, in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 237/238 no. 565: Νίκω[ν] | Λέοντι τῷ τέκνῳ καὶ | Ζωῇ τῇ γ[υν]αικ[ὶ μνήμη]ς or [μνεία]ς [χά]ριν

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670. Velventos. Epitaph of Paramonos, 2nd/3rd cent. A.D. Funerary altar; on top, a cavity for the placement of ashes; found re-used in the storage room of an early Byzantine villa at the site Παναγιά. Ed.pr. M.Tsiapali, *AEMΘ* 23 (2009) [2012] 77 (ph.). Mentioned by G.Karamitrou-Mentesidi, *Βελβεντό. Ἀρχαιότητες καὶ ἱστορία* (Aiani 2012) 39 no. 16 (ph.), who translates L. 2 κορικῷ as 'young'. M.B.Hatzopoulos, *BE* (2012) no. 267, provides a revised text (on the basis of the ph. in K.-M.) and observes that κορικὸς ἀνήρ is the man whom Nikopolis married as a virgin; cf. *IG* IX.2.485: ἀνδρὸς κορικοῦ [cf. the expressions παρθενικὸς ἀνήρ (*IGBulg* I² 228), παρθενικὸς πόσις (Marek, *Stadt* -- 176 no. 77), παρθενικὸς σύμβιος (*IGUR* II 1018), παρθενικὴ ἄλοχος (*IG* V.2.473) et sim., Chaniotis].

Ṇ[ει]κόπολις Παρạ-
μόνῳ, τῷ κορικῷ
ἀνδρί, ἀνέθηκα v
4 κατὰ εὔνυαν μνέ-
ας χάριν ❦

1. Ṇ[ει]κοπολις, ed.pr.; Νικόπολις, K.-M., H. [Ν[ει]κόπολις, Sverkos] || 1/2. Παρ[α]|μόνῳ, ed.pr.; Παρα|μόνῳ, H.; Παραμόνου, K.-M. [Παρạ|μόνῳ, Sverkos] || 4/5. μνε[ί]|ας, ed.pr.; μνεί|ας, H. [μνέ|ας; cf. *SEG* XXX 639; see M.Slavóva, *Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004) 43, Sverkos].

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671. Velventos. Bronze stamp, 2nd/3rd cent. A.D. Bronze rectangular stamp with raised letters (sinistrorsum), possibly used for stamping clay tiles; broken on both ends; found in 1987 at Palaiokastro. Ed.pr. G.Karamitrou-Mentesidi, *op.cit.* (see our lemma no. 670) 38 no. 13 (ph.): Ἰουλιο[-] | [Θ]εοδωρ[--]

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672. **Unknown provenance. Epitaph of Philippos, ca. 200-250 A.D.** Marble relief plaque with representation of a rider galloping toward the right, with his dog, hunting a boar; on the right an altar and ■ tree, with ■ snake twisted around its trunk; of unknown provenance; brought to the Archaeological Museum of Thessaloniki in 1974 by an antiquities dealer. Ed.pr. P.Adam-Veleni in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 234/235 no. 560 (ph.): Φιλ[π]πα Φιλίπ[πῳ] μνίας | χάριν

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673. **Unknown provenance. Epitaph of Symphoros, late 2nd/early 3rd cent. A.D.** Marble plaque broken on all sides; in a recessed panel the bust of a man; of unknown provenance; now in the Archaeological Museum of Thessaloniki. Ed.pr. E.Voutiras in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 271/272 no. 599 (ph.): Ἀλέξανδρος | Συμφόρῳ τῷ θρε|[πτῷ μνείας χάριν]

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674. Vacat.

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675. **Unknown provenance. Epitaph of Valens, ca. 250 A.D.** Marble relief plaque with the representation of a rider riding towards an altar (on the right); broken on the upper right corner; of unknown provenance; now in the Archaeological Museum of Thessaloniki. Ed.pr. P.Adam-Veleni in *Κατάλογος γλυπτῶν* -- (see our lemma no. 625) 238/239 no. 566 (ph.). Cf. *An.Ép.* (2010) 552 no. 1474: Ἀμεία τὸ εἰδίο ὑ[ὸ Βάλεντι μνήμη<ς> | χάρειν

THRACE

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676. **Thrace. Amphoras: imports from Sinope.** A.Bozkova, *ACSS* 16 (2010) 429-439, studies the import of Sinopean amphoras in Thrace in the 3rd cent. B.C. using the evidence provided by amphora stamps. Whereas south of Mt. Haimos Sinopean amphora stamps are not numerous and are mainly concentrated in two urban centers (Kabyle and Seuthopolis), the diffusion is greater north of Mt. Haimos (esp. in Durankulák, Odartsi, Oriakhovitsa, Ruse, Sveshtari, and Veliko Tarnovo). She attributes this difference to the decline of the Odrysian kingdom, the prosperity of the sites in northeast Thrace, and an trade with the Greek colonies (Bizone, Histria, Kallatis). On a 437, a tabular list of astynomoi mentioned in stamps found north of Mt. Haimos: Αἰσχίνης, Ἀντίπατρος Νίκωνος, Ἀπολλωνίδης Ποσειδωνίου, Βόρυς, Ἱκέσιος Βακχίου, Μαντίθεος Πρωταγόρου, and Πυθοκλῆς.

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677. **Thrace (Strymon valley). Culture: multilingualism and onomastics in the Roman period.** M.Slavova, *Archaeologia Bulgarica* 14.2 (2010) 39-51, surveys linguistic features and the onomasticon of Roman period inscriptions for evidence of cross-cultural influences between Greek, Roman and Thracian elements. She provides checklists of borrowed Latin words, loan translations and of post-classical Greek features such as itacism in official inscriptions, and discusses 'onomastic mixture'

within the same family. Cf. A.Avram, *BE* (2011) no. 430, who expresses his reservations concerning the description of some names (e.g. Πύρρος) as 'hesitantly' Greek and influenced by similar sounding Thracian ones.

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678. **Thrace. Onomastics. The names Σεβαζιανός, Σαβαζιανός, Σεβαστιανός.** D.Dana, in *Onomatologos* 390-397, collects the evidence for the names Σεβαστιανός, Σαβαστιανός, Sebastianus, Sabastianus, and Sabestianus, which are well attested in Thrace, Moesia Inferior, and Illyricum (2nd-3rd cent. A.D.). He associates them with the Thracian theophoric name Σεβαζιανός (cf. Σαβαζιανός, Sebazianus, Sebasianus, Sabazianus, Sabasianus, Σεβαζία), attested in the same areas.

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679. **Thrace. Religion.** Z.Gočeva, *Thracia* 18 (2009) 491-501, gives an overview of the cult of Dionysos in Thrace, adducing the evidence of dedicatory monuments; non vidimus. See A.Avram, *BE* (2011) no. 435. On the cult of Apollo see our lemma no. 755 bis.

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680. **Ainos. Inscribed ring, undated.** Golden ring with inscription, found on the left hand of a skeleton in a sarcophagus. Ed.pr. S.Başaran et al., *KST* 31.2 (2010) 125 (ph.): δῶρον

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681. **Ainos. Dipinti (labels) on a vase, 6th cent. B.C.** Black-figure amphora; used as a funerary urn in a cist-grave. One face shows a scene of the Trojan War with inscriptions next to the figures, the other depicts Dionysos. Mentioned by S.Başaran et alii, *KST* 31.2 (2010) 128/129 (ph.): 1) Διομέδες (next to a black-haired man); 2) Φοῖνιχς (next to a white-haired man).

ΔΙΟΜΕΔΕΣ, ΔΟΙΝΧΣ, B. et alii [certainly Διομέδες and Φοῖνιχς, Achiles' tutor, Chaniotis].

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682. **Apollonia Pontike. Onomastics.** A.Avram, in *Onomatologos* 368-380, discusses the following names. 1) Names in -θεμις: Such composita [see *SEG* LV 2044, Sverkos], not recorded in *LGPN* IV under Apollonia, existed in this city, as is shown by the potamonym Ἰστρόθεμις (*SEG* LII 690 C) [see now Ἀρχίθεμις, in our lemma no. 709, Chaniotis]. Μηνόθεμις, attested in an Athenian epitaph (*IG* II² 8352), was from Apollonia Pontike, as was Ἀπολλοθέμις the father of the physicist Diogenes (Diogenes Laertios 9.57) [Ἀπολλοθέμις is now attested in Apollonia; see our lemma no. 723, Chaniotis]. 2) Names composed with -μανδρο- [cf. *SEG* LVI 2119, Sverkos]: Ἀριστόμανδρος (*SEG* LV 732) can be added to the other names of this group (Διονυσόμανδρος, Διόμανδρος, Μανδρόστρατος); these names were popular among the Milesian immigrants who contributed to the recolonization of Apollonia under Ἀναξίμανδρος (ca. 550 B.C.) [see our lemma no. 704, Chaniotis]. 3) Names composed with μολπ-: This group is represented by Εὔμολπος (*IGBulg* I² 458 bis) and Μολπαγόρης, attested in a new epitaph (M.Giuzelev, in T.Stoyanov et al. [edd.], *Heros Hephaistos. Studia in honorem Liubae Ognenova-Marinova* [Veliko Tărnovo 2005] 132/133 no. 5: Ἀντιάναξ | Μολπαγόρεω; 5th cent. B.C.; non vidimus; see A.Avram, *BE* [2006] no. 282). Composita with μολπ- can be explained in view of the role played by the μολποί in the settlement of

Milesians in Apollonia. 4) Theophoric names deriving from Leto (*SEG* LII 663: Λητόδωρος) are connected with the popularity of Leto's cult in the Black Sea (see *SEG* LIX 779). A. concludes by stressing the point that in the Classical period the names in Apollonia Pontike were strongly influenced by Milesian onomastics.

683-689. **Apollonia Pontike (area of: Kalfata). Epitaphs, late 5th-early 4th cent.** B.C. Epitaphs found in the ancient necropolis at Kalfata (modern place-name) during the excavation seasons of 2004 and 2005, now in the Museum of Sozopol. Ed.pr. M.Gyuzelev, *Il Mar Nero* VII (2007-9) 115-118 (ph.), with brief commentary on the personal names.

683: 115 no. 1 (ph.). **Epitaph of Lampre.** Limestone stele: Λάμπρη | Μένωνος

684: 115/116 no. 2 (ph.). **Epitaph of Hegous.** Limestone stele; letters painted red: Ἡγοῦς | Ἀρήτο

1. Ἡγοῦς, ed.pr. [Ἡγοῦς; for this male name see L.Dubois, *art.cit.* (see our lemma no. 1981) 404, Chaniotis].

685: 116 no. 3 (ph.). **Epitaph of Themistagore.** Two joining fragments of a limestone stele: Θεμισταγόρης | τῆς Ἀπολλωνίδεω

686: 116 no. 4 (ph.). **Epitaph of Pythilla.** Limestone stele, broken at the lower left corner; letters painted red: Πύθιλλα | Κλειάρχο

687: 116/117 no. 5 (ph.). **Epitaph of Archepolie.** Limestone stele: Ἀρχεπολίη | Ἑκαίτου

2. Ἑκαίτου: a new name or a corrupt form of Ἑκαταῖος, ed.pr.

688: 117 no. 6 (ph.). **Epitaph of Hermon.** Limestone stele; letters painted red: Ἕρμων | Θευγέ|νευς

689: 117/118 no. 7 (ph.). **Epitaph of Satyros and Aspa.** Limestone stele; letters painted red: Σάτυρος | Ἑκαταίο· | Ἄσπα | Σατύρο

3. Ἄσπα: a new name; for Iranian names from the root *aspa 'horse' in the Black Sea area, cf. L.Zgusta, *Die Personennamen griechischer Städte der nördlichen Schwarzmeerküste* (Prague 1955) 73-75; cf. also the name Ἀσπώ (*I.Thrac.Aeg.* E140, 4th cent. B.C.), ed.pr. [since all the names are Greek, possible a hypocoristic form of Ἀσπασία, Hatzopoulos].

690-734. **Apollonia Pontike (area of: Budžaka). Epitaphs, 5th-4th cent.** B.C. Epitaphs found in the ancient necropolis at Budžaka during the excavation seasons of 2004-2005; now in the Museum

of Sozopol. Ed.pr. M.Gyuzelev, *art.cit.* (see our lemmata nos. 683-689) 118-148 nos. 8-52, with brief commentary on the names.

690: 118 no. 8 (ph.). **Epitaph of Menilla.** Limestone stele: Μένιλλα | Μένωνος

691: 118/119 no. 9 (ph.). **Epitaph of Brithagore (?).** Limestone stele: Βρι<θ>[α]γ[όρ]η | Λυσιμάχ||[ο]

1. For Βριθαγόρη cf. *IGBulg* I^2 413, ed.pr. [and *I.Sinope* 71, Sverkos].

692: 119 no. 10 (ph.). **Epitaph of Menoikes?.** Limestone stele: Μενοικ[ῆ]ς? | Ἐποίκεος

1. A variant of the name Μενοικεύς, ed.pr.

693: 119 no. 11 (ph.). **Epitaph of Artemidoros.** Limestone stele: Ἀρτεμίδωρος | Εὀαγόρο

694: 119/120 no. 12 (ph.). **Epitaph of Athe[- -].** Limestone stele, broken at the top and right: Ἀθη[- - -] | Πανο[- - -]

695: 120 no. 13 (ph.). **Epitaph of Hephaistes.** Upper part of a limestone stele; letters painted red: Ἡφαιστῆς | Λυκίωνος

696: 120/121 no. 14 (ph.). **Epitaph of Athenaios.** Limestone stele: Ἀθήναιος | Αὐτόνου

697: 121 no. 15 (ph.). **Epitaph of Parthenios from Kyzikos.** Limestone stele, fixed with lead to a base: Παρθενίο τô Μ[η]|τροδώρο Κυζι[κ]|ηνô

[2/3. For another man from Kyzikos buried in the same necropolis see our lemma no. 732, Avram.]

698: 121 no. 16 (ph.). **Epitaph of Hegous.** Limestone stele: Ἡγ<ô>ς | Ἡρωνύμ|ο

1. ΗΓΘΣ, lapis; Ἡγοῦς, cf. *IGBulg* I^2 449 and the text in our lemma no. 684, ed.pr. [Ἡγ<ô>ς; see our lemma no. 684, Chaniotis].

699: 122 no. 17 (ph.). **Epitaph of Phaidon.** Limestone stele: Φαίδωνος

700: 122 no. 18 (ph.). **Epitaph of Metrodoros.** Limestone stele: Μητρόδωρος | Ἐλεοσινίο

701: 122/123 no. 19 (ph.). **Epitaph of Hybrion.** Limestone stele, broken on right and top; letters in red paint: Ὑβρ[ίω]ν | Φ[ά]νεω

702: 123 no. 20 (ph.). **Funerary epigram for Kallibolos.** Pedimental limestone stele.

Ἐνθάδε Καλλ[ί]β-
ολος κεῖται παῖς Ἑ-
καταί[ο]υ φεόγων
πέν[θεα] καὶ νόσ[ον]
ἀλ[π]άλεην

5. For λ for ρ in Ionic inscriptions cf. G.Mihailov on *IGBulg* I^2 78 ter, ed.pr.

703: 123 no. 21 (ph.). **Epitaph of Timoson.** Limestone stele, broken at the top left corner; fixed with lead to a base: Τιμοσῶν

Previously unattested, ed.pr.

704: 123/124 no. 22 (ph.). **Epitaph of Aristo.** Limestone stele: Ἀρισ[τ]ὼ | Ἀ[ν]αξιμάν|δρο γυνή

2/3. The philosopher Anaximander was considered the founder of Apollonia by Ael., *V.H.* 3.17, ed.pr. [see our lemma no. 682, Chaniotis].

705: 124 no. 23 (ph.). **Epitaph of Aristonike.** Limestone stele: Ἀρισστο[ν]ίκη | Εὐκύδεος

2. A new name, ed.pr. [already attested for Apollonia on coins, in the form Εὐκύδης (*LGPN* IV s.v.), Chaniotis].

706: 124 no. 24 (ph.). **Epitaph of Athenaios.** Limestone stele, broken at the top left corner: Ἀθήναιος | Ῥόδωνος

707: 124/125 no. 25 (ph.). **Epitaph of Agatharchos.** Limestone stele: Ἀγάθαρχος | Πόσιος

708: 125 no. 26 (ph.). **Epitaph.** Fragment of a limestone stele, broken at the top and right side.

ΚΙ[-------]
ΟΜΦΑ[---]
vac. ΤΟ[----]

[2. e.g. Ὀμφαλίων, attested in Mesambria (*LGPN* IV s.v.), Chaniotis.]

709: 125 no. 27 (ph.). **Epitaph of Kolotes.** Limestone stele; letters painted red: Κω[λώτη]ς | Ἀρχι[θέ]μιος

2. The name Ἀρχίθεμις is new, ed.pr. [on composita with -θεμις in Apollonia see our lemmata nos. 682 and 723, Chaniotis].

710: 125/126 no. 28 (ph.). **Epitaph of Timagoras.** Limestone stele: Τιμαγόρας | Διογ[έ]νεος

711: 126 no. 29 (ph.). **Epitaph of Alkeis.** Limestone stele: Ἀλκηΐς | Ἰστροδ[ώ]ρο

[2. For the name Ἰστρόδωρος cf. *SEG* LIX 778; see also our lemma no. 682, Kantor.]

712: 126/127 no. 30 (ph.). **Epitaph of Alkimos.** Limestone stele: Ἄλκιμος | Ἀπολλοδώ|ρο

713: 127 no. 31 (ph.). **Epitaph of Assys.** Limestone stele: Ἄσσυς | Λεάνδρο

1. Ἄσσυς: previously unattested and of uncertain origin, ed.pr.

714: 127 no. 32 (ph.). **Epitaph of Archemachos.** Limestone stele; letters painted red: Ἀρχέμαχος | Ἑκατοκλέος· | Ἡγεσίλεως | Ἀρχεμάχο

715: 127/128 no. 33 (ph.). **Epitaph of Eleosis.** Limestone stele: Ἐλεοσίς | Ἀπολλωνίο

1. Cf. Ἐλεοσίνιος (our lemma no. 700), ed.pr.

716: 128 no. 34 (ph.). **Epitaph of Demetrie.** Limestone stele; letters painted red: Δημητρίη | Πρωτώνακτος

717: 128 no. 35 (ph.). **Epitaph of Theodotos.** Limestone stele: Θεόδοτος | Στράτωνος

718: 128/129 no. 36 (ph.). **Epitaph of Metrodore.** Limestone stele: [Μ]ητροδώρη | <Δι>οφάντο

1. The last letter was carved above the line, ed.pr. || 2. ΙΔΟΦΑΝΤΟ, lapis; <Δι>οφάντο, ed.pr.

719: 129 no. 37 (ph.). **Epitaph of Protonax.** Limestone stele: Πρωτῶναξ | Ζωπ[ύ]ρο

720: 129 no. 38 (ph.). **Epitaph of Kimoniche.** Limestone stele: Κιμονίχη | [Ἡ]γησίλεω | [γ]υνή

1. Κιμονίχη: previously unattested, ed.pr.

721: 129/130 no. 39 (ph.). **Epitaph of Megakreon.** Limestone stele: Μεγακρέων | Ἀνακρέων|τος

722: 130 no. 40 (ph.). **Epitaph of Dionysios.** Upper part of a pedimental marble stele with three akroteria: [Δ]ιονύσιος | [Ζω]πύρ[ου?]

723: 130 no. 41 (ph.). **Epitaph.** Fragment of a marble stele, broken on top, bottom, and left: [------]ΚΛ[---] | [Ἀπο]λλοθέμιο[ς]

[2. On composita with -θεμις see our lemmata nos. 682 and 709, Chaniotis.]

724: 130/131 no. 42 (ph.). **Epitaph of Kallias.** Limestone stele: Καλλίας

725: 131 no. 43 (ph.). **Epitaph.** Lower part of a limestone stele; letters painted red: [- - - - - -] | Ἀλκάνδρο

726: 131 no. 44 (ph.). **Epitaph of Apollodoros.** Limestone stele: Ἀπολλόδωρος | Ἀθηναίο

727: 131/132 no. 45 (ph.). **Epitaph of Athenaios.** Marble stele: Ἀθήναιος | Μύρμηκος

728: 132 no. 46 (ph.). **Epitaph of Dioskourides.** Pedimental marble stele with three akroteria: Διοσκου|ρίδης | Διονῦος

729: 132 no. 47 (ph.). **Epitaph.** Lower part of a limestone stele: [- - - - - -] | [- - -]ΣΟ

730: 132/133 no. 48 (ph.). **Epitaph of Apollonis.** Pedimental marble stele with three akroteria: Ἀπολλωνὶς | Λεοντέως

731: 133 no. 49 (ph.). **Epitaph of Arete.** Limestone stele: Ἀρήτη | Διονυσοδώ|ρο

732: 133 no. 50 (ph.). **Epitaph of a man from Kyzikos.** Lower part of a limestone stele: [- - - - - - -] | Κυζικ[ηνὸ]

2. For another man from Kyzikos buried in the same necropolis see the text in our lemma no. 697, ed.pr.

733: 133 no. 51 (ph.). **Epitaph of Heragores.** Limestone stele: Ἡραγόρης | Μητροδώρο

734: 134 no. 52 (ph.). **Epitaph of Apollonis.** Limestone stele, broken on the left: Ἀπολλωνὶ|ς Ἀρτεμισ|ίο

735. **Apollonia Pontike. Christian epitaph of Vitalios, a priest, 5th/6th cent.** A.D. Marble relief stele, broken on top (late Hellenistic or early Imperial period); in a recessed panel the representation of a funerary banquet, with a reclining man (right) and a servant (left); turned 180° and re-used as a Christian epitaph; found before 1989 in Sozopol, now kept in a private collection in Bulgaria. Ed.pr. D.Dana, *ZPE* 174 (2010) 106-108 (ph.). Vitalios was priest of Δηβελτός or Δεβελτός, i.e. Deultum (today's Debelt), near Apollonia. Cf. *An.Ép.* (2010) no. 1456.

† Ἐντάδε κατάκιτ̣ε̣
Βητάλιο(ς) πρεσβ(ύτερος)
Δ̣ηβελτοῦ †
vacat
4 Κ̣(ύριε) Χρι(στ)έ

736. **Augusta Traiana. Dedication to Ares Saprenos, 3rd cent. A.D.** Limestone Doric capital; inscribed on the abacus; found in Stara Zagora and kept in the local Museum of History. Edd.pr. H.Bujukliev, M.Kamiševa, *Studia Classica Serdicensia* 1 (2010) 409-413 (in Bulgarina; ph.). See N.Sharankov, *An.Ép.* (2010) no. 1458.

[Ῥ]οδοπιανὸς Βειθυκενθου β' ἐπηκόῳ
Ἄρει Σαπρηνῷ κατὰ εὐχήν

1. [Ῥ]οδοπιανὸς Βειθυκενθου β(ουλευής), edd.pr.; [Ῥ]οδοπιανὸς Βειθυκενθου β', S. || 2. Σαπρηνός derives from an unattested place name Sapra (cf. vicus Saprisara: *CIL* VI 2933), edd.pr.

737. **Balgarin. Boundary marker of a kome, 3rd cent. A.D.** Fragment of a marble column; found at Balgarin, in the area of Haskovo. Ed.pr. S.Janakieva, *Studia Classica Serdicensia* 1 (2010) 206-210 (ph.) [non vidimus]. See N.Sharankov, *An.Ép.* (2010) no. 1455, who suggests a date in the 3rd cent. A.D.

[- - - τεθέντες]
[διὰ - - - Μα]-
ξιμιανοῦ

ὅροι κώμ[ης]
[-]ιδωδων

1. Maximianus was a horothetes or a censitor of the province of Thrace, ed.pr. || 3. the ethnic is unattested, ed.pr.

738. **Byzantion. Epitaph of Arete, 2nd cent. B.C.** *I.Byzantion* 129; N.Firatli, L.Robert, *Les stèles funéraires de Byzance gréco-romaine* (Paris 1964) no. 142; *SEG* XXIV 795. Observing that the relief with the inscription Ἀρέτης Φιλήμονως (for Φιλήμονος) shows a female figure, M.L.Lazzarini, in *Onomatologos* 283 (ph.; cf. our lemma no. 1011), argues that Ἀρέτης is the genitive of the female name Ἀρέτη rather than the nominative of the male name Ἀρέτης.

739. **Byzantion. Epitaph of Lykinos, 2nd-1st cent. B.C.** *SEG* LVIII 684; *I.Byzantion* 304. M.Dana, *Gephyra* 7 (2010) 167-171 (ph.), republishes the text (Λυκῖνος | Ἀρειστείδου χαῖρε), inscribed on a white marble stele, now in a private collection in Munich. The iconography of the funerary banquet shown in relief (a man offering a wreath to his wife) provides evidence that the stele came from the necropolis of Byzantion, in the present-day district of Beyazit.

740. **Byzantion? Epitaph of Zoa, ca. 100 B.C.** *I.Byzantion* 343 (*SEG* XXVII 1216; Pfuhl-Möbius 469). Offered for sale in the auction catalogue *Kahn Auktionen AG, Kunstwerke der Antike, Auktion 4, 18. September 2009*, 196 no. 349 (color ph.; majuscule text; German translation), and again in the catalogue *Christie's New York, Antiquities, Thursday 5 June 2014*, 80 no. 100 (color ph.; English translation).

741. **Byzantion. Epitaph of Publius Fabius Philodamos, 2nd/1st cent. B.C.** Marble naiskos stele framed by two columns with moulded capitals supporting an architrave; in the naiskos a seated woman clad in chiton and himation, holding her veil with her left hand and with her right hand holding the hand of a man reclining on a couch; the man wears a cloak and a tunic; his left elbow rests on a pillow; behind the woman's chair two standing female servants and below the couch two standing male servants; in front of the couch a mensa tripes with food on it; in the background a shelf with a book roll (next to the man's head), a jewelry box and perfume bottles (next to the woman's head); inscription on the right part of the architrave; found in the Marmaray-Metro excavations at Sırkeci Station together with another three uninscribed funerary relief-stelai. Edd.pr. N.Erhan, S.Eskalen, *EA* 44 (2011) 176/177 no. 2 (ph.; translation).

Πόπλιε Φάβιε Μάρκο[υ] | vv Φιλόδαμε, χαῖρε

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742. **Byzantion. Epitaph of Lollia Passerenia, 2nd cent. A.D.** Funerary statue, with plinth, of a woman clad in chiton and himation, holding in her left hand a sparrow; head missing; inscription on the plinth; found in Yenikapı in the Marmaray-Metro excavations. Ed.pr. F.Demirkök in U.Kocabaş (ed.), *Istanbul Arkeoloji müzeleri 1. Marmaray-Metro Kurtarma Kazıları Sempozyumu, Bildiriler Kitabı 5-6 Mayıs 2008* (Istanbul 2010) 167/168 (ph.; translation). Cf. *An.Ép.* (2010) [2013] no. 1526. For an epitaph on a stele found in the same excavations see our lemma no. 741.

Λολλία Πασ|σερηνία ἐτ(ῶν) ιβʹ

1-2. Πασσερηνία: the sparrow (Latin: passer) depicted in the relief clearly references the personal name, ed.pr., who cites other Lollii on record in inscriptions from Byzantion.

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743. **Červinite skali (modern place-name). Epitaph of Archenike and Antigona, 3rd cent. B.C.** Rectangular limestone stele with akroteria found 1 km west of Kožukh, in an ancient necropolis. Ed.pr. S.Ivanov, in *Bălgarska arkheologija 2009* (Sofia 2010) 87 (in Bulgarian; ph.) [non vidimus]. Cf. A.Avram, *BE* (2012) no. 290. We print Avram's text:

Ἀρχενίκη | Πευκέστου· | Ἀντιγόνα | Φιλοξένου

1. Ἀρχενίχι, ed.pr.; Ἀρχενίκη, A. || [2/3. typical Macedonian names, Hatzopoulos].

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744. **Constantinople. Epigrams.** P.Cugusi, *RFIC* 138 (2010) 445-461, republishes Latin epigrams, including two Greek/Latin bilingual texts: 1) *CIL* III 737; *LBW* 1492; Kaibel, *EG* 1061 (452-454 no. 2). 2) *CIL* III 734; *LBW* 1495 (457).

745. Constantinople. Christian epitaph of Anthousa, a Montanist, 4th cent. A.D.? Marble plaque broken at left, right, and bottom; crosses above and at the beginning and the end of the inscription; found in front of the church in Yenikapı in the Marmaray-Metro excavations. Ed.pr. F.Demirkök, *art.cit.* (see our lemma no. 742) 161-163 (ph.; translation). Cf. *An.Ép.* (2010) [2013] no. 1524.

Ἐνθάδε κ̣|α̣τάκιτε Ἀν̣|θοῦσα χρισ[τ|ι]ανὴ πνευ||ματικὴ θυ̣|[γά]τηρ Εὐαγ̣|[γέλο]υ διακ̣|[όνου]

Dated by ed.pr. on the basis of the letter-forms ['on pourrait penser à une date plus tardive', *An.Ép.*] || 3-5. Anthousa belonged to the Montanists, ed.pr.

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746. Constantinople. Inscribed wooden 'semelle' ('shoe' or 'sole'?), Late Antiquity. Inscribed 'semelle de bois'. Mentioned in A.Karamani (ed.), *Gün Işığında Istanbul'un Yılı: Marmaray, Metro, Sultanahmet Kazıları* (Istanbul 2007) 277 [non vidimus]; see D.Feissel, *BE* (2013) no. 511.

ὑγιένουσα χρῶ Κύρα Καλεί, ἡλαρὶ ὑπάρχουσα ἐπένισε

Καλεί = Καλή, ἡλαρή = ἱλαρή, ἐπένισε = ἐπένδυσαι? ('fais-en usage en bonne santé, Kyra Kalè, habille-toi (?) de bonne humeur!'), F., who points out that the double name Κύρα Καλή is attested in Egypt (Κυρακαλή); cf. *SEG* LI 2323.

747/748. Constantinople. Two inscribed lead sheets (curse tablets?), 4th/5th cent. A.D. Two lead sheets, both broken into two pieces, found in Yenikapı. Ed.pr. F.Demirkök, *art.cit.* (see our lemma no. 742) 168-173 (ph.; dr.). See also A.Chaniotis, *EBGR* (2011) [2014] no. 46.

747: 168-170 no. 1. Spell. On one side a palindrome [no text given]; beneath the right half a mythological female figure with raised arms, wearing a short-sleeved costume and rising from a ship (Hekate?); on the other side a figure with animal head, human body, a beak-like mouth, a larger right eye; surrounded by script and characters thought to be astrological (ed.pr.).

748: 170-173 no. 1. Spell. Letters and drawings (figures of naked human beings?, magical signs and objects) cover almost the entire front surface. The texts consist of palindromes (αβλαναθαναλβα; cf. ακραμμαχαμαρι) and voces magicae (ευλαμος, μαρμαραωθ, Αβρασαξ) [for ευλαμος read εὐλαμωι. Neither μαρμαραωθ nor Αβρασαξ are visible on the dr. We reproduce the texts as they appear on the dr. which may be inacurate, Chaniotis].

αβλαναθαναλβα	αβλαναθαναλβα	ακραμμαχαμαρι
αβλαναθαναλβ	αβλαναθαναλβ	ακραμμαχαμαρ
αβλαναθαναλ	αβλαναθαναλ	ακραμμαχαμα
αβλαναθανα	αβλαναθανα	ακραμμαχαμ
αβλαναθαν	αβλαναθαν	ακραμμαχα

αβλαναθα	αβλαναθα	ακραμμαχ
αβλαναθ	αβλαναθ	ακραμμα
αβλανα	αβλανα	ακραμμ
αβλαν	αβλαν	ακραμ
αβλα	αβλα	ακρ
αβλ	αβλ	ακ
αβ	αβ	α
α	α	

under an object that resembles a table		
ευλαμωι	magical sign	
ευλαμω	SSS	under a table (?)
ευλαμ		φρξ
ευλα		μάστιξ
ευλ		ιαβα
ευ		εβυθ
ε		magical sign

KY ΦIA

magical sign (head)

drawing of a demon

For ευλαμωι cf. *SEG* LVII 1985 and 2051; the magical sign SSS (sinistrorsum) appears on gems in connection with Chnoubis and Solomon, C.

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749. **Parthikopolis (Sandanski). Invitatio ad munera, 211/212 A.D.** *SEG* LIX 754. V.Gerassimova, *Numizmatika, sfragistika i epigrafika* 6 (2010) 191-206, provides information on this unpublished inscription. The text is introduced with a mention of emperors (Οὐήρ[ου] or [Σε]ουήρ[ου]); from an erasure one may infer that the emperors were Caracalla and Geta. The plaque was re-used in the 6th cent. A.D.; see our lemma no. 750; non vidimus. See A.Avram, *BE* (2012) no. 293.

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750. **Parthikopolis (Sandanski). Christian inscriptions, 6th cent.** A.D. Plaque originally used for inscribing an invitatio ad munera (our lemma no. 749). V.Gerassimova, *art.cit.* (see our lemma no. 749) reports that the reverse was inscribed with Christian texts and provides part of one text: ὁρκισμὸς Σολομῶνος υἑοῦ Δαυ(ἴδ) . . . τις τε[χ]νίτης ἐπ[ο]ίησεν ὑχητήριον μνημόσυνόν του· μνημηνεύσατε αὐτὸν εἰς τοὺς ἑῶνας· Θε(έ), βοήθι τῷ δούλῳ σου Ἀνθίμῳ; non vidimus. See A.Avram, *BE* (2012) no. 293.

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751. **Philippopolis. Honorary inscription for the praeses Aurelius Marcianus, 267/268 A.D.** *IG-Bulg* V 5409. X.Loriot, in M.Silvestrini (ed.), *Le tribù romane. Atti della XVI[e] rencontre sur l'épigraphie, Bari 8-10 ottobre 2009* (Bari 2010) 427-436, adduces this inscription in his discussion of a new Latin

inscription from Udruh (D.L.Kennedy, H.Falahat, *JRA* 21 [2008] 150-169; cf. *SEG* LVIII 1740 app.cr.) to underline that a praeses (στρατηλάτης) is higher in the hierarchical order than a dux (δούξ): 'est-ce que cette gradation que veut exprimer la formulation *dux ducum*, qu'on pourrait alors rendre par "duc en chef"?' (432). L. favors an identification of the τριβοῦνος πραιτωριανῶν καὶ δοὺξ καὶ στρατηλάτης Marcianus (*PIR*² M 204) with the στρατηλάτης Αὐρήλιος Μαρκιανός honored in *SEG* XLVII 1256, but he expresses doubts as to this person's identification with the δούξ Λ(ούκιος) Αὐρ(ήλιος) Μαρκιανός on record in Termessos (*TAM* III 88 [*IGR* III 436; *SEG* XXVIII 1214; XLII 1206]), unless one dates the Termessos inscription not under Probus, but under Gallienus.

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752. **Zeleni Dol. Dedication to the Thracian Rider, Imperial period.** Upper part of marble relief plaque with a representation of the Thracian Rider; found in Zeleni Dol, region of Blagoevgrad. Mentioned by B.Petrunova, C.Komitova in *Arkheologicheski otkritiya i razkopki prez 2009 g.* (Sofia 2009) 556 (ph.). Ed.pr. M.Manov, *Numizmatika, sfragistika i epigrafika* 7 (2011) 233-238 (in Bulgarian; English summary; ph.) [non vidimus]. See N.Sharankov, *An.Ép.* (2010) no. 1461.

Πύρρος Φλ(αουίου) Αυλο[- - - - ὑπὲρ]
υἱοῦ Αυλουτραλεος [- - - - - - - - - - - -]
εὐχήν

1/2. Αυλο[υζενεος], Αυλο[υτραλεος], Αυλο[υπορεες]| υἱοῦ, ed.pr., who regards Pyrrhos to be the son of Fl. Aulo[--], son of Auloutralis; Αυλο[υτραλεος? ὑπὲρ]| υἱοῦ, S.: Pyrrhos was father of Fl. Aulo[--] and father of Auloutralis; the name of the god was written in L. 2, in fine, S.

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753. **Unknown provenance. Bilingual (Latin/Greek) dedication, Imperial period.** For a dedication possibly from Thrace see our lemma no. 1852.

MOESIA

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754. **Moesia. Geto-Dacian kingdoms, Hellenistic period.** S.Ju.Saprykin, *Bosporskie issledovanija* XXIII (2010) 251-275 (in Russian, summaries in English and Ukrainian), surveys the epigraphic, literary and numismatic evidence, stressing the enduring significance of the tribal structures and the weakness and transient nature of the royal power.

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755. **Moesia. Medicine in the Imperial period.** D.Aparaschivei, *Dacia* 54 (2010) 141-156, discusses epigraphic and archaeological evidence for doctors and their activities in the Imperial period. He identifies seven doctors attested epigraphically: Ae(lius) Macedo (*An.Ép.* [1998] no. 1134; Novae), Διό[δω]ρος (*IGLNovae* 176), T.Rascanius Fortunatus (*ISM* V 193, Troesmis), M.Octavius Aper from

Nikomedeia (*An.Ép.* [1935] no. 70), Κλαδαῖος from Tomis (*GV* 1362 + *SEG* XXX 844; Enisala), Ἀσκληπιάδης (*IGBulg* I² 150; Odessos) and Διονύσιος from Dionysopolis, who died in Vasada in Pisidia-Lykaonia (*GV* I 520 with *SEG* XIX 866 [we correct A.'s references in this last case, Kantor]). Medical associations are attested at Histria (*I.Histriae* 57) and Dionysopolis (*IGBulg* I² 15 bis; 15 ter).

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755 bis. **Moesia. Religion.** E.K.Petropoulos, in E.K.Petropoulos, A.A.Maslenikov (edd.), *Ancient Sacral Monuments in the Black Sea* (Thessaloniki 2010) 283-293, discusses the diffusion of the cult of Apollo in Thrace (Apollonia Pontike), Moesia (esp. Histria, Kallatis), and the North Shore of the Black Sea (esp. Olbia). See the critical remarks by A.Avram, *BE* (2011) no. 444. For the cult of Meter Theon in Dionysopolis see our lemmata nos. 758-779.

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756. **Moesia. Roman army: auxiliary units.** F.Matei-Popescu, *Il Mar Nero* 8 (2010-11) 207-230, assembles epigraphic evidence, mainly in Latin but some in Greek, for Roman auxiliary units in the provinces of Moesia Superior and Moesia Inferior, providing a full checklist for 16 cavalry units and 31 cohorts. For a detailed study of the Roman army in Moesia Inferior see id., *The Roman Army in Moesia Inferior* (Bucharest 2010).

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757. **Moesia. Sculpture.** M.Alexandrescu-Vianu, *SCIVA* 59/60 (2008/09) 53-80 (in Romanian), examines the sculpture workshops in Moesia Inferior and in particular their relations with Nikomedeia, Kyzikos, Byzantion, and Kalchedon. He examines the provenance of marble (mainly from Prokonnesos and Dokimeion); the similarity in phraseology between epitaphs in Philippopolis (*IGBulg* III 992/993, 1007) and Prusa ad Olympum (*I.Prusa* 83, 1064, 1066); the use of the terms πύελος (*I.Tomis* 168) and γράδος (*IGBulg* II 688; III 992/993); the presence of immigrants from Bithynia (*I.Histriae* 374: Νικομηδεύς ἐποίει; *I.Tomis* 268, 462: Προυσιεὺς ἀπὸ Ὑπίου; *I.Tomis* 256, 281, 328: Νικομηδεύς); and the stylistic features of sarcophagi (cf. *SEG* I 331), grave stelai, and statues. Cf. A.Avram, *BE* (2011) no. 434.

758-779. **Dionysopolis. Religion: inscriptions from the temple of Meter Theon Pontia, 4th cent. B.C.-4th cent. A.D.** I.Lazarenko, E.Mircheva, R.Encheva, N.Sharankov, in *Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 13-62, discuss the finds in the temple of the Meter Theon Pontia from the excavations in 2007 and 2008. N.Sharankov provides a preliminary discussion of the inscriptions. More than 30 fragments and numerous graffiti have been found. The goddess was known as Μήτηρ θεῶν Ποντία, Μήτηρ Ποντία or Μήτηρ θεὰ Ποντία. The epithet Ποντία is attested for the Mother of the Gods for the first time but is well-known for other gods and goddesses. There is a possible relation between the cults of Μήτηρ Ποντία and Ἀφροδίτη Ποντία. The temple is known as the Μητρῷον. The main festival of the goddess was celebrated on the 8th of Ταυρεών (already known at Dionysopolis from *IGBulg* V 5011). The cultic associations of Νεομηνιασταί and Ἀττιασταί are attested. Cf. A.Avram, *BE* (2011) no. 448, with detailed commentary. [See now also I.Lazarenko, E.Mircheva, R.Encheva, D.Stoyanova, N.Sharankov, *The Temple of the Pontic Mother of Gods in Dionysopolis* (Varna 2013); for the in-

scriptions see esp. 47-64, Avram.] We present the inedita for which the authors provide substantial information [giving the Greek version of the names for which S. provides Latin transcriptions, Chaniotis].

758: 35. **Honorary decree for Apatourios, 2nd cent.** B.C. Stele containing on the front a decree in honor of Ἀπατούριος Ἀπολλωνίου from Odessos. The back side was reused for a list of Attiastai (see our lemma no. 768) [Lazarenko et al. 2013, 62, Avram].

759: 36. **Honorary decree for citizens of Kalchedon, 2nd/1st cent.** B.C. The decree honors several citizens of Kalchedon 'who had probably helped Dionysopolis in a naval expedition' (στόλ[ος]); it mentions their honorable stay in Dionysopolis. A copy of the decree was to be sent to Kalchedon to be deposited in the archive: ἀποστεῖλαι δὲ καὶ τὸ ἀντίγραφον εἰς Καλχαδόνα καὶ παρακαλέσαι ὅπως καταγαγῆ εἰς τὰ παρ' αὐτοῖς δημόσια γραμματοφυλάκια [Lazarenko et al. 2013, 63, Avram].

760: 36. **Honorary decree, late 2nd/1st cent.** B.C. A decree in honor of several persons, who were 'asked by the Dionysopolitans to propitiate the gods of the city (παρακληθέντες ὑπὸ τοῦ δήμου ἐξειλασκεύεσθαι θεοὺς τῆς πόλεως)'. Some names were later erased. The decree was to 'take effect on the same day, exactly as the decisions concerning the defence of the city (τὸ δὲ ψήφισμα εἶναι κύριον αὐθημερὸν καθάπερ τὰ ὑπὲρ τῆς πόλεως φυλακῆς γραφόμενα ψηφίσματα)' [Lazarenko et al. 2013, 63 (ph.), Avram; on decrees εἰς φυλακὴν τῆς πόλεως see F.Gschnitzer, in *Symposion* 1979, 143-164, Chaniotis].

761: 35/36, 62 (ph.). **Honorary decree for Polyxenos of Mesambria, late 2nd/1st cent.** B.C. Pedimental stele, damaged on the left. S. quotes passages without indicating line division [for LL. 3-15, we print Sharankov's text; we read the rest from the ph., Kantor] .Cf. A.Avram, *BE* (2011) no. 448 [now Lazarenko et al. 2013, 60-61 (ph.), Avram].

ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι· Διονύ-
σιος Ἀκορνίωνος εἶπεν· ἐπειδὴ Πολύξε-
νος Μελσέωνος Μεσημβριανὸς ἔν τε τῆι πα-
[τρ]ίδι ἑαυτοῦ ὑπάρχων εὔνουν καὶ πρό-
[θ]υμον ἑαυτὸν παρείχετο τοῖς τε πρεσβεύ-
ουσιν ὑπὲρ τῆς πόλεως καὶ τοῖς κατ' ἰδία-
ν ἐπιμισγομένοις τῶν πολειτῶν,
παρεπιδεδημηκώς τε πλήονα χρόνον
ἐν τῇ πόλει ἡμῶν τὴν ἀναστροφὴν
εὔτακτον καὶ εὐσχήμονα πεποίηται
καὶ ἀξίαν τῆς τε ἡμετέρας πόλεως
καὶ τῆς ἑαυτοῦ πατρίδος, ἐπαγγέλλε-
ται δὲ καὶ εἰς τὸ λοιπὸν τὴν αὐτὴν ἕ-
ξειν αἵρεσιν καὶ διὰ παντὸς ἀγαθοῦ παρ-
αίτιος ἔσεσθαι κοινῇ τε τῶι δήμωι καὶ
καθ' ἰδίαν τοῖς πολείταις· vac. {δεδ}δεδό-

[χθαι τῆι βου]λῆι καὶ τῶι δήμωι· ἐπαινῆσ-
σθαι μὲν ἐπὶ τούτοις Πολύξενον Μελσέ-
ωνος Μεσημβριανὸν καὶ δεδόσθαι αὐ-
τῶι τε καὶ ἐγγόνοις προξενίαν {ι}, πο-
λειτήαν, ἰσοτέλειαν, ἐνγήων ἔνκτησιν,
δίκας προδίκους, εἴσπλουν καὶ ἔκπλουν
πολέμου καὶ εἰρήνης ἀσυλεὶ καὶ ἀσπον-
δεί· εἶναι δὲ αὐτοῖς καὶ ἔφοδον ἐπὶ τὴν
βουλὴν καὶ τὸν δῆμον πρώτοις μετὰ
τὰ ἱερά· τὸν δὲ οἰκονόμον ἀναγράψαν-
τα τὴν δεδομένην αὐτῷ προξενίαν
εἰς τελαμῶνα λευκοῦ λίθου ἀναθεῖναι
εἰς τὸ Μητρῷον vacat

1/2. Διονύ|σιος Ἀχορνίωνος: father of Ἀχορνίων Διονυσίου honored in *IGBulg* I² 13 (ca. 48 B.C.), S. || 2/3. Πολύξε|νος Μελσέωνος: attested as a strategos at Mesambria (*IGBulg* V 5103) and honored in another decree of Dionysopolis (*SEG* LIX 730 [cf. our lemma no. 762]), S. || 26-29. for a similar publication clause at the temple of Meter Theon Pontia, cf. the text in our lemma no. 764, S.

762: 35/36. **Honorary decree for Polyxenos of Mesambria, late 2nd/1st cent.** B.C. *SEG* LIX 730. Sharankov quotes parts of the Greek text in the commentary to our lemma no. 761 and mentions that the decree is now at the Historical Museum at Balchik. Polyxenos was to be crowned with golden wreaths in perpetuity (χρυσῶν στεφάνων ἀϊδίων ἔτυχεν); he was a ἱερονίκης; he provided oil for anointment to the inhabitants of Dionysopolis (τοῖς ἐν τῆι πόλει μετέδωκεν ἀλίμματος). When the city needed money (ἐπειδὴ δὲ ἡ πόλις ἐπεδέετο χρημάτων), he provided the money without interest ([ὑπήκ]ουσε καὶ μόνος ἐπέδωκεν ἄτοκα); he supported education for the youth (τὸ τῶν νέων αὔξων σύνστεμα). The decree was passed ἵνα οὖν καὶ ὁ δῆμος [φαίνηται τοὺς ἀγαθοὺς τ]ῶν ἀνδρῶν τιμῶν διὰ παντὸς καὶ τὰς ἀξίας [ἀνταποδιδοὺς ἀεὶ αὐτοῖ]ς χάριτας. The dissemination clause at the end reads [ἑλέσθαι τὴν] ἐκλησίαν ἄνδρα τῶν συνέδρων, ὃς ἀποδημήσας [εἰς τὴν τῶν Μεσημβριανῶν] πόλιν τά τε προκεκυρωμένα ψηφίσματα καὶ τὰς κ[αινὰς τιμὰς ἀποίσει ἐν τῷ συν]όδῳ καὶ παρακαλέσει αὐτοὺς κατατάξαι εἰς τὰ παρ' αὐ[τοῖς γραμματοφυλάκια] [a typo for τῇ συν]όδῳ, corrected in Lazarenko et al. 2013, 61/62, Avram]. A.Avram, *BE* (2011) no. 448, expresses regret that this text, known since 1988, is still not fully published.

763: 36. **Honorary decree for Mokaporis, ca. 12 B.C.-12 A.D.** Badly damaged block containing an honorary decree for Μοκαπορις Αὐλουπορεος, strategos of King Rhoimetalkes I at Ἀψιούπολις (a variant of the place-name Ἀξιούπολις) and the previously unattested *strategia* of Δαστική. He is praised for 'helping the Dionysopolitans in numerous ways and organizing sumptuous processions and sacrifices in the city' and also for participating in a campaign against the Iazyges (στρατευσάμενος δὲ πέραν τοῦ Ἴστρου ἐπὶ τοὺς κοινοὺς πολεμίους Ἰαζύγους; cf. Strabo 7.3.17; Ovid, *Pont.* 3.12.29-30; 4.7.9-10; *Trist.* 3.10.31-34). A.Avram, *BE* (2011) no. 448, connects the campaign against the Iazyges with

the campaigns of Cn.Cornelius Lentulus in 9-6 B.C. [see our lemma no. 783, Avram] and suggests that the previously unexplained *Dac(i)* who had a boundary dispute with *c(iuitas) Ausdec(ensium)* in 177/178 A.D. (*CIL* III 14437; cf. *An.Ép.* [1957] no. 333) could be the inhabitants of the ancient district of Δαοτική [Lazarenko et al. 2013, 63-64, Avram].

764: 35-37. **Honorary decree for Zeibas, ca. 12 B.C.-12 A.D.** Honorary decree for 'Zeibas son of Alouzenis' [Ζειβας Αλουζενεος] (variant of the name Ζειπας), probably a strategos of Rhoimetalkes I (βασιλέα Ῥοιμητ[άλκην]). The publication clause reads: τὸν δὲ οἰκονόμον ἀνα[γρά]ψαι τὸ ψήφισμα εἰς τελαμῶ[να] λευκοῦ λίθου καὶ ἀναθεῖναι εἰς [Μη]τρῷον [Lazarenko et al. 2013, 60 and 64, Avram].

765: 30-32 and 60 (ph.). **Endowment to Meter Theon Pontia, ca. 300-250 B.C.** Stele. According to the text, Διόδωρος Μήνιδος provided a donation for the πανήγυρις to be celebrated on the 8th of Taureon: τὰ Μητρῶια ἃ ἄγει ὁ δῆμος μηνὸς Ταυρεῶνος ὀγδοίῃ. The gift included vineyards and their appurtenances in the locality of Ῥοκώλη (cf. Pliny, *NH* 4.44; Steph. Byz. s.v. Κάττουζα) and also 'three workshops at the wood market (ἐπὶ τῆς ξυλοπώλιδος) together with the rooms on the upper floor'. For his 'generosity and benevolence' Diodoros was to be crowned for life at the festival [Lazarenko et al. 2013, 50 and 53 (ph.), Avram].

766: 30 and 34. **List of priests of Dionysos, 3rd cent. B.C.** The list contained 11 lines with names of priests: [ὁ δεῖνα] Ἑρμίππου (L. 2); [- - -]ο[.έ]νης Βακχ[- - -] (L. 3); L. 5: [- - -]ς Αλ[. .]ου ἀΐδιος (L. 5); [Διό]νυσος (L. 6; 'denoting a period when the post remained vacant') [the god served as priest, Chaniotis]; [Ἀνθρ]ωπίων Ἀπολλ[- - -] (L. 7); L. 8: [- -]σκος Γέροντος (L. 8). The block was later re-used as a statue base (see our lemma no. 773) [Lazarenko et al. 2013, 59, Avram].

767: 32/33 and 57 (ph.). **List of the members of a cult association of Neomeniastai, after 212 A.D.** Pedimental marble stele; a relief in the pediment depicts four men surrounding the goddess. Part of the text is missing. The officers of the νεομηνιασταὶ Μητρὸς θεῶν Ποντ[ία]ς were 'its president (the title, possibly πατήρ, is not preserved, but his leading position is evident from the text) Silanos, son of Anthropion' [Σιλανὸς Ἀνθρωπίωνος]; the 'priest of the feast' (ἱερεὺς τῆς θύνης, i.e. θοίνης) Pythokles, son of Attas, together with his son (σὺν τῷ ὑῷ) Theomnestos; and Deletralis, son of Bakes (both names are Thracian), who paid for the stele and was in charge of its inscribing and setting up (ἀναστήσαντος τὸν ταλαμῶνα καὶ ἐπιγράψαντος ... ἐκ τῶν ἰδίων) [Πυθοκλῆς Ἄττα, Θεόμνηστος, Δηλετραλις Βάκη]. The names of the officers are repeated in the list [which follows in two columns below the preamble, Kantor] each with the title ὁ φιλότειμος. Most of the members have the nomen Αὐρήλιος. The only other member of these νεομηνιασταί whose function is mentioned is Αὐρ(ήλιος) Ἑρμῆς αὐλητής (who is also mentioned in our lemma no. 768). The list contains 72 names, of which 13 were added later in a larger and more careless script. Some of the names are new or rare: Ἀνδρικίων, Μενεκρέων, Αὐδασιανός, and the Thracian names Ζουκης and Τιουθιος [see N.Sharankov, in *Studia Classica Serdicensia, I. Musarum semper am-*

(Sofia 2010) 197-198 (Τιουθιος) and 198-200 (male Ζουχης and female Ζουχη); for another Ἀνδριχίων see our lemma no. 775, LL. 5/6, Avram]. An association of νεομηνιασταί is attested in Olbia (*IGDOP* 96; late 6th cent. B.C.), and celebrations πάσῃ νεομηνίᾳ took place in Histria (*I.Histriae* 57; 2nd cent. A.D.) [Lazarenko et al. 2013, 55-57 (ph.), Avram]. A.Avram, *BE* (2011) no. 448, notes that the name Ζουχης is attested in *I.Kallatis* 193 L. 1 and suggests that Τιουθιος may be a Paphlagonian rather than a Thracian name [the name is Thracian, Avram].

768: 33/34. **List of the members of a cult association of Attiastai, after 212 A.D.** Pedimental stele; for the front see our lemma no. 758. On the back, a relief in the pediment depicts Attis, 'leaning on a shepherd's crook near a tree and holding a syrinx with his right hand'. The inscription is a list of Ἄττεις οἱ κὲ Ἀτιαστὲ εἰαιρόδουλοι Μη[τρ]ὸς θεᾶς Ποντίας. The first name is Μ(ᾶρκος) Αὐ[ρ]ή(λιος) Κούρης Ἑστιαίου ὁ καὶ ἱερεὺς Μητρὸς θεᾶς Ποντίας, attested as ἱερονόμος of a σπεῖρα Ἀσιανῶν (*IGBulg* I² 23; 222-235 A.D.) and as a first archon of the city in an unpublished ephebic list. The second member on the list is Πιαιτραλις [Σι]λανοῦ, who is θεοφόρος and πατὴρ τῆς θύνης ('president of the feast'); Πιαιτραλις is a new Thracian name [cf. N.Sharankov in *Studia Classica Serdicensia* I (Sofia 2010) 196-197, Avram]. The list mentions Ἑρμῆς εἰαιρόδ[ου]λος Μητρὸς θεᾶς Ποντία[ς] αὐλητής, also mentioned in a list of νεομηνιασταί (our lemma no. 767) [Lazarenko et al. 2013, 57-58 (ph.), Avram].

769: 31 and 52 (ph.). **Dedication to Meter Theon Pontia on the pediment of her temple, Hellenistic period** [or later]. Pediment of the temple of Meter Theon Pontia; an inscription below an image of Helios in a chariot [Lazarenko et al. 2013, 20-21 and 52 (ph.), Avram]: [Δη]μοφῶν Μυὸς ἱερώμενος διὰ βίου Μητρὶ θεῶν Ποντίαι χαριστήριον

770: 31 and 54 (ph.). **Dedication to Meter Theon Pontia, ca. 300-250 B.C.** Marble bench with reliefs; an inscription under the seat. This is one of the earliest dedications at the temple, made around the time of its construction (S.) [Lazarenko et al. 2013, 39 and 52 (ph.), Avram]: Ἀγαθίων Ἀγάθωνος | Μητρὶ Ποντίαι

771: 34 and 59 (ph.). **Dedication to Poseidon Asphaleus, 3rd/2nd cent. B.C.** Marble block [Lazarenko et al. 2013, 44 and 58 (ph.), Avram].

Ποσειδῶνι
Ἀσφαλεῖ
Ἑστιαῖος Πόσειος
ἱερώμενος διὰ βίου
ὑπὲρ τοῦ δήμου

2. The epithet of Poseidon Ἀσφάλειος [illegible] attested in the form Ἀσφαλεύς in *I.Kallatis* 48B, 49 and elsewhere, S.

772: 34 and 59 (ph.). **Dedication, 2nd cent. B.C. Relief depicting** a small boy. Dedicated by Σκύθης Διονυσίου for his son Μηνόδοτος φιλοστ̣ο̣ργία̣[ς ἕνεκ]εν [Lazarenko et al. 2013, 52, Avram].

773: 30 and 34. **Statue base of Meter Theon Pontia, Hellenistic period.** Base; in its first use it contained a list of priests of Dionysos (our lemma no. 766): [Μη]τέρα καθαρήν

[Cf. N.Sharankov in Lazarenko et al. 2013, 50: 'was dedicated to *Meter Pontia* ([Μητρὶ θεῶν Π]οντίαι), but the statue itself is designated as *Mether Kathare*, "the Pure Mother" ([Μη]τέρα καθαρήν). The dedicant, Ἀπολλώνι[ος Δ]ημοφῶντος, could be the same person as the priest of Dionysus, attested in another Dionysopolitan inscription' (*IGBulg* I² 20), Avram.]

774: 31 and 55 (ph.). **Dedication to Meter Theon Pontia, Hellenistic period.** Marble table-leg, broken on top. The table was dedicated by Ζήνων Ζήνωνος Τύριος to Meter Theon [Lazarenko et al. 2013, 31 and 52 (ph.), Avram].

775: 30 and 60 (ph.). **Dedication to Meter Theon Pontia, 1st/2nd cent. A.D.** S. translates part of the text, comments on the names and the activities of the priestesses and compares this dedication with another dedication from the same temple (our lemma no. 776) [we read the text from the ph., Kantor]. Cf. A.Avram, *BE* (2011) no. 448.

ἀγαθῆι τύχηι·
Μητρὶ θεῶν Πον-
τίαι Μαμασισις Ἕλλη-
νος θυγάτηρ, γυνὴ δὲ
Μητροδώρου τοῦ Ἀν-
δριχίωνος, ἱερωμένη
ἠνθολογήσεν τῇ θεῷ,
θυσίας τε καὶ πομπὰς
ἐπισήμους παρέστη-
σεν, εὐώχησεν τε καὶ
ἐγλύκισεν πάσας
πολείτιδας ἀξίως
κα[ὶ π]ρεπόντως

3/4. Μαμασις Ἰσέλληνος; Ἰσέλλην: new name meaning 'equal to a Greek', S.; 'je me demande s'il ne faut pas couper Μαμα Σισις Ἕλληνος, afin de comprendre Mama, fille de Sisi(s) (nom attesté à Istros, *I.Histriae* 229: Σισι, génitif?), le fils d'Héllèn', Avram (from ph.) [Μαμασισις Ἕλληνος; N.Sharankov, in Lazarenko et al. 2013, 50 note 105 and fig. 45 (ph.), tacitly changed his previous reading, without citing *BE*: 'Mamasisis, daughter of Hellen', Avram] || 5/6. the name Ἀνδριχίων is new, and also attested in the list of νεομηνιασταί from the same temple (our lemma no. 767), S. || 7. 'the ritual of flower-collecting could imply that the festival it belonged to had its place in the spring', S.

776: 30. **Dedication to Meter Theon Pontia, 1st/2nd cent. A.D.** Dedicated by 'Zouke (a Thracian name), daughter of Herakleides and wife of Theagenes, son of Moschion, priest of Dionysos the Founder' [Ζουκη Ἡρακλείδου, Θεαγένης Μοσχίωνος; for Ζουκη see also N.Sharankov, in *Studia Classica Serdicensia* I (Sofia 2010) 199-200, Avram]. The content is similar to the dedication in our lemma no. 775; it refers to the collection of beautiful flowers (τὰ καλὰ ἄνθη) together with the female citizens; Zouke treated 'with the sweets the council and the

whole female community (ὁ πάνδημος τῶν γυναικῶν)' κατ(ὰ) τὸ πάτριον καὶ προγονικὸν ἔθος [Lazarenko et al. 2013, 38 and 50/51 with note 106 (ph.), Avram; ἐγλύκισεν: offered sweet wine, not treated with sweets, Chaniotis].

777: 34. **Dedication to the Thracian Rider, 2nd/early 3rd cent. A.D.** Dedication to Ἥρως Φύλαξ by two brothers ['epithet unattested elsewhere', N.Sharankov in Lazarenko et al. 2013, 59, Avram].

778: 31 and 34. **Dedication to Herakles, 2nd/3rd cent. A.D.** Small altar, dedicated to Ἡρακλῆς by Δημοσθένης Νεικομηδεύς, an Ἀθηνεαστής ('i.e. member of a cult association of Athena') [Lazarenko et al. 2013, 45 and 59 (ph.); we read the text from the ph., Avram]: ἀγαθῇ τύχῃ· | Δημοσθένης | Νεικομηδεὺς | Ἀθηνεαστὲς (sic) δ||ῶρον Διονύσι|ος (sic) Ἡρακλεῖ.

779: 31. **Dedication, Imperial period.** Small altar dedicated by Λυσίμαχος Σεραπίωνος [Lazarenko et al. 2013, 53, Avram].

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779 bis. Histria (?). Honorific decree for Epikrates, ca. 300-250 B.C. *I.Histriae* 65. For this text, whose attribution to Histria is uncertain, see our lemma no. 829.

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780. Histria. List of priests of Dionysos Karpophoros, 100-102 A.D. Marble block broken on the left. Found in 2009 during the excavations in the Sacred Area, now in the Museum of Histria. Ed.pr. F.Panait-Bîrzescu, *Il Mar Nero* 8 (2010/11) 103-112 (translation; ph.), who notes that this is the earliest list of priests of Dionysos Karpophoros from Histria and discusses the epigraphic evidence for this cult. Cf. B.Puech, *An.Ép.* (2011) no. 1141.

τύχει ἀγαθῆι·
Ἐπὶ ἱερέο Λαβερίου Μαξίμου
ἱερεῖς Διονύσου Καρποφόρου
4 Γαῦκος Ζοΐλου
Διονύσιος Σατυρίωνος
Νίννος Διονυσίου
Μενέχαρμος Ἀπολλω-
8 νίδου

2. M'. Laberius Maximus, governor of Moesia Inferior in 100-102 A.D. (*PIR*² L9; *SEG* I 329; for Roman officials serving as eponyms on the western Black Sea shore, cf. *IGBulg* I² 49; *I.Histria* 137; *I.Kallatis* 46, ed.pr. || 5. probably identical with Διονύσιος Σατυρίωνος mentioned in *I.Histriae* 363, ed.pr.

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781. Histria (?). Graffito on a krater, ca. 550-525 B.C. *SEG* XLVI 889. A.Johnston, *Il Mar Nero* 8 (2010/11) 181-186, provides a new edition of the text using a better ph. He notes that in addition the text on the lid of this vase (see *SEG*), there is a second text on the foot. The exact provenance of this object, kept in the Kalinderu collection, is uncertain but it is probably from the area of Histria (cf. E. Coliu, *La collection de vases grecs du Musée Kalinderu* [Bucharest 1937] 15; non vidimus).

Πραυσυς ὁ ἱροσύλης κακὸς ἐμί

Initio, for Πραυσυς cf. Illyrian names in *Prau-*, J.; in fine, ἐμί possibly because of a confusion with ἐστί, J.

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782. **Histria. Graffito (writing exercise?), late 2nd/early 1st cent.** B.C. Ostrakon made of a fragment of an Ionian bowl; an inscription engraved after firing; found in 2007 in the Basilica Pârvan Sector. Ed.pr. V.Bottez, in M.V.Angelescu et alii (edd.), *Antiquitas Istro-Pontica. Mélanges d'archéologie et d'histoire ancienne offerts à Alexandru Suceveanu* (Cluj-Napoca 2010) 43-49. Because of the use of interpunct, the poor calligraphy, and the content (the names of Homeric heroes that appear in the Trojan attack on the Achaian camp in books 12 and 13 of the *Iliad*), ed.pr. identifies this text as a writing exercise. Other epigraphic finds from the Greek colonies of the west Pontic region show the importance of Homeric poetry in education and intellectual life (*I.Tomis* 386; *IGDOP* 42; *SEG* LIX 796). Ostraca with lists of divinities from *Iliad* 20 and parts of the Catalogue of Ships (*Iliad* 2) have been found in Egypt. Cf. A.Avram, *BE* (2011) no. 451.

Κεβριόνης : Σα[ρπηδών : ?]
Ὀδυσσεύς : Τ[εῦκρος : ?]

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783. **Kallatis. Honorary inscription for Cn.Cornelius Lentulus Augur, ca. 10-6** B.C. Marble block, re-used in a 4th-cent. A.D. tomb. Broken on the left. Found during the excavation of M.Ionescu in 2000; now in the Kallatis Museum. Edd.pr. A.Avram, M.Ionescu, *Il Mar Nero* 7 (2007-09) 167-177 (ph.; dr.).

[ὁ δ]ᾶμος
[Γν(αίῳ) Κορνηλίῳ Λέντλῳ Αὔγ]ορι πρ[ε]σβευτᾷ Σεβαστοῦ
[καὶ ἀντιστρατάγῳ εὐεργέτ]ᾳ καὶ πά[τ]ρω[ν]ι τᾶς πόλιος

2. Cn.Cornelius Lentulus Augur, consul in 14 B.C. (*PIR*² C1379); in view of the new inscription, the Lentulus who successfully campaigned against the Getae and the Sarmatians (Flor. 2.28-29; Tac., *Ann.* 4.44) is the consul of 14 B.C. rather than the consul of 18 B.C. (*PIR*² C1378), as already argued by R.Syme, *Roman Papers* VI (Oxford 1991) 435-440, on the basis of the literary evidence, edd.pr.

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784. **Kallatis (territory of). Amphora stamps.** Exploiting the information provided by the amphora stamps discovered in Albeşti (territory of Kallatis) and published by L.Buzoianu, M.Bărbulescu, *Albeşti. Monografie arheologica* I (Constanţa 2008) [non vidimus], as well as those discovered in the Getian settlement at Satu Nou [cf. *SEG* LIX 787], A.Avram, *Eirene* 46 (2010) 169-176, reviews the relative dates of Knidian, Rhodian, and Sinopean eponyms. We summarize his main conclusions. 1) The group VIa+VIb of Sinope is contemporary with group Ib of Rhodes; VIc1 of Sinope corresponds to Ic of Rhodes; VIc2 of Sinope corresponds to IIa of Rhodes (cf. the tables on 171-174). 2) The Sinopean ἀστυνόμοι of the group VId Μητρόδωρος 2 Ἀθηνίππου, Πόσις 3 Στρατονίκου, and

Μικρίας 3 Ἀρισταγόρου, whose stamps are present in Albeşti but absent from Satu Nou, should be dated to the period between the abandonment of the settlement at Satu Nou (ca. 212 B.C.) and that at Albeşti (ca. 209 B.C.; 171/172). 3) The production of Sinopean amphoras with astynomoi stamps ends in ca. 190 B.C. and not in ca. 183 B.C. (173). 4) The Rhodian eponymous priests Σιμυλῖνος and Ξενόστρατος should be moved from group IIb to group IIc (ca. 210 B.C.; 174/175). 5) The two Knidian stamps (*Albeşti* I S 588/589) mention the eponym Ἀρχιππίδας together with the manufacturers Ἀναξ. and Ἄντανδρος. The dates of the abandonment of the settlements at Albeşti and Satu Nou exclude the possibility that Ἄντανδρος is the homonymous eponym of ca. 188-167 B.C.; he was a manufacturer (170).

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785. Tomis. Epitaph, 2nd/3rd cent. A.D. *I.Tomis* 251. Two non-joining fragments of a marble altar; on the front face the image of a winged figure (Thanatos?) in relief; on the left side an inscription. Fr. a: *I.Tomis* 251. Fr. b: ineditum. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 43 (2010) 352-355 no. 3 (ph.), recognized that the two fragments belong to the same monument and provide a text. Cf. S.Follet in *An.Ép.* (2010) no. 1439 (French translation); A.Avram, *BE* (2011) no. 450; C.Petolescu, 'Cronica epigrafică a României XXX (2010)', *SCIVA* 62 (2011) 318 no. 1466 (Romanian translation; short commentary).

b [- - -]A[- -]ΛΕΤΙΕΥ[- - -] a
τὴν [- - - - - - - - ἡ φυ]λὴ Αἰγικ[ο]-
ρέω[ν - - - - - - - - τοὺ]ς παῖδα[ς]
4 Γν[- - - - - - - - - - - - καὶ] Διονύσι-
ον [- - - - - - - - - - - -]ης μεῖναι κὲ
ἀε[ὶ? - - - - - - - - - - -]ΣΤΡΟΦΑΣ
Η[- - - - - - - - - - - - - -] καὶ τοὺ[ς]
8 [- - - - - - - - - - - - - - - - ἐά]ν δέ τις
[τολμήση ἕτερον τεθῆνα]ι, δοῦναι
[- - - - - - - - - - - - - - - - - -]ΙΝ τὴν
[- - - - - - - - - - - - - - - - - - -]

2-10. The edd.pr. propose the following restoration: τὴν [πύελον - - - ἡ φυ]λὴ Αἰγικ[ο]|ρέω[ν - - - τοὺ]ς παῖδα[ς] | Γν[- - - κα]ὶ Διονύσι||ον [- - - μνήμ]ης μεῖναι κὲ | ἀε[ὶ κατὰ τὰς ἀνα]στροφὰς | ἡ[μῶν πρὸς - - -] καὶ τοὺ[ς | τάφους ἑαυτῶν· ἐά]ν δέ τις | [ἀνάξει ἕτερον τεθῆνα]ι, δοῦναι | [εἰς τὸ ταμιεῖον καὶ τὴν πόλ]ιν τὴν | [- - -] ('la tribu Aigikoreis [a dressé] pour les enfants Gn[— fils de —] et Dionysios [fils de —], en souvenir, pour qu'ils restent éternellement conformément à notre attitude envers [—] et envers leurs tombeaux, et si quelqu'un y dépose un autre, qu'il verse à la caisse (impériale) et à la cité') [the restorations of Ll. 5-8 lack parallels and do not make good sense in Greek; this would also be the first case in which a tribe erected a funerary monument, Chaniotis] || 5. ligature of ME || 9. [κελεύῃ] or [τολμήσῃ], F. [[τολμήσῃ], Chaniotis].

786. Tomis. Epitaph, 3rd cent. A.D. Left part of a limestone plaque. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 43 (2010) 356-359 no. 5 (ph.; dr.). Cf. *An.Ép.* (2010) 531 no. 1440; A.Avram, *BE* (2011) no. 450; C.Petolescu, *SCIVA* 62 (2011) 318/319 no. 1467 (Romanian translation; commentary).

[-------]
ΔΕΙ[-----]
ΚΡΕΙΝΗ [--]-
ΝΑΤΟ[---]
Αὐρ. Μουλ[---]
Αὐρ. Νατᾶλις
μνήμης χά[ριν]·
χαῖρ[ε] παροδ[εῖ]-
τα

1-3. Edd.pr. propose various restorations [none of which makes good sense in Greek, Chaniotis]: [κρίσις] | δει[νὴ ἔ]|κρεινη? [θα]|νάτο[υ] ('un destin terrible m'a condamné à mort'); [ἐγὼ παρο]|δεῖ|[τα --]| κρείνη [θα]|νάτο[υ]; [--]δεῖ[α] | Κρείνη [γεί]|νατο.

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787. Tomis. Epitaph, 3rd cent. A.D. Lower part of a relief stele perhaps decorated with a representation of the Thracian Rider; only the lower part of three legs of animals is preserved; found at Lazu (territory of Tomis); now in the National Museum at Constanta. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 43 (2010) 355/356 no. 4 (ph.; dr.). Cf. *An.Ép.* (2010) 532 no. 1441; A.Avram, *BE* (2011) no. 450: [--- Ἰ]ούλις Τ[---]

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788. Tropaeum Traiani. Dedication, 2nd cent. A.D. Upper part of an altar with acroteria; found in 2007 near the north gate. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 43 (2010) 359-361 (ph.; French translation). Cf. *An.Ép.* (2010) 528 no. 1425; A.Avram, *BE* (2011) no. 438, who notes the increasing numbers of Greek inscriptions found in this Roman municipium; C.Petolescu, *SCIVA* 62 (2011) 320 no. 1471; 63 (2012) 354 no. 1547: Ἀγαθῆι Τύχηι | Ἑρμόδωρο[ς Ζ]ωΐλου | [------]

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789. Tropaeum Traiani. Dedications to Zeus Ombrimos, Hera Basilissa, and Poseidon Kyanochaites, 3rd cent. A.D. *SEG* LIX 794-796. These inscriptions are briefly presented by A.Barnea, *Oltenia. Studii şi comunicări, Arheologie - Istorie* 17 (2010) 57-61; non vidimus. See A.Avram, *BE* (2013) no. 288.

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790. Valea Seacă. Dedication to the Nymphs(?), 2nd cent. A.D. Left part of a block with acroteria. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 43 (2010) 361-367 (ph.). Cf. *An.Ép.* (2010) 530/531 no. 1437; A.Avram, *BE* (2011) no. 450; C.Petolescu, *SCIVA* 62 (2011) 320 no. 1470.

[----------------------------]-
ες, Π(όπλιος) Α[ἴλ(ιος) ---------- καὶ ὁ]
υἱὸς α[ὐτοῦ Π(όπλιος) Αἴλ(ιος) --- κυρίαις]
Νύμφ[αις ----------------------]

Assuming that the dedicant is the Imperial procurator Πόπλιος Αἴλιος Ἀμμώνιος (*I.Tomis* 106), edd.pr. suggest the following restoration: [Ἀγαθῇ Τύχῃ· | τῆς μητροπόλεως Τόμεως πάτρων]|ες, Π(όπλιος) Α[ἴλ(ιος) Ἀμμώνιος ἐπίτρ(οπος) τοῦ Σεβ(αστοῦ) καὶ ὁ]| υἱὸς α[ὐτοῦ Π(όπλιος) Αἴλ(ιος) - - - ἐκ τῶν ἰδίων κυρίαις]| Νύμφ[αις εὐχαριστήριον ἀνέθηκαν]. However, they do not exclude the possibility that the dedicants are the [ἄρχοντ]|ες Π(όπλιος) Α[ἴλ(ιος) Γάϊος ἔκδικος] (*I.Tomis* 61) or Π(όπλιος) Α[ἴλ(ιος) Ἀντώνιος Ζωΐλος] (*I.Tomis* 59); for P.Aelius Hammonius, cf. H.Pflaum, *Les carrières procuratoriennes équestres sous le Haut-Émpire Romain. Supplément* (Paris 1982) 90/91, Petolescu [see also I.Piso, 'La carrière équestre de P. Aelius Hammonius', *Dacia N.S.* 20 (1976) 251-257, Avram] || 3. or the name of a dedicant (Νύμφ[ιος]), edd.pr.

DACIA

791. **Dacia. Religion. Sol Invictus.** J.R.Carbó García, *Numen* 57 (2010) 583-618, collects the evidence for the cult of Sol Invictus/Ἥλιος Ἀνείκητος in Dacia (on 611-615 a list of inscriptions). He underlines the heterogeneity of the evidence and the uncertainties regarding the association of Sol Invictus with Mithraic worship, with the popularity of Elagabalus, and with the cults of other divinities (e.g. Hercules). The evidence shows the increasing popularity of solar deities beginning in the late 2nd cent. A.D. There are only two Greek dedications to Sol Invictus/Ἥλιος Ἀνείκητος (611/612 nos. 5/6): *I.Apulum* 352 (Greek/Latin bilingual) and 355.

792. **Acrobadara (Ilişua). Inscribed lead weight, 2nd/3rd cent.** A.D. Rectangular lead weight inscribed on both sides; found in 1984 in the principia of the Roman camp. Ed.pr. L.Ruscu, *Ephemeris Napocensis* 20 (2010) 205-210 (ph.). Cf. *An.Ép.* (2010) 509 no. 1363: A) τριο|ύ<ν>κιον B) τριοῦν|κιν δί|καιον

B. τριούν|κι<ο>ν, ed.pr. [τριοῦν|κιν; the weight might be attributed to Tomis, Avram].

793. **Răcătău (prefecture of Bacău). Inscribed glass vase, 1st/2nd cent.** A.D. Fragment of a glass vase of Syrian provenance; an inscription in relief; found in a Dacian settlement. Edd.pr. V.Căpitanu, V.Ursachi, M.-C.Popescu, in I.Glodariu, G.Gheorghiu (edd.), *Studii de istorie şi arheologie. Omagiu cercetătorului dr. Eugen Iaroslavschi* (Cluj-Napoca 2010) 141-154 (ph.) [non vidimus]. See *An.Ép.* (2010) no. 1390.

[κατάχ]αιρ[ε καὶ εὐφραίνου]

NORTH SHORE OF THE BLACK SEA

794. **North Shore of the Black Sea. Economic history in the Classical and Hellenistic periods.** C.Müller, *D'Olbia à Tanaïs: territoires et réseaux d'échanges dans la mer Noire septentrionale aux époques classique et hellénistique* (Bordeaux 2010), gives a brief sketch of the political history of the region (excluding Tyras, Nikonion, and other settlements to the west of Olbia) down to the death of Mithridates VI (23-103) and a detailed discussion of its economic history in the same period (105-270), concentrating in particular on settlement and land-holding patterns and on regional exchange networks. She uses epigraphic evidence extensively. A dossier of 23 inscriptions (bibliography, text, French translation, brief app.cr. and commentary) is provided as an appendix (357-400), with good black-and-white photographs of nos. 19 (*IGDOP* 14), 20 (*IGDOP* 21), and 22 (*I.Olbia* 72). M. also provides checklists of evidence (mostly epigraphic) for proxenies and related honors granted by cities of the Bosporan Kingdom (222/223) and Olbia (224/225), and an index of sources (429-438). Cf. A.Avram, *BE* (2011) no. 441; G.Kantor, *CR* 62 (2012) 219-221. We provide a comparatio numerorum with corpora and *SEG*.

IG II²	Müller
212	361-363 no. 4
653	366-369 no. 8
IG XII.2	
3	361 no. 3
SEG III	
600	381-384 no. 16
SEG XVIII	
307	381-384 no. 16
SEG XXVII	
430	381-384 no. 16
SEG XXIX	
717	391-399 no. 21
SEG XXX	
962	379-381 no. 15
SEG XXXVII	
665	384/385 no. 17
674	369/370 no. [illegible]

SEG XL	Müller
616	377/378 no. 13
SEG XLII	
694	374-377 no. 12
SEG XLIII	
503	391-399 no. 21
515	359/360 no. 1
SEG XLV	
1000	386 no. 18
SEG XLVII	
1175	364 no. 5
1193	369/370 no. 9
1195	364/365 no. 6
SEG XLVIII	
998	374-377 no. 12
1004	384/385 no. 17
1027	359/360 no. 1
SEG XLIX	
1041	391-399 no. 21

SEG LI	Müller
961	360/361 no. 2
SEG LII	
741	360/361 no. 2
SEG LIII	
775	400 no. 23
SEG LIV	
692	360/361 no. 2
SEG LVI	
889	400 no. 23
891	360/361 no. 2
IOSPE I²	
24	387-389 no. 19
32	391-399 no. 21
344	378/379 no. 14
352	381-384 no. 16
401	370-373 no. 10
402	379-381 no. 15
403	374-377 no. 12
418	373/374 no. 11

CIRB	Müller	*I.Kalchedon*	Müller	*Syll.*³	Müller
Add. 4	365/366 no. 7	16	387-389 no. 19	709	381-384 no. 16
IGDOP		*Syll.*³		Rhodes-Osborne,	
14	387-389 no. 19	206	361-363 no. 4	*GHI*	
21	390 no. 20	212	361 no. 3	64	361-363 no. 4
		218	387-389 no. 19		
I.Olbia		360	370-373 no. 10	Tod, *GHI* II	
5	390 no. 20	495	391-399 no. 21	163	361 no. 3
72	399 no. 22				

795. **North Shore of the Black Sea. Epigraphy: Survey of new inscriptions from Tyras, Nikonion and Olbia.** A.Avram, *Analele Universității din Craiova, Seria Istorie* XV.1 (2010) 7-36, presents a survey of new texts from Tyras, Nikonion and Olbia, based on his contributions to *BE* from 2006 and later with some minor addenda.

796. **North Shore of the Black Sea. Onomastics. Genitive of names ending in -ας and -ους.** S.R.Tokhtasyev, *Indoevropejskoe jazykoznanie i klassicheskaja filologija* 13 (St. Petersburg 2009) 506-515 (in Russian), assembles the evidence for the spread in the Ionian colonies of the Black Sea of genitive forms ending in -ατος and -ουτος for the names ending in -ας and -ους [see also our lemma no. 1981, Sverkos]. In Ionia itself and in Ionian colonies in the northern Aegean these forms are not attested; the names ending in -ας in Ionian inscriptions invariably have the genitive ending in -αδος. A linguistic development parallel to that seen in the Black Sea area is attested in Ptolemaic Egypt from ca. 250 B.C. The current state of our knowledge does not provide any explanation for this divergent linguistic development. Cf. L.Dubois, *BE* (2013) no. 80.

797. **North Shore of the Black Sea. Religion.** S.D.Krizhitskiy, in *Ancient Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 93-126, gives an overview of Greek temples and their architecture in the north Pontic region. V.V.Krapivina, *ibid.* 127-147, collects evidence for household sanctuaries in this region; see also our lemma no. 831. A.A.Maslennikov, *ibid.* 171-281, presents the archaeological and epigraphic evidence from rural sanctuaries on the Azov coast of the Crimea; see our lemmata nos. 872 ter/quater. E.A.Molev, N.V.Moleva, *ibid.* 295-333, discuss the cults and sanctuaries in Kytaion (cf. *CIRB* 942; *SEG* LVII 707). See also our lemma no. 1359. For Olbia see our lemma no. 828.

798. **Aleksandropol (modern place-name). Amphora stamps, ca. 350-325 B.C.** 43 stamped amphora handles found in the 2004-2009 excavations of a Scythian royal tumulus near Aleksandropol (Dnepropetrovsk region, Ukraine). Ed.pr. S.V.Polin, *Antichnyj mir i arkheologija* 14 (Saratov 2010) 262-307 (in Russian; summary in English; Greek in majuscules; dr.). **Herakleia Pontike:** 1) Ἄψογο(ς)

(273; 27 handles); 2) ἐπὶ Θεδώρο | Φιλίσκος (273; 5 handles); 3) Ἐτύμου (273; 2 handles). Chersonesos in Tauris: 4) Ἀθαναδ[ώρου] | τοῦ Νικέ[α ἀ]σ|τυνομοῦ[ντος] (278/279; 2 handles); 5) Ἀγασικλέος | ἀστυνό(μου) (278); 6) Ἡροξένου | ἀστυνόμου (278). Thasos: 7) Θασίων | shield | Ναύσων (279/280; 4 handles); : 8) [- - - | ἀστυ]νόμου | [Δελφ]ινίου (283). Cf. Y.Garlan, *Bull.amph.* (2012) no. 322; for the date of the tumulus, see also S.V.Polin, N.M.Daragan, in *Mezhdunarodnye otnoshenija v bassejne Chernogo moria v drevnosti i srednie veka* (Rostov-na-Donu 2007) 58-62 [non vidimus], summarized by Y.Garlan, *Bull.amph.* (2012) no. 323 (with a misprint in the book-title). The dates of ca. 350-325 B.C. suggested by P. based on archaeological context would require redating of the majority of the stamps on this list to an earlier period than commonly accepted. [We provide dates given in the standard catalogues in the app.cr., Kantor].

1. For another find of a stamp of the same potter from a tumulus in the area, cf. M.Ebert, *Prähistorische Zeitschrift* 5 (1913) 31, ed.pr.; [for other stamps of the same potter, cf. *I.Heraclea Pontica* p. 128, Kantor] || 2. ἐπὶ Θεδώρου | Φιλίσκος, ed.pr.; [cf. M.Gramatopol, G.Poenaru Bordea, *SCIVA* 19 (1968) 59 no. 79, for a similar stamp; for other stamps of the potter Φιλίσκος, cf. *I.Heraclea Pontica*, p. 136 || 3. for other stamps of the same potter, cf. *I.Heraclea Pontica*, p. 163, Kantor] || 4. cf. V.I.Kats, *Keramicheskie klejma Khersonesa Tavricheskogo* (Saratov 1994) 76, 84 (ca. 285-272 B.C.), ed.pr.; [cf. for similar stamps E.M.Pridik, *Inventarnyj katalog klejm Ermitazhnogo sobranija* (Petrograd 1917) nos. 335/336, Kantor] || 5. cf. V.I.Kats, *Keramicheskie klejma* - - 103 no. 75 (ca. 300-285 B.C.), ed.pr.; [cf. E.M.Pridik, *Inventarnyj katalog* - - no. 843, Kantor] || 6. cf. V.I.Kats, *Keramicheskie klejma* - - 98 no. 58 (315-300 B.C.), ed.pr.; [cf. E.M.Pridik, *Inventarnyj katalog* - - no. 397, Kantor] || 7. the archaeological context supports the dating of the stamps of this magistrate to ca. 335-325 B.C., suggested by M.Debidour, *BCH* Suppl. XIII (1986) 324, 331, ed.pr.; [for other stamps of the same magistrate, cf. A.-M.Bon, A.Bon, *Les timbres amphoriques de Thasos* (Paris 1957) nos. 1196-1207; A.Avram, *Histria* VIII.1 nos. 269-275, 568, .Kantor] || 8. restoration of the name suggested by Y.Garlan per litteras, ed.pr.; [cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à* (Paris 2004) nos. 564-570; N.Conovici, *Histria* VIII.2 no. 587, Kantor].

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799. **Berezan. Inscription on a bone tablet (oracle of Apollo?), ca. 550-525** B.C. *IGDOP* 93; *SEG* XXXVI 694; LVIII 741; LIX 805ter*.B.Bravo, *ZPE* 176 (2011) 99-119 (ph.; Italian translation), presents a new critical edition and interpretation of this inscribed bone tablet which probably contains an oracle given by Apollo in Didyma. B. presents new readings for A LL. 3/4: Τοξοφόρος Φ(λι<ο>ς δωρε|[[δ]]ῆ, δυνάμ<ι> Ἰητρός (δωρε|ὴ δυνάμ' <ἰ>ητῆ<ρ>ος, A.S.Rusjaeva, *SEG* XXXVI 694; δωρε|ῆ<ι>, δυνάμ<ι> ἰητῆ<ρ>ος, W.Burkert, *SEG* XL 611; cf. *SEG* LII 731 bis; δωρε|ὴ δυνάμ<ι> <ἰ>ητῆ<ρ>ος, *IGDOP*). In A LL. 7/8 B. reads μέμνημαι ạἰ<ε>ί | vacat (μέμνημαι Λη|τὸ<ς>, *IGDOP*; μέμνημαι Λη|[τ]ο[ῖ], Rusjaeva, Burkert). In B.'s interpretation, the tablet belonged to a member of an association in Olbia devoted to Apollo's cult. Three individuals are implied: the owner of the tablet, to whom B. assigns the phrase μέμνημαι αἰεί; Apollo, who gives his oracle; and the recipient of the oracle, i.e. the Milesian founder of Olbia. The text reflects the various stages of Olbia's foundation and development, under the patronage of Apollo Λύκειος, Apollo Ἰητρός, and Apollo Δελφίνιος ('Seven, the wolf is weak. Seventy, the lion is terrible. Seven hundred, the archer is friendly through his gift, through his power he is a healer. Seven thousand, the dolphin is prudent. Peace for Olbia. I regard you blessed. I always remember'). The expression νικηφόρος Βορέω on side B refers to Apollo's assistance in the defense of Olbia from Skythian attack.

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800. **Berezan. Graffito, ca. 500-450 B.C.** Black-glazed jug; a graffito on the foot; found during excavations in 2008. Mentioned by A.S.Namojlik, *art.cit.* (our lemma no. 825) 436 (in Russian): ΠΟΛ

The jug was used for public meals; compare graffiti ΠΟ, ΠΟΛΕ and πόλεως on kylikes of ca. 525-475 B.C. from Olbia reported and interpreted in the same sense by Ju.G.Vinogradov, *Politicheskaja istorija Ol'vijskogo polisa VII-I vv. do n.e.* (Moscow 1989) 62/63, ed.pr.

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801. **Bosporan Kingdom. History and epigraphy.** V.P.Jajlenko, *Tysiacheletnij Bosporskij Reich: Istorija i epigrafika Bospora VI v. do n.e. – V v. n.e.* (Moscow 2010), republishes a number of his earlier contributions to Bosporan history (not all of them noticed in *SEG*), presents detailed notes ('vademecum') on individual inscriptions in *CIRB*, classified by a combination of type and chronology (477-656), and publishes or republishes another 20 texts (657-677). The latter part of the book is based on his earlier survey in *Nadpisi i jazyki drevnej Maloj Azii, Kipra i antichnogo Severnogo Prichernomorja* (Moscow 1987) 5-200 [non vidimus. Changes to earlier publications are perfunctory; more recent literature largely not taken into account. As we noted in *SEG* LIX 807, concerning one of the publications now included in J.'s book, the book is tainted by promotion of racialist theories (the title means 'Tausendjähriges Bosporanisches Reich', with unmistakable connotations) and vicious *ad hominem* polemic, at times anti-Semitic, Kantor]. Cf. A.Ivantchik, *VDI* (2011.4) 277-279; A.Avram, *BE* (2013) no. 315; B.Puech, *An.Ép.* (2010) no. 1444.

We summarize only the substantive contributions to epigraphy, without further reference to J.'s views or mode of discussion, and omit the entirely conjectural restorations, on which see A.Avram, *BE* (2013) no. 315. Cf. our lemmata nos. 819/820, 822/823, 841-845, 848-852, 854-861, 863-867, 870-872, 875-878.

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802. **Bosporan Kingdom. Tribes of Ψησσοί and Ψεχανοι.** S.R.Tokhtasiev, in *Studies – Podosinov* 364-372, surveys evidence in geographical literature and inscriptions for the tribes of Ψησσοί and Ψεχανοι, attested in the Asiatic part of Bosporos. He argues for the Adygo-Abkhazian etymology of the tribe-name, possibly connected with the native name of the river Kuban, and suggests that Ψεχανοι was a later name for Ψησσοί, as both tribes are attested in the same area by the geographers, and the only mention of Ψησοί [sic] from the Imperial period, when Ψεχανοι are attested, comes from the deliberately archaizing titulature of the king Aspourgos, emulating that of the Spartokids (*CIRB* 40 L. 3; 39 A.D.).

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803. **Chersonesos in Tauris. History: date of foundation.** In a posthumously published article, V.M.Zubar', *Bosporskie issledovanija* 23 (2010) 63-89 (in Russian), revisits the epigraphic, archaeological and literary evidence for the early settlement of Chersonesos and provides a survey of scholarly opinions. The archaeological context supports a foundation date in the 530s-520s B.C., (as proposed by Ju.G.Vinogradov and M.Ju.Zolotarev on epigraphic grounds), contrary to the more recent skeptical views of S.R.Tokhtasyev [see *SEG* LVII 702, Kantor]. The number of ceramic finds from the late 6th-early 5th cent. B.C. has been underestimated, because early archaeological reports gave them a later date based on the preconceived notion of the city's foundation in the 420s B.C. I.I.Vdovichenko,

Antichnye raspisnye vazy v Severnom Prichernomorje VII-IV vv. do. n.e. (Simferopol 2008) 66-78 [non vidimus], identifies 5 black-figure vessels from the late 6th cent. and 59 from 500-475 B.C. among the finds of K.Kosciuszko-Valyzhinich and R.Loeper.

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804. **Chersonesos in Tauris. Prosopography: astynomoi.** A.Avram, in I.Cândea (ed.), *Tracii şi vecinii lor în Antichitate. The Thracians and their Neighbours in Antiquity* (Brăila 2010) 53-61, presents cases of ἀστυνόμοι on record in amphora stamps of Chersonesos in Tauris, who are also attested as proxenoi in inscriptions of other cities: 1) Πασιάδας Ἡροδότου (stamp of ca. 230-215 B.C.; cf. A.Avram, *MBAH* 7.2 [1988] 87-91) was honored with proxeny in Kallatis (*I.Kallatis* 13: Πασιάδας Ἡροδό[του Χ]ερσονασίτας; 3rd cent. B.C.; 55 no. 2). 2) Ἀπολλώνιος Πάρμιος (stamp of ca. 230-215 B.C.) is identical with the proxenos of Kallatis Ἀπολλώνιος Πάρ[μιος Χε]ρσονασίτας (*I.Kallatis* 12; 3rd cent. B.C.; 55 no. 3). 3) Διονύσιος Θάγωνος (stamp of ca. 215-200 B.C.) was proxenos of Olbia (*I.Olbia* 26: Διονύσιος Θάγωνος Χερσονασίτης; ca. 200 B.C.; 55/56 no. 4). 4) Ὕμνος Σκύθα (stamp of ca. 230-215 B.C.) was honored with proxeny in Delphi (*Syll.*³ 585 LL. 19/20 no. 9: Ὕμνος Σκύθα Χερσονασίτας; 195/194 B.C.; 56-58 no. 5). He must be identical with a magistrate whose name appears on coins. Ὕμνος Σκύθα in *SEG* XL 615 A L. 11 (ca. 270-250 B.C.) was probably his grandfather. Further relatives include Σωσίπολις Ὕμνου (*IOSPE* I² 494; ca. 300 B.C.) and a homonymous astynomos (ca. 200-185 B.C.); the astynomoi Σκύθας Σωπόλιος (ca. 237-230 B.C.) and Σώπολις Σωπόλιος and (ca. 200-185 B.C.; a stemma on 58). 5) Φορμίων Πυθίωνος (stamps of ca. 215-200 B.C.) is known from a Delphic list of proxenoi (*Syll.*³ 585: Φορμίων Πυθίωνος Χερσονασίτας ἐκ τοῦ Πόντου). *Syll.*³ 604 (192/191 B.C.) reports that a Φορμίων, certainly the same man, was honored as an envoy sent by Chersonesos to Delphi to offer sacrifices; his embassy took place after Chersonesos had paid the ransom for two Delphic theoroi, who had been captured in the Black Sea area (58/59 no. 6). See also our lemma no. 538.

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805. **Chersonesos in Tauris. Relations with the Bosporan Kingdom, 2nd-4th cent. A.D.** L.I.Gratianskaja, in *Studies – Podosinov* 128-137 (in Russian), discusses the stories about conflicts between Chersonesos and the Bosporan Kingdom related by Constantine Porphyrogenitus, *De administrando imperio* 53; these conflicts are placed by Constantine in the reign of Diocletian in Rome and of a Σαυρόματος in Bosporos. This Σαυρόματος is conventionally identified, following R.Garnett, *English Historical Review* 12 (1895) 100-105, with Thothorses, ruler of Bosporos under Diocletian.

The names of the Chersonesitan notables in Constantine's narrative appear in the inscriptions of the 2nd cent. A.D., particularly from the reigns of Sauromates I and Sauromates II. The chief magistrate Θεμιστὸς Θεμιστοῦ may be the son of the first archon Θεμιστὸς Στράτωνος (M.A.Shangin, *VDI* 4 [1938.3] 72-87; *SEG* XLV 985 A L. 33; 174 A.D.), the only other bearer of the name attested at Chersonesos; the chief magistrate Χρῆστος Παπίου may be identical with a homonymous bouleutes in *SEG* XLV 985 A L. 35; the chief magistrate Λάμαχος with the archon of *SEG* XLVIII 999 LL. 40/41 (106-114 A.D.); and the name of the chief magistrate Βύσκος appears to be a corruption of the name Βοΐσκος, attested for a nomophylax (*SEG* XLVIII 999 L. 37). G. contends that the preserving of authentic 2nd-cent. A.D. names in an account based on the events of the reign of Diocletian is improbable, and prefers to place the conflicts in the context of the wars of Sauromates II, which have conceivably been conflated with a later narrative of the expedition of Sauromates IV to Lazica in 275/276 A.D. and

wrongly synchronized by him Constantine with Diocletian. [For a possible context under Sauromates I, cf. now G.Kantor, in P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis* (Oxford 2013) 78/79; for the name Βοῖσκος cf. our lemma no. 805, Kantor.] For a skeptical reaction see A.Ju.Vinogradov, *op.cit.* (our lemma no. 806) 97 note 73.

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806. **Chersonesos in Tauris. Religion: Christianity in Late Antiquity.** A.Ju.Vinogradov, *"Minovala uzhe zima jazycheskogo bezumija...": Tserkov' i tserkvi Khersona po dannym literaturnykh istochnikov i epigrafiki* (Moscow 2010), provides a detailed analysis of hagiographic and epigraphic sources for Christianity in Late Antique Chersonesos, particularly in the 4th cent. A.D., and gives Russian translations of the main hagiographic texts. Inscriptions confirm the presence of Christians in Chersonesos beginning in the 350s A.D. and the existence of the church of St. Peter on the site of a pagan sanctuary by the end of the 4th century A.D.

V. provides an edition with Russian translation and commentary of all Christian inscriptions (both Greek and Latin) from Chersonesos dated to the 4th cent. A.D. on the basis of internal dating criteria (89-111) and of undated inscriptions placed in the 4th or 5th cent. A.D. on palaeographic grounds (111-152). Some of the texts have already been presented in *SEG* from his earlier publications; we provide a comparatio numerorum with *SEG*, *IOSPE*, and V.Latyschev, *Sbornik grecheskikh nadpisej khristianskikh vremen iz Juzhnoj Rossii* (St. Petersburg 1896). For the inedita and texts published in pre-revolutionary Russian periodicals, cf. our lemmata nos. 810/811 and 813-816; for V.'s new readings in *IOSPE* I^2 496, cf. our lemma no. 812.

SEG LVII	Vinogradov	*SEG* LIX	Vinogradov	Latyschev, *Sbornik*	Vinogradov
747	134-136 no. h	823	124-126 no. d		
		824	126-129 no. e	30 no. 19	144/145 no. m
SEG LIX				31/32 no. 24	139-141 no. k
817	111-114 no. a1	*IOSPE* I^2		32 no. 25	138/139 no. j
818	114-116 no. a2	450	100-107 no. c	35 no. 28	145-149 no. n
819	117/118 no. a3	*IOSPE* IV	Vinogradov		
822	123/124 no. c	464	100-107 no. c		

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807. **Chersonesos in Tauris. Citizen oath, ca. 300-250 B.C.** *IOSPE* I^2 401; *Syll.*^{3} 360; *SEG* LVI 869*; LIX 812. A.S.Rusjaeva, *Bosporskie issledovanija* 23 (2010) 191-213 (in Russian; ph.), presents a detailed survey of previously advanced hypotheses concerning the meaning of the hapax ΣΑΣΤΗΡ in LL. 24/25, without endorsing a firm conclusion of her own.

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808. **Chersonesos in Tauris. Building inscription, ca. 50-200 A.D.** Two non-joining fragments of a marble slab, broken on all sides; found in the south-eastern part of the ancient city in the 1990 excavations; now in the Chersonesos Museum. Ed.pr. I.A.Makarov, *VDI* 274 (2010.3) 63-71 no. 2 (in Russian; translation; ph.), who interprets it as evidence for involvement of the Roman army in the maintenance of the defensive walls of Chersonesos and discusses other epigraphic evidence for

their maintenance. Cf. A.Avram, *BE* (2011) no. 459: 'il ne résulte pas clairement que ses travaux étaient assurés par des militaires: une initiative publique (des autorités de la cité) ou privée (le nom d'un certain Ἀθάναιος peut être lu, ce qui s'accommoderait mal d'une activité militaire) n'est pas à exclure.' Cf. *An.Ép.* (2010) no. 1446.

A:
[- - -] ἀπὸ το[ῦ - - - - - - - - - -]
[- - - ἔ]ργον σχοιν[ιαίας - - - -]
[- - -]Σ χρ λϝ´ ζ´ ἔργο[ν - - - -]
[- - - ἔρ]γον Ἀθάναιος Σ̣[- - -]
[- - - - - - -]Α[- - - - - - - - - - -]

B:
[- - - - - - -]ΟΥ[- - - - - - - -]
[- - - - - - -]εις χρ ΑΤ[- - - -]
[- - - πρόμ]αχον Π[- - - - - -]
[- - - - - - τ]οῦ πύ[ργου - - -]
[- - - - - - -]Ρ[- - - - - - - - - -]

A.1. E.g. ἀπό το[ῦ πύργου], cf. B L.4, ed.pr. || 2. for repairs to a σχοινιαία in Chersonesos, cf. *IOSPE* I² 32 B LL. 58-64; 180 L. 5, ed.pr. || 3. χρ in ligature: an abbreviation for ἑκατοντάρχης or ἑκατονταρχία; cf. e.g. *OGIS* 208 L. 3 (with further references); 678 L. 6; *IOSPE* I² 404 LL. 6 and 11, ed.pr.; λϝ ´ζ´ = 36 and 7; horizontal lines above the letters, digamma in the square bracket form; alternatively, λ(ε)γ(εῶνος) ζ´, a reference *to legio VII Claudia Pia Fidelis*, stationed in Moesia beginning in A.D. 69, ed.pr. || B.2. [- - -]εις: perhaps an ending of a centurion's Latin name ending in -is, ed.pr. || 2. χρ in ligature; see above on A L. 3, ed.pr.

809. Chersonesos in Tauris. Dedication by a soldier of legio I Italica, ca. 160-180 A.D. Marble plaque, broken at the left, right, and bottom; found in the north-eastern part of the ancient city (sanctuary area) during the 2003 excavations; now in the Chersonesos Museum. Ed.pr. I.A.Makarov, *VDI* 274 (2010.3) 60-63 no. 1 (in Russian; translation; ph.). Cf. A.Avram, *BE* (2011) no. 459; *An.Ép.* (2010) no. 1445.

[ἀγαθῇ] τυ[ύχῃ]
[- - - - - - -] Θεαγέ̣[νης στρατιώτης?]
[λεγεῶνος] α´ Ἰτα[λικῆς - - - - - - - -]
[- - - - - - -] Τεβ[ερίου? - - - - - - - -]

1. Larger size of letters and greater space between them indicate an opening formula, ed.pr. || 4. initio: e.g. ὑπὲρ σωτηρίας, ed.pr.; for the spelling Τεβέριος, cf. e.g. *SEG* XXIII 514 L. 13 (Delos, 2nd cent. B.C.); XXVII 523b (Kos, late Hellenistic); XXXVIII 114 col. V L. 116 (Athens, 2nd cent. B.C.); LI 2062 L. 1 (Arabia, early 7th cent. A.D.), ed.pr.

810. Chersonesos in Tauris. Christian prayer of Martyrios, 4th/5th cent. A.D. Two inscribed marble slabs of an altar rail (I: broken into three fragments; II: broken into four parts); on both a

cross in relief; text on both sides of the cross above the horizontal bar. Found in the 'Eastern Basilica' during the 1877/1878 excavations of the Odessa Society of History and Antiquities; slab I is now in the Chersonesos Museum; slab II is now lost. Ed.pr. V.Jurgevich, *Zapiski Imperatorskogo Odesskogo obshchestva istorii i drevnostej* 11 (1879) 8 no. 4 (from a non-professional transcription; slab I only); *ibid.*, 313 (readings corrected from a photograph); I.S.Chichurov (ed.), *Vizantijskij Kherson: Katalog vystavki* (Moscow 1991) 20 no. 4 (in Russian; ph. and translation only). A.Ju.Vinogradov, *op.cit.* (our lemma no. 806) 119-122 no. b (dr.; ph.; Russian translation), republishes the texts and suggests that the 'Eastern Basilica' is to be identified with the church of St. Peter known from hagiographic sources.

I:
cross ὑπὲρ ε-
ὐχῆς Μα-
ρτυρίου κ-
αὶ πάντω-
ν τ[ῶ]ν δι-
αφερόντ-
ων αὐτοῦ

II:
cross ὑπὲρ
εὐχῆς Μαρ-
τυρίου καὶ
πάντων τῶ-
ν διαφερόν-
των αὐτῷ

I 1-7. τὴν ἐ[κκλί]|νει εὐχὴν | λιπαροῦ [γυ]|νὴ Ἀντω|νίου Ἰνδι|κτιῶνος ʹιδ, | ʹωνα ἔτους, ed.pr. || 2/3. Μαρτύριος is most frequently attested in Syria; for a Christian Syrian at Chersonesos, cf. Latyschev, *Sbornik* - - (see our lemma no. 806) 26/27 no. 13, V.

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811. Chersonesos in Tauris. Christian prayer of Aikaterine, late 4th/5th cent. A.D. Limestone slab broken on all sides; found before 1961; now in the Chersonesos Museum. Ed.pr. A.Ju.Vinogradov, *op.cit.* (our lemma no. 806) 142/143 no. l (ph.; Russian translation): ὑπὲρ [εὐχῆς] | καὶ σ[ωτηρίας Αἰ]|κατη[ρίνης]

2/3. The only attestation of the Christian name Αἰκατηρίνη from the North Shore of the Black Sea, ed.pr.

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812. Chersonesos in Tauris. Fragment of a Christian (?) epitaph, 350-355 A.D. *IOSPE* I² 496. A.Ju.Vinogradov, *op.cit.* (our lemma no. 806) 90-92 no. a (Russian translation), presents a new edition and a description of the condition of the stone (marble plaque, broken on the left and damaged by fire; broken on all sides, *IOSPE*). We print his text.

[ἐπὶ βασιλείας (?)] Φλαβίου vacat
[Ἰουλίου Κωνσ]ταντίο̣[υ]
[- - - - - - - - - - ἑ]αυτῷ
[τοῦτο τὸ ? - - -] μημόριν
[- - - - - - - - - -]ΗΘΑ̣[- - -]

1. Or [ἐπὶ ὑπατείας], V. || 2. [Κωνσ]ναντίν[ου], *IOSPE*; absence of reference to any co-rulers dates the text to 350-355 A.D., V. || 4. μημόριν: the term is characteristic for Christian and Jewish epitaphs, but there is nothing to suggest a Jewish con-

text here; this is the earliest Christian inscription from Chersonesos; [ἐ]αυτῷ in L. 3 precludes seeing here a memorial to Christian martyrs, V.

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813. **Chersonesos in Tauris. Christian epitaph of the holy martyr Anastasia, 4th/5th cent. A.D.** Limestone cross, inscription in the upper part of the cross; found in 1896 in the necropolis near Quarantine Bay in the excavations by K.Kosciuszko-Valyzhinich; now in the Chersonesos Museum. Ed.pr. V.Latyschev, *Materialy po arkheologii Rossii* 23 (1899) 46-49 no. 45 (in Russian; dr.), who identified it as a dedication to a non-local saint. A.Ju.Vinogradov, *op.cit.* (see our lemma no. 806) 129-132 no. f (ph.; Russian translation), republishes the text and suggests that the word μνημεῖον should indicate a monument erected at the purported burial-place of a local martyr.

† μνημῖον
τῆς ἁγί-
ας μάρ-
τυρ[ο]ς
Ἀναστασή-
[α]ς †

5/6. For the only other attestation of Ἀναστασία from the North Shore of the Black Sea, cf. a roughly contemporary Christian epitaph in Chersonesos in Tauris (*SEG* LVII 747 L. 8); the name is most frequently attested in Syria (24 instances); for Syrian Christians at Chersonesos, V. cites the texts in our lemma no. 810, V.

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814. **Chersonesos in Tauris. Christian epitaph of Damianos, Margarite, and their children, 4th/5th cent. A.D.** Limestone cross, broken at the bottom; inscription in the upper part of the cross; found in 1905 in the excavations by K.Kosciuszko-Valyzhinich; now in the Chersonesos Museum. Ed.pr. V.Latyschev, *Izvestija Imperatorskoj arkheologicheskoj kommissii* 18 (1906) 123/124 (in Russian; translation; ph.); I.S.Chichurov (ed.), *Vizantijskij Kherson* -- (see our lemma no. 810) 29 no. 12 (ph. and Russian translation only). Republished by A.Ju.Vinogradov, *op.cit.* (see our lemma no. 806) 132/133 no. g (ph.; Russian translation).

[κύρι]ε, ἀνάπαυσον τ[ὰς]
[ψυ]χὰς τὰς ἐνθά[δ]ε
[κ]ατακιμένας, ἀμήν·
[Δ]αμιανοῦ καὶ Μαρ-
γαρίτος καὶ τὸν
τέκνον αὐτὸν
vacat
Φ
ΖΩΗ
Σ

4/5. Typical Christian names; for the only other attestation of Margarite in Greek epigraphy see *I.Ephesos* IV 1357, V. [see also *JIWE* II 205 (Rome); the male Μαργαρίτης is common, Avram.] || 7-9. the Christian acclamation Φῶς, ζωή written in larger lettering in the middle of the cross, ed.pr.

815. **Chersonesos in Tauris. Christian epitaph of Epiphanios or Epiphania (?), 4th/5th cent.** A.D. Upper left corner of a marble plaque, with Doric columns and pediment in relief; found in 1982 near the 'Northern Basilica' in the excavations by S.G.Ryzhov; now in the Chersonesos Museum. Ed.pr. E.I.Solomonik, *Vizantijskij Vremennik* 47 (1986) 217 no. 8 (in Russian; dr.). Republished by A.Ju.Vinogradov, *op.cit.* (our lemma no. 806) 150/151 no. p (ph.): † Ἐπιφα[νι - - -]

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816. **Chersonesos in Tauris. Christian inscription, 4th/5th cent.** A.D. Marble plaque, broken on all sides, with a cross in low relief; inscription below the cross; found in 1940 during the excavations of G.D.Belov; now in the Chersonesos Museum. Ed.pr. A.Ju.Vinogradov, *op.cit.* (see our lemma no. 806) 149/150 no. o (ph.; Russian translation).

[- - - δ]ίκαιος [ἀ]μήν or [- - -] καὶ ὀσμήν

Ligature of eta and nu, ed.pr. [the second reading seems preferable to judge from the ph., Kantor].

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817. **Gorgippia (?). Magical text, Imperial period.** Large spherical agate gem; kept in the Anapa Museum, probably from Gorgippia. Ed.pr. T.Blavatskaja, in *Studia in honorem D. Dečev* (Sofia 1958) 231-239; O.Y.Neverov, in *Hommages à M.J.Vermaseren* (Leiden 1978) II 833-848 no. 50. Republished by C.A.Faraone, *Kernos* 23 (2010) 91-114 (ph.; translation). The inscription on the obverse (A) has an expulsion formula under the heading 'for the sending away of pharmaka'. The text on the reverse (B) starts with a prayer ('lord I beg of you grant the knowledge, healing, health, concerning the head') followed by a list of parts of the head (brain, ears, eardrum, uvula, throat, forehead, nostril, a malignant growth in the nostril, teeth, mouth) accompanied by magical symbols and magical words. The list of parts of the body is paralleled by Hippocrates, *de affectionibus* 2-5. F. argues that this gem was not an amulet but rather a miniature handbook and a model for making a variety of amulets for healing various diseases of the head. We print F.'s text.

A: πρὸς φαρμάκων ἀποπομπάς
φραμφερεινλελαμε
Δαμναμενεύς
4 αμναμενεύς
μναμενεύς
ναμενεύς
αμενεύς
8 μενεύς
ενεύς
νεύς
εύς
12 υς

B: κύριε δέομαί σου πο<ι>η{Ι}σον
τὴμ μάθην ἀκὴν ὑγείηγ
περὶ τῆς κορυφῆς ἐνκεφάλου
4 ὤτων 6 magical symbols
μήνιγκος 4 magical symbols
σταφυλῆς 3 magical symbols πρμηρυμα
τραχήλου λαχμαληλ
8 μετώπου λαροιμαια
μυκτῆρος κηρεα
πολύπου σαηηι
ὀδόντων magical symbol
12 στόματος

A. 2. φραμεγερειν, ed.pr. || B. 2. ὑγειῆ, ed.pr. || 3. τοῦ κορυφησεν κεφαλ{αίου}, ed.pr., N. || 7. λαχμλαηλ, ed.pr. || 10. πολύπον, N.

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818. Gorgippia. Graffito on a kantharos (owner's inscription), late 4th / early 3rd cent. B.C. Two joining fragments of a black-glazed kantharos; **inscription on the interior floor, inscribed after firing.** Chance find, now in a private collection in Kerch. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies -- Podosinov* 332/333 no. 4 (in Russian; ph.), who interpret it as the owner's signature: [Λ]επτίνου

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819. Hermonassa. Royal letter concerning civic land (?), early 3rd cent. A.D. Ed.pr. Ju.Ju.Marti, *Zapiski Odesskogo obshchestva istorii i drevnostej* 28 (1907) 24 no. 2; *CIRB* 1096. V.P.Jajlenko, *op.cit.* (see our lemma no. 801) 517-522 (ph.; dr.) presents a new text based on autopsy. Readings in LL. 10-21 are new. He interprets it as a royal rescript addressed to a royal official at Hermonassa (probably ὁ ἐπὶ τῆς νήσου) and dealing with the rights of the royal treasury in the civic land.

[-----]Κ̣[---------------]
[(?) ἐλ]ύ̣θησαν και Τ̣Ι̣[-------]
[τὸ βα]σιλικὸν τα[μιεῖον (?) ---]
4 [----]ΙΝ τοῖς Π̣[-----------]
[----]ΑΝ καὶ τόπ̣ο̣[υς -------]
[----] ἄρξεις οἷς [----------]
[----] οἵτινες με̣τ̣[ὰ --------]
8 [----]τ̣ότητος Τ̣Ο[---------]
σύγκλητο[ς -------]
Ἰούλ̣[ιος ---------]
Ἰούλ̣[ιος ---------]
12 Ἰο̣ύ̣λ[ιος ---------]
Ἰ[ούλιος ---------]
Ἰού[λιος ---------]

Ἰού[λιος - - - - - - - - -]
Π[ο]ν[τικὸς] Πο̣[ντικοῦ?]
Ἰο[ύ]λ[ιος - - - - - - - - -]
[Ἰ]ού[λιος - - - - - - - - -]
Ἰ[ούλιος - - - - - - - - - -]
[Π]ον[τικὸς? - - - - -]
Ἰού[λιος - - - - - - - - - -]
Π̣[ο]ν[τικὸς? - - - - -]

1. κυρία (?), ed.pr.; omitted, *CIRB* || 2. [ἐλ]υθήσαν και Τ̣[- - -], ed.pr., *CIRB* || 3. [τὸ βα]σιλικὸν τα[μιεῖον (?)], ed.pr., *CIRB* || 4. τοῖς ἑαυτῷ, ed.pr.; IN τοῖς ἑαυτῶ[ν], *CIRB* || 5. [- - -]AN καὶ τοῦτο A[- - -], ed.pr.; [- - -]AN καὶ τοῦτο [- - -], *CIRB* || 6. ΑΡΣΕΙΣ ΟΙΣΑΝ, ed.pr.; ΑΡΞΕΙΣ οἷς ἄν, *CIRB* || 7. οἵτινες μετά, ed.pr.; οἵτινες μετὰ τ[αῦτα (?)], *CIRB* || 8. [- -]τότητος τοῦτο, *CIRB* || 9. [- - -]ΣΥΓ[- - -]ντο[- - -], ed.pr.; the βουλή of Hermonassa, J.; [unparalleled in Bosporan inscriptions; a royal council or even a reference to the Roman Senate is more plausible in the assumed context, Kantor] || 10-21. list of the βουλή members, coming from the two dominant families; possibly unsuccessfully erased in antiquity, J.; [list of witnesses to the decision; if these are members of the city council, this is not a royal rescript, Kantor] || 10. for the Iulii at Hermonassa, cf. *CIRB* 1049, 1055, 1245, J. || 15. a Ἡρακᾶς Ποντικοῦ is attested at Hermonassa in 208 A.D. (*CIRB* 1053), J. [he served as an ἀρχερμηνεὺς Ἀλανῶν and could not have been a member of the ruling family in the city, Kantor].

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820. **Kuban river (area of:). Dedication to Aphrodite, 5th cent.** B.C. *IOSPE* II 469; *CIRB* 1234. V.P.Jajlenko, *op.cit.* (see our lemma no. 801) 477-479 no. 1 (dr.), on the basis of a drawing in the ed.pr. A.de la Motraye, *Voyages en Europe, Asie et Afrique*, vol. 2 (La Haye 1727) pl. IV no. 11, reads: θε[ᾶι] Ἀπατόρο Μάχ[ος?] Ἀρμ[ά]δε[ω]

θε[ῶι] Ἀπατόρο[ι - - -]μαχ[ος Κ]αρν[ειά]δ[εω]?, *CIRB*; for the name Ἀρμάδης cf. *LGPN* IV s.v.

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821. **Neapolis in Skythia. Rhodian amphora stamps, 3rd-2nd cent.** B.C. Ju.P.Zaitsev, *Bosporskie issledovanija* 23 (2010) 326-334 (in Russian; summary in Ukrainian and English), provides an overview of the finds, updating his table in id., *Neapol Skifskij (II v. do n.e. – III v. n.e.)* (Simferopol 2003) 14-16 [non vidimus]; 121 eponyms and 133 potters are attested. New finds from the excavations of the western wall area in 2004/05 attest the fabricants Ἱεροκλῆς, Μόσχος and Ξενοφάνης [the last two not mentioned by G.Finkielsztejn, *Chronologie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ* (Oxford 2001), Kantor; for Μόσχος see our lemma no. 838(143), Avram].

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822. **Nymphaion. List of names, 5th cent.** B.C. *IOSPE* IV 205; *CIRB* 812. V.P.Jajlenko, *op.cit.* (see our lemma no. 801) 487/488 no. 5, identifies this inscription as a list of citizens and proposes a few improved readings on the basis of autopsy. He estimates that the list included ca. 160-200 names with patronymics (cf. *IOSPE* I² 201 from Olbia) [J.'s estimated figures are internally inconsistent and his suggestions on the original size of the stone are tenuous; his identification of the text as a list of citizens (rather than, e.g.,

members of an association) depends in large part on his reconstruction of the length of the list, Kantor]. Some new readings:

Col. I L. 2: [Ἀγ]ηνορίδου ([Ἀγ]ηνορίδου, *IOSPE*; Ἀγηνορίδου, *CIRB*).
Col. I L. 5: [- - -]ος Ἀντιφάνου ([- - -νι]ος Ἀντιφάνου, *IOSPE*; [- - -]υς Ἀντιφάνου, *CIRB*).
Col. II L. 2: Πολυκρίτου (Πολυκρίτο[υ], *CIRB*).
Col. II L. 4: [- - -]γος Καλλιμάχου ([- - -]νος Καλλιμάχου, *CIRB*).
Col. III L. 10: Ἀκουσί<λ>[εως] (ΑΚΟΥΣΙΔ[- - -], lapis; Ἀκουσί[λεως], *IOSPE*; Ἀκουσίλ[εως], *CIRB*).

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823. **Nymphaion. Epitaph of Dios, 5th cent. B.C.** *CIRB* 911. V.P.Jajlenko, *op.cit.* (see our lemma no. 801) 479-480 no. 2 (dr.) rejects the interpretation of Ἀρμα (L. 2) as the beginning of a patronymic (*CIRB*), since patronymics were not used in early funerary inscriptions from Bosporos; also the squeeze suggests that there was no further text on the stone. J. suggests interpreting it as an otherwise unattested female name of the dedicator in the nominative, similar to a cult name of Aphrodite at Delphi (Plut., *mor.* 769A): Ἅρμα

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824. **Nymphaion. Epitaph of Makarios, late 1st/early 2nd cent. A.D.** Fragments of a limestone stele found in excavations at Nymphaion in 1981; parts of a relief are preserved representing a galloping horseman, holding a whip in his right hand; inscription below the relief. Ed.pr. N.Pavlichenko, *Hyperboreus* 16/17 (2010/2011) 405-411 (ph.). Cf. A.Avram, *BE* (2012) no. 323.

Μακάρι[ος υἱὸς] | Ἀπο[λ]λων[ίου, χαῖρε]

1. Ed.pr. also considers Μακάρι[ε υἱέ] || the horseman represents the heroized Makarios, ed.pr., who refers to *CIRB* 414 (ph.) and 491 (ph.).

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825. **Nymphaion. Graffiti on amphoras, 6th cent. B.C.-3rd cent. A.D.** 110 graffiti on amphoras; found in the 1978 excavations on the main polis site, now in the State Hermitage (St. Petersburg). Ed.pr. A.S.Namojlik, *Drevnosti Bospora* 14 (2010) 397-450 (in Russian; dr.). 12 graffiti are pictorial (420 no. 30; 429-433 nos. 55-65). There are also 5 X-shaped signs (428/429 nos. 48-52), which ed.pr. interprets as signs that facilitated the finding of an amphora in a shipment (rather than the letter chi). Most of the graffiti consist of numerals or single letters. We present a selection of the more substantial texts; dates are based on ceramic typology and site stratigraphy: 1) [- - -]αινα (426/427 no. 45; fr. of the shoulder of a Rhodian amphora; Hellenistic); 2) [- - -]κου (427 no. 46; fr. of the shoulder of a Rhodian amphora; undated); 3) [- - -]ωρος | [- - -]ς | [- - -]ς (427/428 no. 47; fr. of the wall of a Rhodian amphora; Hellenistic); 4) [- - -] κατὰ πόλιν (435/436 no. 75; fr. of an amphora wall; ca. 450-425 B.C.); 5) [- - -]ΑΠ̣Λ̣[- - -] (436 no. 77; fr. of the shoulder of a Bosporan amphora; Imperial period); 6) (on the neck) ΔΙ ΣΙ | (on the shoulder) Α (444/445 no. 107; Chian amphora, late 6th-early 5th cent. B.C.; mentioned by I.B.Brashinskij, *Metody issledovanija antichnoj torgovli* [Leningrad 1984] 171 no. 34, in a table of measurements of Chian amphorae from the North Black Sea area); 7) ΔΙ Α (445/446 no. 108; fr. of the shoulder of a Rhodian amphora; Hellenistic); 8) (on the neck) ΙΕΡ | (on the shoulder) [- - -]ΕΚΑ[-

- -] (446 no. 109; fr. of a Thasian amphora; Hellenistic); 9) (on the neck) ΛΙ | ΛΙΡΡ | (on the shoulder) Β̣Ρ̣ (446-448 no. 110; upper part of a Kolchidean amphora; 2nd-3rd cent. A.D.).

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1. Ending of a female name, e.g. [Νίκ]αινα (cf. *SEG* XLV 1010); [Κυρί]αινα (cf. *CIRB* 31 L. 5; 310); [Ποθί]αινα (cf. *CIRB* 909); owner's mark, ed.pr. || 2. ending of a male name in the genitive; owner's mark, ed.pr. || 3. ending of a male name in L. 1, ed.pr. || 4. cf. the office of δαμιοργοὶ οἱ κατὰ πόλιν in the citizen oath of Chersonesos (*IOSPE* I² 401 LL. 16-18), ed.pr. || 5. vel ΑΠΧ̣, ed.pr. || 6. lettering on L. 1 ■ double the size of L. 1; ΔΙ = acrophonic 11; the amphora measures 11 Chian choes; cf. Brashinskij, *op.cit.*; alternatively, 11 staters 1 drachm, ed.pr. || 7. a long line between two graffiti, ed.pr. || 8. ΚΑ in ligature, ed.pr. || 9. ΛΙ in ligature; cf. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti chory antichnogo Bospora* (Simferopol/Kerch 2007) no. 124, ed.pr.

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826. **Olbia. Chronology and prosopography, 4th-1st cent.** B.C. M.I.Nikolaev, *Arkheologija (Kiev)* (2010.4) 19-30 (in Ukrainian, summary in Russian and English), briefly summarizes his earlier research on this subject [see *SEG* LVIII 763] and offers some new readings (see our lemmata nos. 830 and 832); his study is partly repeated in id., in *Bosporskij fenomen* (St Petersburg 2011) 374-378 (in Russian). Cf. A.Avram, *BE* (2012) nos. 312/313.

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827. **Olbia. Onomastics and culture.** J.Hupe, 'Der Dedikantenkreis des Achilleus als ein Gradmesser von Akkulturationsprozessen im kaiserzeitlichen Olbia. Ein Beitrag zur olbischen Onomastik', in F.Fless, M.Treister (edd.), *Bilder und Objekte als Träger kultureller Identität und interkultureller Kommunikation im Schwarzmeergebiet. Kolloquium in Zschortau/Sachsen vom 13.2.–15.2.2003* Rahden Westf. 2005) 43-52, adduces the dedications to Ἀχιλλεὺς Ποντάρχης by Olbian magistrates (1st-3rd cent. A.D.; cf. *SEG* LVI 896) as evidence for the cultural identity of the local elite. The majority of the personal names are of Greek origin (54%). Personal names do not evidence ethnic origin but show the acceptance of Greek language and customs by the elite, whose members may have been the offspring of mixed marriages. The percentage of Greek names is also high among the ἄρχοντες (over 60%), whereas indigenous names prevail among the ἀγορανόμοι (more than 50%). In the course of the 3rd cent. A.D. the Skythian and Sarmatian names become more common. In four appendices, H. assembles the names of magistrates in inscriptions dated to different periods (ca. 75-ca. 150; ca. 150-ca. 200; ca. 200-ca. 250 A.D.; and in undated texts).

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828. **Olbia. Religion.** A.S.Rousyaeva [Rusjaeva], in *Ancient Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 63-93, gives a panorama of sanctuaries in Olbia in connection with the historical development of the city. She discusses the cults of Ἀπόλλων Δελφίνιος, Ἀπόλλων Ἰητρός, Μήτηρ Θεῶν, Διόσκουροι, and Ἀχιλλεύς and gives an overview of the other divinities worshipped in Olbia. V.V.Krapivina, *ibid.* 148-151, discusses the cult of Aphrodite and presents a selection of graffiti on vases dedicated to the goddess (ἄβατα Ἀφροδίτης; Ἀφροδίτης ἱερ[- -]; Ἀφροδίτηι; Ἀφροδίτης). On the cult of Apollo see our lemma no. 755 bis.

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829. Olbia. Honorary decree for Epikrates of Byzantion, ca. 250-200 B.C. For this inscription, probably from Olbia, see our lemma no. 879.

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830. Olbia. Dedication, late 4th/early 3rd cent. B.C. *I.Olbia* 168. M.I.Nikolaev, *art.cit.* (our lemma no. 826) 24-26 no. 2, restores this inscription based on a formulation used in *I.Olbia* 71 and his prosopographical research [the restorations are based on the assumption that certain naming formulae were confined to particular families in Olbia; not confirmable on the basis of a few letters, Kantor]. Cf. A.Avram, *BE* (2012) nos. 312/313.

[ἱερεῖς] Λεο[κρατίδαι?]
[Διονύσιος Ἀριστεί]δου Στ[- - -]
[Ἀγαθῖνος? Ἀντιμήστ]ορος
4 [- - - - - - - - - - - - - - - - -]ΥΟΣ

1. Cf. [ἱ]ερεῖς Εὐρησιβ[ιάδαι] (*I.Olbia* 71, col. I L. 2), Nikolaev [but see now V.F.Stolba, *Mnemosyne* 66 (2013) 293-302, who suggests [ἱ]ερεῖς Εὐρησιβ[ίου], assuming that there is not enough space for the traditional restoration, Avram].

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831. Olbia. Dedication to Meter Theon, late 3rd cent. B.C. Statuette of Kybele with inscribed base; found in the citadel. Ed.pr. V.V.Krapivina, in *Ancient Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 135/136, who interprets the room in which the statuette was discovered as a domestic shrine destroyed in the early 3rd cent. A.D. Republished by A.Avram, *Pontica* 44 (2011) 139 (cf. id., *BE* [2011] no. 458), who improves the text and provides the correct date for this statuette and for two heads, of Aphrodite and Hermes, found in the same context (Hellenistic period); we print A.'s text.

Ἡρακλεί[δ]ης Εὐβίου
Μητρὶ θεῶν

1. ΗΡΑΚΛΕ[ΟΝΕ]ΥΣΕΥΒΙΟΥ, ed.pr. A. points out that a Herakleides, son of Eubios, is known from *IOSPE* I² 76 (ca. 230 B.C.); he must be the same person or a relative, A.

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832. Olbia. Epitaph of Hekateonymos and Hermolaos, ca. 300-250 cent. B.C. M.I.Nikolaev, *art.cit.* (our lemma no. 826) 24 no. 1, suggests restoring in L. 1 Ἑκατεωνύμου τοῦ Νικ[οκλέους] (τοῦ Νικ[ηράτου], ed.pr.) and connecting the deceased with the eponymous magistrates Νικοκλῆς Ἑκατεωνύμ[ου] (*IOSPE* I² 201, col. I L. 9, the only other attestation of the name Ἑκατεώνυμος in Olbia) and Νικόστρατος Νικοκλέους (*IOSPE* I² 201, col. I L. 53). Cf. A.Avram, *BE* (2012) nos. 312/313.

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833. **Olbia. Epitaph, 2nd/early 3rd cent. A.D.** Fragment of a marble plaque, broken on all sides. Chance find, now in a private collection in Kiev. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies -- Podosinov* 333-335 no. 5 (in Russian; ph.).

[- - - - - - - - Γλα]ύκο[υ? - - -]
[- - - - - - - - - Ἀν]τρωπ[ίο̣νος?]
[τὴν στήλλην ἀν]έστη[σην]
vacat
4 [μνήμης] χ[άριν]

1. The only name ending in –υκος attested in Olbia (*LGPN* IV s.v.), edd.pr. || 2. for Ἀνθρωπίωνος (τ for θ common in Bosporos, though more rare in Olbia), the only name with a stem in ἀνθρωπ- attested (*LGPN* IV s.v.); alternatively, a form of τρωπάω, edd.pr. [perhaps [Εὐ]τ̣ρωπ[ίου], Avram]|| 3/4. cf. *IOSPE* I² 202-207; *I.Olbia* 102 for a similar formula at Olbia, edd.pr.

834. **Olbia. Incertum (epitaph?), ca. 150-225 A.D.** Fragment of a marble plaque, broken on the left, top and bottom. Chance find, now in a private collection in Kiev. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies -- Podosinov* 335/336 no. 6 (in Russian; ph.).

[Φ]λ(άβιος) Σῶτος [- - -]
vacat ⟦ΧΑ⟧ [- - -]

1. The name Σῶτος not previously attested at Olbia, edd.pr. || 2. in a different hand, erased in antiquity; e.g. χα[ῖρε] (indicating an epitaph) or a beginning of a name in a list, edd.pr.

835. **Olbia. Graffiti and social history, 6th-2nd cent. B.C.** A.S.Rusjaeva, *Graffiti Ol'vii Pontijskoj* (*Materialy po arkheologii, istorii i etnografii Tavriki* Suppl. 8; Simferopol 2010) [non vidimus] (brief summary in English), discusses graffiti as a source for the social history of Olbia and provides a catalogue of ca. 800 examples. We will cover this publication in *SEG* LXI. Cf. A.Avram, *BE* (2011) no. 454, who comments on the more substantial pieces. A.S.Rusjaeva, *Aristeas: Studia Classica* 9 (2014) 289-296 (in Russian), summarizes the complicated history of the publication of the catalogue and stresses that it is not a corpus of Olbian graffiti.

836. **Olbia. Graffiti from the lower City, 6th-2nd cent. B.C.** Ed.pr. A.S.Rusjaeva, in N.A.Lejpunskaja et al., *The Lower City of Olbia (Sector NGS) in the 6th century BC to the 4th century AD* (Aarhus 2010) I 499-517, II pl. 376-401 (color ph.; dr.), provides an edition of 133 graffiti found in the excavations of N.A.Lejpunskaja since 1985. Except for *SEG* XLV 1005 (508/509 no. S-44), all the graffiti are inedita. They mostly consist of 1-3 letters. R. also republishes two longer texts previously published in an inaccessible Russian publication (see our lemmata nos. 837/838) [the ed.pr. uses square and round brackets inconsistently; we correct that usage below, Kantor]. Cf. A.Avram, *BE* (2011) no. 454. We only

present the more substantial texts: 1) Διοσκ[ούροις?] (501 no. S-5; rim of an Attic black-glazed kantharos; ca. 350-300 B.C.); 2) [Ἑρ]μεῖ ἱερ[ά] (501 no. S-7; base of an Attic black-glazed kylix; 4th cent. B.C.); 3) Μοιρα[- - -] (502 no. S-10; base of an Attic black-glazed kylix; ca. 400-350 B.C.); 4) Πολυ[- - -] (502 no. S-11; rim of an Attic black-glazed bowl; ca. 350-300 B.C.); 5) Ἀλκ[ιμά]χου (509 no. S-47; base of an Attic black-glazed dish; ca. 350-300 B.C.); 6) Ἄρτιος (509 no. S-48; fragment of a figured lekanis decorated with an ivy branch; ca. 325-300 B.C.); 7) Ἑκατω[- - -] (509 no. S-49; base of a black-glazed vessel; 5th cent. B.C.); 8) on the base Ἵππου | inside the ring foot δοῦς (510 no. S-50; fish plate; 4th cent. B.C.); 9) Ἴων (510 no. S-51; base of an Attic black-glazed vase); 10) Παρμ[- - -] (510 no. S-52; base of an Attic black-glazed kylix; ca. 350-300 B.C.); 11) Πυθ[- - -] (510 no. S-53; base of an Attic black-glazed fish plate; ca. 500-450 B.C.); 12) Φανίων (510 no. S-55; fr. of an Attic black-glazed bowl or salt-cellar; 5th cent. B.C.).

3. Dedication to the Moirai or beginning of a theophoric name, ed.pr. || 4. e.g. a dedication Πολυ[μνίηι], ed.pr. || 6. a female name or an epithet characterizing the lekanis with its lid as 'fitting', 'suitable', ed.pr. || 7. a theophoric name, ed.pr. || 9. name not previously attested at Olbia; graffito scratched carelessly, ed.pr. || 10. beginning of a name, ed.pr. || 11. beginning of a name; sign resembling a large *chi* carelessly scratched above, ed.pr. || 12. name not previously attested at Olbia, ed.pr.

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837. Olbia. Ostrakon with names of gods, ca. 350-250 B.C. Roughly cut ostrakon from the base of an Attic black-glazed vase. Edd.pr. N.A.Lejpunskaja, A.S.Rusjaeva, *Bosporskie issledovanija* 11 (2006) 108-112 (in Russian) [non vidimus]; A.S.Rusjaeva, *op.cit.* (our lemma no. 836) 503 no. S-14 with pl. 377 (ph.). She notes the extremely careless execution and stresses the absence of parallels at Olbia. Cf. A.Avram, *BE* (2009) no. 368.

Ἀπόλλων
Μοῦσαι
Νίκη
Θεός

Ἥλιος
Ποσιδῶν
Πλ[- - -]

4. 'The question of which particular deity is concealed under Θεός remains open', R; [it may refer to Ἥλιος in L. 5, Kantor] || 7. Πλ[ούτων (?)], R.

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838. Olbia. Graffito with names of gods, ca. 350-250 B.C. Graffito on the inside of the lid of an Attic red-figure lekanis; carefully written with breaks between words. Edd.pr. N.A.Lejpunskaja, A.S.Rusjaeva, *Bosporskie issledovanija* 11 (2006) 112-114 (in Russian) [non vidimus]; A.S.Rusjaeva, *op.cit.* (our lemma no. 836) 503 no. S-14 + pl. 377 (ph.), with discussion of the rare name Πολυμέδων, attested at Olbia only in one of the ruling families of the Hellenistic period. Cf. A.Avram, *BE* (2009) no. 368.

Μνήμη | Ἔρως | Μούσαις | Πολυμέδων

LL. 1/2 on the upper edge, LL. 3/4 on the lower edge of the lid, ed.pr. || 4. perhas the homonym son of Leokrates, member of a thiasos of Zeus Soter (*I.Olbiae* 71 = *IGDOP* 11). R.

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839. **Olbia. Amphora stamps, 5th-2nd cent. B.C. Edd.pr. M.L.Lawall, N.A.Lejpunskaja, P.D.Diatroptov, T.L.Samojlova, in *The Lower City of Olbia* (see our lemma no. 836) I 355-405, II pl. 270-289 (ph.), publish 373 amphora finds from the excavations of the Lower City at Olbia since 1985. We report the stamps by city, without providing full parallels and bibliography, as they are comprehensively given by edd.pr. The dates cover the range of possibilities suggested by the edd.pr. Cf. Y.Garlan, N.Badoud, *Bull. amph.* (2012) no. 297.

Herakleia Pontike (14 pieces): 1) Διο[- - -]|ΥΣ[- -] (363 no. L-21; early 4th cent. B.C.); 2) [Νό]σος ἐπ[ὶ | Δε]νομά[χο] (363 no. L-22; 390s-370s B.C.); 3) Ὄν[ασ]|ος (363 no. L-23; early 4th cent. B.C.); 4) Ἀργε(ί)|ο Ἰα(- -) (370 no. L-55; 390s B.C.); 5) Ἀρχ|έλα (370 no. L-56; 390s B.C.); 6) Εὐπά|μων (370/371 no. L-57; late 5th/early 4th cent. B.C.); 7) Δαμα|τρ[ίο] (382 no. L-111; ca. 400-350 B.C.); 8) Μένε(ς) (382 no. L-112; late 4th/early 3rd cent. B.C.); 9) Διον|υσίο (382 no. L-113; 390s B.C.); 10) Καλ|λία (club) (382 no. L-114; late 5th/early 4th cent. B.C.); 11) Εὐκλε|ίωνος (387 no. L-152; early 4th cent. B.C.); 12) Εὐκλέων | [Σ]τύ[φ]ων (club) (387 no. L-154; late 5th/early 4th cent. B.C.); 13) Σιλ[α|νô] (387 no. L-155; early 4th cent. B.C.); 14) Σωτῆ|ρος (387 no. L-156; early 4th cent. B.C.).

Chersonesos in Tauris (11 pieces): 15) Δαμο[κλέος] | ἀστυ[νόμου] (369 no. L-43; late 4th cent. B.C.); 16) Ἡρα[κλείου] | ἀστυ[νόμου] (369 no. L-44; late 4th cent. B.C.); 17) ἀστυνομοῦν[τος] | Θεοδώρο[υ] | τοῦ Πρυτά[νιος] (369 no. L-45; 230-180 B.C.); 18) Συρίσκου | [ἀσ]τυνόμου (369 no. L-46; late 4th cent. B.C.); 19) Ἡρακλείου | [ἀσ]τυνόμου (369 no. L-47; late 4th cent. B.C.); 20) ΕΡΜ (369 no. L-48; attribution to Chersonesos not certain); 21) Ἀν[τι]βίω[νος] | ἀστυνόμ[ου] (380 no. L-90; ca. 330-315 B.C.); 22) Ἡρακλε[ίου | ἀ]στυνόμο[υ] (380 no. L-91; late 4th cent. B.C.); 23) Συρίσκ[ου] | ἀστυνό[μου] (380 no. L-93; 321-304 B.C.); 24) ΕΥΤ (380 no. L-94; late 4th / early 3rd cent. B.C.); 25) [- - -]δα | [- - -]μου (380 no. L-95).

Sinope (28 pieces): 26) Δημήτριος | ἀστυνόμου | Αἰσχίνου grape cluster (370 no. L-50; 260s-250s B.C.); 27) Ἀπατούρι[ος] | ἀστυνόμ[ου] | Διονυσίου | τοῦ [Δημητρίου] grape cluster (370 no. L-51; 270s-260s B.C.); 28) Ἐπιδή[μου] | ἀστ[υνομοῦντος] | Χαβ[ρία] (370 no. L-52; ca. 291-285 B.C.); 29) [ἀστυνόμ]ου | [Μαντιθέου | τοῦ Πρωτα]γόρο|υ lion seated over bull (370 no. L-53; ca. 243-239 B.C.); 30) [Πασιχά]ρου | [ἀστυν]ομοῦντος | [Στεφ]άνου kantharos (370 no. L-54; ca. 282/281 B.C.); 31) [- - -]ΟΣ[- - -] | [Χ]άρη[ς | - - -]νίπ[που] (381 no. L-97; ca. 221 B.C.); 32) ἀστυνόμο[υ] | Αἰσχίνου | [Μιθραδ]άτης grape cluster (381 no. L-98; ca. 257 B.C.); 33) [ἀστυνό]μου | [Διονυσίου] τοῦ | [Ἀπη]μάντου | [Πάπης] Nike with wreath (381 no. L-99; 240s-230s B.C.); 34) ἀστυνόμου | Ἱκεσίου τοῦ | Βακχίου | Δ[ῖο]ς ship's prow (381 no. L-100; 240s-230s B.C.); 35) ἀστυνόμου | Μητροδώρου | τοῦ Ἀρισταγόρου | Σιμαλίων (381 no. L-101; ca. 256-249 B.C.); 36) ἀστυνό[μου] | Πασιχάρου τοῦ | Δημητρίου | Πρῶτος caduceus (381 no. L-102; ca. 260-230 B.C.); 37) [- -] Ἀρ|τεμιδώρ[ου ἀσ]|τυνομοῦν[τος] (381 no. L-103; ca. 266-261 B.C.); 38) [Βόρ]υος | ἀστυνόμου | Φιλοκράτους head of Silenus (381 no. L-104; ca. 278 B.C.); 39) Βόρυος ἀστ[υ]|νομοῦντο(ς) | Φορμίωνο(ς) radiate head (381 no. L-105; 270s B.C.); 40) Μιθραδάτης | ἀστυνόμου | Διονυσίου kantharos (381 no. L-106; ca. 295 or 272 B.C.); 41) Μιατιάδου (sic) | ἀστυν(ομ)οῦντος | Κααλισθένου (sic) thunderbolt (381 no. L-107; ca. 269 B.C.); 42) Μίκου | ἀστυνόμο(υ) | Καλλίνου grape cluster (381 no. L-108; ca. 296-292 B.C.); 43) [- - -] | ἀστυνό(μου) | Φιλοκρά(του) (381 no. L-109; late 4th cent. B.C.); 44) ἀστυν[- - -] | Πυ[θοκλέ - - -] | ΚΑ[- - -] (381 no. L-110; ca. 277 B.C.); 45)

[ἀστυνομοῦντος | Ἀντιπάτρου τοῦ | Ἀπολ]λοδώρου | Σιμαλίων (386 no. L-140; ca. 230-217 B.C.); 46) Καλλισθένη[ς] | ἀστυνόμου | Διονυσίου kantharos (386 no. L-141; ca. 268 B.C.); 47) ἀσ[τυνόμου] | Μαν[τιθέου] | τοῦ Πρωτ[αγ]όρο(υ) | [- - -] seated lion (386 no. L-142; 270s-230s B.C.); 48) [- - - | Μ]ητρόδ(- -) | [- - -]ΥΠΕΙΟΥ kantharos (386 no. L-143; ca. 253-249 B.C.); 49) [ἀστυ]νομοῦν(τος) | [Μνησι]κλέους | [Μενίσ]κος grape cluster (386 no. L-144; ca. 280-275 B.C.); 50) Φιλοκράτους | ἀστυνομοῦν|τος Ναύπωνος head (386/387 no. L-145; ca. 280-275 B.C.); 51) Φόρβαντος | ἀστυνόμου | Θευπρόπου kantharos (387 no. L-146; ca. 284-280 B.C.); 52) [- - -]ΟΥ | [- - -]Γ (387 no. L-147); 53) ΑΠ (387 no. L-149).

Thasos (10 pieces): 54) [Θασίω]ν | Ἀπολλοδ[ώρ]ο[υ] cockerel (376 no. L-78; 269 B.C.); 55) Κτῆσι(ς) | Θασίω(ν) | Εὐρυά(ναξ) (376 no. L-79; 390s/380s B.C.); 56) Τι(- -) | Θα(σι. .) | Δα(μάστης) (376 no. L-80; 390s/380s B.C.); 57) Θασίων | Κηφισοφῶν trident (384 no. L-126; 396 no. L-302; ca. 287 B.C.); 58) Θασ[ίων] | Ἄλκ[ι]μ[ος] pithos (384 no. L-127; ca. 308 B.C.); 59) Θασ[ίων] | Κρατῖν[ος] (384 no. L-129; ca. 294 B.C.); 60) Θασίων | Πυθίων star and crescent (384 no. L-130; ca. 289 B.C.); 61) Ἀριστο|μέ(νης) Πυθο(γένης) | Θασί|ων Herakles archer (396 no. L-300; ca. 370 B.C.); 62) Ἡρ[οφῶν] | Θασί(ων) | [Ἀ]μφι (- - -) krater (396 no. L-301; ca. 370 B.C.).

Akanthos (5 pieces): 63) ΝΙ|ΚΤΧ (377 no. L-83; late 4th cent. B.C.); 64) ΡΟ|ΜΕ (377 nos. L-84/85; 396 no. L-303; late 4th cent. B.C.); 65) ΦΙ|ΜΕ (396 no. L-304).

Mende (1 piece): 66) ΜΩΚ (396 no. L-305).

Rhodes (150 pieces, including illegible and mostly illegible examples, which we omit: 392/393 nos. L-237-276; 402 nos. L-356/357): 67) Ὀνα|σίμου (373 no. L-61; 260s-230s B.C.); 68) Τι|μα[ρ(- -)] (373 no. L-62; ca. 290 B.C.); 69) ἐπ' ἱερέ|ως Πολυ|κλεῦς (382 no. L-116; ca. 252 B.C.); 70) ἐπὶ [Φι]λωνίδα | Θευδαισίου (382/383 no. L-117; ca. 233 B.C.); 71) Θεσμοφο(ρίου) | Ἀγησίλα (383 no. L-118; ca. 198-190 B.C.); 72) Θεύδωρος | Πανάμου | δευτέρου (383 no. L-119; ca. 230s/220s B.C.); 73) Σωτηρίχου (383 no. L-120; late 3rd cent. B.C.); 74) [- - -]ΩΡ[- - -] (383 no. L-121); 75) [ἐ]π[ὶ] Ἀγεμάχου | Π[αν]άμου (388 no. L-159; ca. 181-179 B.C.); 76) ἐπὶ Ἀγεστράτου Ὑακινθίου (388 no. L-160; ca. 161 B.C.); 77) ἐπὶ Ἀ[γλω]|κρίτ[ου] Helios head (388 no. L-161; ca. 215 B.C.); 78) ἐπὶ Ἀθα|νοδότου | Ὑακινθίου (388 no. L-162; ca. 170-168 B.C.); 79) [ἐπὶ Αἰνη]σιδ|[άμου] | Ἀγ[ριανίου] (388 no. L-163; ca. 179-177 B.C.); 80) ἐπὶ Ἀλεξι|μάχου | Ἀγριανίου (388 no. L-164; ca. 147 B.C.); 81) [ἐ]πὶ Ἀριστο|πόλιος | Δαλίου (388 no. L-165; ca. 118 B.C.); 82) [ἐπὶ] Αὐτοκράτευς Καρνείου (388 no. L-166; ca. 146 B.C.); 83) ἐπ' ἱερέως | Δαμαινέτου Ὑακινθίου (388 no. L-167; ca. 159/158 B.C.); 84) ἐπὶ Δαμαι|νέτου | Πανάμου (388 no. L-168; ca. 159/158 B.C.); 85) ἐπὶ | Εὐδάμου | Δαλίου (388 nos. L-169-171; ca. 150 B.C.); 86) ἐπὶ Ἡραγό|ρα | [- -]ιου (388/389 no. L-172; ca. 156 B.C.); 87) ἐπὶ [Καλλι]|κρά[τευς] | Ἀγ[ριανίου] (389 no. L-173; ca. 177-175 B.C.); 88) ἐπὶ Καλλικρά|τευς | Ἀγριανίου (389 no. L-174; ca. 177-175 B.C.); 89) ἐπὶ Κ[αλλι]|κράτε[υς] (389 no. L-175; ca. 177-175 B.C.); 90) ἐπὶ Νικασα|γόρα | Θε[σμοφο]ρίου (389 no. L-176; ca. 172-170 B.C.); 91) ἐπὶ Ξενοφάντο[υ Σμι]νθίου (389 no. L-177; ca. 151 B.C.); 92) ἐπὶ Π[αυ]|σανί[α] | Κα[ρνείου] (389 no. L-178; ca. 152 B.C.); 93) ἐπὶ Παυσανία | Πεταγειτνύου (389 no. L-179; ca. 152 B.C.); 94) ἐπὶ Τιμασα|γόρα Helios head (389 no. L-180; ca. 184 B.C.); 95) [ἐπὶ] Τιμασα|[γ]όρα | Καρνείου (389 no. L-181; ca. 184 B.C.); 96) ἐπὶ Τιμοκλεῖδ[α] | Καρνείου (389 no. L-182; ca. 230 B.C.); 97) ἐπὶ Τιμουρ|ρόδου | Ἀγριανίου (389 no. L-183; ca. 159/158 B.C.); 98) ἐπὶ Τιμουρρόδου [Πανά]μου (389 no. L-184; ca. 159/158 B.C.); 99) [ἐπ]ὶ Φιλί|νου (389 no. L-185; ca. 241 B.C.); 100) ἐπὶ Χαρμοκλεῦς | Πανάμου δευτέρ(ου) (389 nos. L-186/187; ca. 213 B.C.); 101) ἐπὶ Ἀλεξι|μάχου | Ἀρταμιτίου | Ἰμᾶ cornucopia (400/401 no. L-326; 147 B.C.); 102) ἐπὶ Ἀρχιβίου | Ἀγριανίου (401 no. L-327; ca. 115 B.C.); 103) Θεσμοφορίο[υ] | ἐπὶ Εὐάνορ(ος) (401 no. L-328, ca. 119 B.C.); 104) ἐπὶ Ἀγεστράτου | Δ[αλί]ου (401 no. L-330, ca. 161 B.C.); 105) ἐπὶ Γόργωνος Ὑακινθίου (401 no. L-331; ca. 154/3 B.C.); 106) ἐπὶ Γόρ|γωνος | [Δα]λίου (401 no. L-332; ca. 154/3 B.C.); 107) ἐπὶ Δαμαι|νέτου | Ὑακινθίου (401 no. L-333; 159/8 B.C.); 108)

ἐπὶ Καλλικρ|ατίδα | Ὑακινθίου (401 no. L-334; 175-173 B.C.); 109) ἐπὶ Πισιστρά|του | Θεσμοφορίου (401 no. L-335; ca. 160 B.C.); 110) ἐπὶ Σωσι|κλεῦς | Ὑακινθίου Helios bust (401 no. L-336; ca. 155 B.C.); 111) Δαλίου | Ἀγαθοκλεῦς (389 no. L-188; ca. 198-190 B.C.); 112) Ἀγαθοκλεῦς (389 nos. L-189/190; ca. 200-160 B.C.); 113) Ἀγησίλα double axe (389/390 no. L-191; ca. 160-108 B.C.); 114) Ἀγο[ρά]να|[κτος] | [- -]θίου (390 no. L-192); 115) Αἴνου grape cluster (390 no. L-193; ca. 160-153 B.C.); 116) Ἀμύντα wreath (390 nos. L-194/195; 170s-150s B.C.); 117) Ἀντιμάχου caduceus (390 no. L-196; early 2nd cent. B.C.); 118) Ἀριστάρχου (390 nos. L-197; 170s B.C.); 119) Ἀριστε̣ί̣δ̣α star (390 no. L-199; ca. 200-160 B.C.); 120) Ἀριστίωνος (390 no. L-200); 121) Ἀριστογείτου (390 no. L-201; ca. 170-150 B.C.); 122) Δαλίου | Ἀ̣ρ̣ι̣στ̣κ|λ̣ε̣ῦ̣ς Helios head (390 no. L-202; ca. 198 B.C.); 123) Ἀριστοκράτευς (390 no. L-203; ca. 200-160 B.C.); 124) [Ἀρισ]τοκρά(τευς) | [Σμι]νθίου (390 no. L-204); 125) [Ἀρίσ]τωνος caduceus (390 no. L-205, ca. 200-160 B.C.); 126) Ἀρ̣τ̣ε̣μ̣ί̣|δωρ[ος] | Θε[σμοφορίου] (390 no. L-206; 230s/220s B.C.); 127) Β̣ρ̣υ̣λ̣ά̣ρ̣χ̣ο̣υ̣ | Καρνείου (390 no. L-207; ca. 200-160 B.C.); 128) Βρομίου wreath (390/391 nos. L-208-212; 150s/140s B.C.); 129) Δαμοκράτευς (391 nos. L-213/214); 130) [Δαμο]κράτευς | [Ἀγ]ριανίου (391 no. L-215); 131) Δ̣ι̣ο̣δ̣[ότου] (391 no. L-216; ca. 170-130 B.C.); 132) Δωροθέου (391 no. L-217); 133) Ἐπιγόνου (391 no. L-218); 134) Εὐκλεί̣τ|ου caduceus (391 no. L-219; ca. 140 B.C.); 135) Ζωΐ̣λ̣ο̣υ̣ | Πανάμου (391 no. L-220; 180s/170s B.C.); 136) Ἡρακ[λεῖτο]υ rose (391 no. L-221; ca. 172-170 B.C.); 137) Ἡφαιστί|ωνος caduceus (391 no. L-222); 138) Θε̣[ύδω]ρ[ος] | Ἀγριανίου (391 no. L-223; 230s/220s B.C.); 139) Ἰμᾶ cornucopia (391 no. L-224; ca. 160-145 B.C.); 140) Ἱπποκράτευς (391 no. L-225; 170s-140s B.C.); 141) Μαρσύα | Πανάμου (391 no. L-226; ca. 185-155 B.C.); 142) Μηνοθέμιος double axe (391 no. L-227; ca. 160-145 B.C.); 143) Μόσ|χου (391 no. L-228; ca. 240-230 B.C.); 144) Νάνιος (391/392 no. L-229; 402 no. L-349, ca. 200-140 B.C.); 145) Νικαγίδος (392 nos. L-230/231; 402 no. L-350); 146) Νικία (392 no. L-232); 147) Παυσανία (392 nos. L-293/294; 402 no. L-353, ca. 210-160 B.C.); 148) Τι|μαρ(- - -) (392 no. L-235); 149) Φανία (392 no. L-236; ca. 180-140 B.C.); 150) Διοδότου (401 no. L-329; 170s-130s B.C.); 151) Ἀγορανάκτος | Πανάμου | δ̣ε̣υτέρου (401 no. L-337; 190s/180s B.C.); 152) Ἀμύντα wreath (401 nos. L-338/339; 170s-140s B.C.); 153) Ἀντιμάχου caduceus (401 nos. L-340/341; 180s-150s B.C.); 154) Ἀριστοκλε[ῦ]ς (401 no. L-342; 190s/180s B.C.); 155) Δωροθέου (401 no. L-343; ca. 185-140 B.C.); 156) Εὐξένου (401 no. L-344; ca. 200-160 B.C.); 157) Ἰάσονος (401/402 no. L-345; ca. 200-160 B.C.); 158) Ἱ̣π̣π̣οκράτευς (402 no. L-346; mid-2nd cent. B.C.); 159) Μενεκράτευς (402 no. L-347); 160) Ἀρταμι̣τ̣[ίου] | Μενεσθέ[ως] (402 no. L-348); 161) Ὀλύμπου rose (402 no. L-351; 170s B.C.); 162) Ὀνα|σίμου (402 no. L-352); 163) Π[αυσα]νία (402 no. L-354; 170s-140s B.C.); 164) Σαραπίωνος (402 no. L-355; 160s B.C.).

Knidos (10 pieces): 165) Φίλτα|τος (373 no. L-65; ca. 300-280 B.C.); 166) ἐπὶ Ἀντά[νδ]|ρου Θευδο[σί]|ου Κνίδι(ον) anchor (394 no. L-279; 172-146 B.C.); 167) ἐπὶ Ἀσκ(λ)ηπιά|δευς Νεικία | Κνίδιο|ν caduceus (394 no. L-280; 215-172 B.C.); 168) ἐπὶ Δίωνο(ς) | Σώσου Κνί|διον insect (394 no. L-281; 167-146 B.C.); 169) ἐπὶ Ἑρμοκρ|άτευς Νικία | [Κνίδιον] (394 no. L-282; 215-172 B.C.); 170) ἐπὶ Ἑρμο[κρά]|τευς Κ̣λ̣έ̣[ων] | Κ̣ν̣ί̣διο̣ν̣ caduceus (394 no. L-283; 215-172 B.C.); 171) [Κλε]ανδ(ρ)ίδα | φρουρά(ρ)χου | Θρ[ά]σωνος | Κ[νί]διον trident (394 no. L-284; 188-167 B.C.); 172) ΕΠΙ (394 nos. L-285/286); 173) ΖΗ (402 no. L-358; ca. 200 B.C.).

Kos (1 piece): 174) ΔΗ̣ (383 no. L-125).

1. Sinistrorsum, edd.pr. || 3. L. 2 sinistrorsum, edd.pr. || [8. Rather Μενε(- - -), Avram] || 9. sinistrorsum, edd.pr. || 10. L. 2 sinistrorsum, edd.pr. || 12. Εὐκλε(ίωνος) | Τυ, edd.pr.; Εὐκλέων | [Σ]τύ[φ]ων, Garlan || 24. monogram, edd.pr. || [25. [ἀστυνό]μου (?), Kantor] || 29. fabricant's name broken away, edd.pr. || 31. impossible reading, as the name of the fabricant cannot be placed between the title and the name of the eponym, Garlan || 39. new combination of the potter and the magistrate, edd.pr. || 49. [Μνεσι]χος edd. pr. [Μενίσ]κος, Avram] || 61. Πυθο(- - -) edd.pr. [Πυθο(γένης); cf. *Histria* VIII.1 no. 28, Avram] || 63. ΓΧ in ligature, edd.pr. || 64. probably με(τρητής), cf. Y.Garlan, *BCH* 130 (2006) 263-291, edd.pr.

|| 75-110. eponym stamps, edd.pr. || 89. month not indicated, edd.pr. || 99. [ἐπ]ὶ Φιλί|νος edd.pr. [ἐπ]ὶ Φιλί|νου, Avram] || 111-164. fabricant stamps, edd.pr. || 166-171. phrourarchoi stamps, edd.pr. || 167. Ἀσκ(λ)ηπιά|δευς, edd.pr.; [a misprint for Ἀσκ(λ)ηπιάδευς, cf. ph., Kantor] || 172. E and Π in ligature, edd.pr.

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840. **Pantikapaion. Honorary inscription (?), 4th-3rd cent.** B.C. *CIRB* 802. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 488-490 no. 6, interprets this text as an honorary inscription for a Bosporan king and restores [ἄρχον]τα κα[ὶ βασιλέα | Βοσπόρου νικ]άτορα ([- - -]ΙΑΚΑ [- - - | - - -] ΑΤΟΡΑ[- - -], *CIRB*). King Eumelos (ca. 310-304 B.C.), one of whose sons was called Seleukos (*SEG* XL 623) is a possibility [the proposal that Eumelos could have adopted the title Nikator from Seleukos I Nikator is chronologically impossible, even if Seleukos' title was not posthumous; see Appian, *Syr.* 57; *OGIS* 245 LL. 10/11 for this title's origins, Kantor].

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841. **Pantikapaion. Honorary inscription for Hadrian by King Rhoimetalkes**, 133/4 A.D. *IOSPE* II 33; *IGR* I 877; *CIRB* 47. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 506/507 no. 4, observes that the expression ἴδιον κτίστην in L. 3 serves as a translation of Lat. *restitutori suo* and suggests that Hadrian restored Rhoimetalkes to the throne after the death of Kotys II (cf. Arr. *Per. Ponti Euxini* 26).

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842. **Pantikapaion. Honorary inscription for Kotys III by King Rheskouporis III, 229/230** A.D. *CIRB* 56. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 508-510 no. 8, suggests restoring in L. 1 Τιβέριον Ἰούλιον βασιλ[έα Κότυν] (Τιβέριον Ἰούλιον βασιλ[έα Σαυρομάτην], *CIRB*). He notes that the short title βασιλεύς would have been inappropriate for Sauromates II when Rheskouporis III is given his full titles and that numismatic evidence shows that Kotys III was a co-regent with his father Rheskouporis III in 229/230 A.D.; cf. K.V.Golenko, *Numizmatika i epigrafika* 12 (1978) 18/19.

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843. **Pantikapaion. Dedication to Apollo Delphinios, ca. 400-350** B.C. *SEG* LVI 912. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 657-659 no. 1 (ph.; dr.), reprints his earlier edition without substantial changes. Cf. A.Avram, *BE* (2013) no. 321 (without the *SEG* reference) for criticism of J.'s restorations.

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844. **Pantikapaion. Dedication to Aphrodite Ourania (?), 4th-3rd cent.** B.C. *CIRB* 240. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 486 no. 2, suggests reading this text as a dedication to Aphrodite Ourania similar to *CIRB* 75, which was discovered with it, and reading e.g. [ὁ δεῖνα τοῦ δεῖ|νος ἀνέθηκεν Ἀφρο|δείτηι Οὐρανίηι] Ἀπα|[τούρου μεδεούσῃ]ι vac. | [ἄρχοντος Παιρισά]δ[ου] ([- - -]ΑΠΑ[- - -] | [- - -]Ι[- - -] | [- - -]Ạ[- - -], *CIRB*).

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845. **Pantikapaion. Dedication to Zeus Soter, ca. 245-240 (?)** B.C. *IOSPE* II 308; *CIRB* 26. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 485/486 no. 1, presents a new edition; he remarks that the letterforms suggest a date during the reign of Spartokos IV rather than Spartokos V.

[βασιλεύοντος Σ]παρτόκου
[τοῦ Παιρισάδο]υ καὶ ἱερωμένο[υ]
[- - - ca. 9 - - - Μ]αιανδρίου vac.
[- - - ca. 6 - - - Φαι]νίππου [Ἥραι?]
[καὶ Διὶ Σω]τῆρ[ι]

1-3. [βασιλεύοντος Σ]παρτόκου [τοῦ | Παιρισάδο]υ καὶ ἱερωμένο[υ - - | - - τοῦ Μ]αιανδρίου, *CIRB* || 4. [- - Φαι]νίππου Ι[- -], *CIRB* || 5. [ἀνέθηκε Διὶ Σ]ωτῆρι, *CIRB*.

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846. **Pantikapaion. Dedication to Zeus Soter, 2nd/1st cent.** B.C. *IOSPE* II 336; *CIRB* 826. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 487 no. 4, reads ΣΩ in L. 1 (Ω, *CIRB*), hence e.g. [ὑπὲρ] σω[τηρίας]. He restores εὐχ[ῆς χάριν] in L. 5 (cf. e.g. *CIRB* 1116, 1260), observing that εὐχ[αριστήριον] (*IOSPE*, *CIRB*) is unparalleled in Bosporan inscriptions of this period.

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847. **Pantikapaion. Dedication (?), undated.** Fragment of a marble plate, inscription on the rim outside, broken on the left and on the right. Chance find on Mithridates Mountain. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies – Podosinov* 327-329 no. 2 (in Russian; ph.), who suggest that this was a dedication inscribed with the name of the dedicant. They note parallel examples from Olbia (*IOSPE* I² 165, 273; *I.Olbia* 59, 63/64) and Pantikapaion (T.V.Blavatskaja, *Materialy i issledovanja po arkheologii SSSR* 103 [1962] 252/253), all dating from the 5th-3rd cent. B.C.: [- - - Β]οῖσκο[ς/υ]

1. Name or patronymic of the dedicator; not previously attested in the Bosporan Kingdom, perhaps a visitor from Chersonesos or the Mediterranean, edd.pr.; [for the name Βοῖσκος at Chersonesos, cf. now our lemma no. 805, Kantor].

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848. **Pantikapaion. Dedication by a thiasos, 82** A.D. *CIRB* 76. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 533, reports that καί in L. 9, in fine, is not on the stone and reads in L. 5 φιλορωμα[ίου] (φιλορω[μαίου], *CIRB*).

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849. **Pantikapaion. Dedication on behalf of King Kotys I, 83** A.D. *CIRB* 42. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 494-496, reads the date in L. 7 as πτ' (ϙτ', *CIRB*), i.e. year 380 of the Bosporan era (83 A.D.). The inscription was not set up by Sauromates I for Rheskouporis II but by Rheskouporis II for his father Kotys I, whose name and titles need to be restored in LL. 1-5. A.Avram, *BE* (2013) no. 315, observes that this and other suggestions of J. cannot be verified.

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850. **Pantikapaion. Dedication on behalf of King Sauromates I, 93-123** A.D. *IOSPE* IV 202; *CIRB* 45. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 497-499 no. 1, points out that King Sauromates mentioned in this text must be Sauromates I, the only Bosporan king who had the title βασιλεὺς βασιλέων. In LL. 1/2 he restores βα[σίλειον or βα[λανεῖον τοῦτο | κ]αὶ τὸν ἐν αὐτῶι πίνακ[α], with a

reference to the building in which the image was set up (βα[σιλέως Ρησκουπόριδος υἱῷ - - - | κ]αὶ τὸν ἐν αὐτῶι πίνακ[α], *CIRB*). In L. 3, J. suggests τῆς ἐν Ἄρε[ως αἰχμαῖς ἀρετῆς αὐτοῦ] (τῆς ἐναρέ[του αὐτοῦ εὐψυχίας], *CIRB*); for this restoration, he adduces similar vocabulary in *CIRB* 63 and 1204 [*CIRB* 63 is irrelevant; it is a dedication of a sanctuary [το]ῦ Ἄρεως, Kantor].

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851. Pantikapaion. Trophy for King Sauromates I, 93-123 A.D. *IOSPE* IV 411; *CIRB* 829. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 499-501 no. 2 (ph.), re-edits this inscription.

[τῶν βω]μὸν βασιλ[έως Σαυρομάτου?]
[εὐσεβο]ῦς καὶ τρόπ[αιον τῆς νίκης]
[αὐτοῦ ἔστησαν] Παν[τικαπαιεῖς]

1. ΜΟΝ ΒΑΣΙΛ, *IOSPE*; [τὸν ν]αὸν βασιλ[- - -], *CIRB*; [Σαυρομάτου]: tentatively restored on the basis of the length of L. 3, J. || 2. [- - -]ΥΣ καὶ ΤΡΟΠΟ[- - -], *CIRB* || 3. [- - -]ΠΑΝ[- - -], *CIRB* || [3. in fine, for the form of the ethnic see *Syll.*[3] 585 LL. 22/23 (no. 10); *CIRB* 1048; cf. *IG* XI.4.609 (Παντικαπαιίτης); J.Vanseveren, *RPh* 63 (1937) 325-332 no. 6 A L. 20 (Παντικαπαείτης), Avram.]

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852. Pantikapaion. Dedication on behalf of King Kotys II, 123/4 A.D. *IOSPE* II 26; *IGR* I 872; *CIRB* 32. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 504/505 no. 1, notes the similarity between this inscription and *CIRB* 33 (dedication for Kotys II, 123 A.D.); both texts refer to the victory over the Skythians (LL. 5/6: νείκ[ης ἀπὸ τῶν Σκυ]|θῶν; cf. *CIRB* 33 L. 5). Hence he restores in LL. 1-3 ὑπ[ὲρ τοῦ ἐκ προγόνων βασιλέων βα]σιλέω[ς μεγάλου Κότυος υἱοῦ βα]|σιλέως Β[οσπόρου Σαυρομάτου] (ὑπ[ὲρ τοῦ ἐκ προγόνων βα]|σιλέω[ν - - - μεγάλου βα]|σιλέως Β[οσπόρου Σαυρομάτου], *CIRB*), re-dating the dedication to the first regnal year of Kotys II.

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853. Pantikapaion. Fragment of a private letter, late 5th/early 4th cent. B.C. Lead tablet, broken at the top, right and bottom; chance find on the acropolis, now in a private collection in Kerch. Edd.pr. S.Yu.Saprykin, N.F.Fedoseev, *VDI* 272 (2010.1) 50-58 (in Russian; translation; ph.; dr.). Cf. A.Avram, *BE* (2011) no. 462. [For other letters on lead from the Northern Black Sea area cf. *SEG* LVII 689 (a check-list); LVIII 775, Kantor.]

[- - - - -]Σ ἔσχημα[ι - - - - - - - - - - - -]
[- - - - -] τῆι σορῶι ὑοῦ [- - - παρ' αὐ]-
[τ]οῦ ἐμένα[ς] δραχμ[ὰς - - - - - - - -]
vv αὐτὸς ὑπάγω ἐς Δ[- - - - - - - - - - -]
ΑΣ τε ἃς θεραπεύμα[τα - - - - - προσ]-
τέξο δεσμόν, ὕλας [- - - - - - - - - - - - -]
[τ]αλάν[τω]ν, δούλ[ους - - - - - - ταλ]-
άντων· ἐθ[έ]μ[ην - - - - - - - - - - - - - -]
[τ]αλάντων [- - - - - - - - - - - - - - - - -]

[τ]αλάν[των - - - - - - - - - - - - - - - - -]
[- - -]μεν ἔσχημ[αι] Δ[- - - - - - - - - -]
[- - - - - - - - τ]αλάν[των - - - - - - - - -]

2. 'Il s'agit apparemment de la première occurrence épigraphique de σορός', Avram; cf. Hdt. I.68; II.78; Aristoph., *Ach.* 691, edd.pr.; ὑοῦ = υἱοῦ, cf. *CIRB* 380 L. 2; 1104 L. 2, edd.pr. || 3. 'si les drachmes trouvent leur place dans ce genre de situation, on comprend mal la présence répétée des talents: les sommes seraient trop élevées', Avram || 4. opening of a new paragraph; ὑπάγω ἐς δ[ουλείαν] vel ἐς δ[ίκην], edd.pr. || 5. 'la présence du mot θεραπεύμα[τα] est bizarre', Avram.

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854. Pantikapaion. Epitaph of Doleson, Hegoumenos and Hygiainon, 1st cent. A.D. *CIRB* 450. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 550, reads the female name at the beginning of L. 1 as Δόλησον (Λόλησον, *CIRB*) and compares it to the male name Δόλησος in Gadara (Josephus, *Bellum Judaicum* 4.7.3). Republished by A.P.Bekhter, *VDI* (2013.1) 9-14 no. 1, on the basis of autopsy of the stone in the museum of Kherson; B. interprets Ἡγουμενός as a nickname [we present his text, Avram].

Δολης ὁ [Ἡ]γουμεν|ὸς καὶ υἱὸς Ὑγια<ί>ν|ων· vac. χαίρετε

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855. Pantikapaion. Epitaph of Basile, 1st/2nd cent. A.D. Fragment of a limestone stele, broken at the top and bottom; above the inscribed field is the lower part of a relief; chance find in the Mithridates Mountain area (1974); now in the Pushkin Museum of Fine Art, Moscow. Ed.pr. V.P.Jajlenko, in *Nadpisi i jazyki drevnej Maloj Azii, Kipra i antichnogo Severnogo Prichernomorja* (Moscow 1987) 5/6 [non vidimus]; reprinted by id., *op.cit.* (our lemma no. 801) 661/662 no. 5 (dr.). Cf. A.Avram, *BE* (2013) no. 321.

[Γ]υνὴ Ὑ[- - -] | Βασίλη | [Κό]λλειος | [θυγάτηρ || χαῖρε?]

1. For the mention of the marital status before the name of the deceased (atypical at Pantikapaion), cf. *CIRB* 675 and 787, ed.pr.; 1. Ὑ[- - -]: e.g. Ὕλλου or Ὑλαίου, ed.pr. || 3. Κόλλις is rare; Βασίλη probably belonged to the family whose members are attested in epitaphs in Pantikapaion (*CIRB* 460: Μαμία γυνὴ Κόλλιος), Phanagoreia (*CIRB* 1002: [Βασι]λίσκε | υἱὲ Κ]όλλει), and Patrasion (*CIRB* 1018: Ἄττα υἱὲ Καλλι|σθένου; *CIRB* 1019 found together with 1018: Καλλισθένη υἱὲ | Κόλλει), ed.pr. [because of the difference in spellings and, more importantly, the different finding places, this is poor evidence for these family connections, Kantor]; 'la restitution du patronyme semble suspecte', Avram.

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856. Pantikapaion. Epitaph, 2nd cent. A.D. Lower part of limestone stele; now in the Kerch Museum. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 661 no. 4 (dr.). Cf. A.Avram, *BE* (2013) no. 321: [- - - - -]|Ι Ἀρχελάου, | χαίρετε

857. **Pantikapaion. Epitaph, 186 A.D.** Marble stele with an inscription of 23 lines, very worn and mostly unreadable. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 660/661 no. 3 (ph.; dr.), reads LL. 8/9: [- - -] παῖδ[α] | μου κα̣[ὶ - - -]; LL. 20-23: τὸν καὶ [μ]|νημεῖον | ἐν τῷ γπυʹ | vac. ἔτ[ους] (year 483 of the Bosporan era = 186 A.D.). As comparanda for a family μνημεῖον at Pantikapaion he adduces *CIRB* 628 and 709. Cf. A.Avram, *BE* (2013) no. 321.

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858. **Pantikapaion. Epitaph of Zosimon, 2nd/3rd cent. A.D.** Pedimental limestone stele; above the inscribed field a relief with a man sitting in an armchair and two men and one boy standing; seen in the 1970s in the Kerch Museum; the current location is unknown. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 662 no. 6. Cf. A.Avram, *BE* (2013) no. 321.

Ζώσιμο̣ν ὐὲ Ἀ[ρμ]ά̣δ̣[ου (?)]
ὁ Πανοπ̣τίου, χαῖρε

1. Ζώσιμον: an affectionate form of Ζώσιμος, ed.pr. || 1. Ἀρμάδου: cf. *CIRB* 168, ed.pr. [restored also our lemma no. 820, Avram] || 2. a new name, Avram.

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859. **Pantikapaion (area of: Frontovoe). Epitaph of Limnaios, ca. 100-250 A.D.** *SEG* XXXV 869. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 675-677 no. 20 (ph.; dr.), reprints his earlier edition. Cf. A.Avram, *BE* (2013) no. 318.

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860. **Pantikapaion (area of: Frontovoe). Epitaph of Sounis, 2nd/3rd cent. A.D.** *SEG* XXXV 868; XL 639. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 673-675 no. 19 (ph.; dr.), reprints his earlier edition with additional bibliographical references. Cf. A.Avram, *BE* (2013) no. 318 (no reference to *SEG*).

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861. **Pantikapaion. Incertum (donation?), 2nd/3rd cent. A.D.** *CIRB* 830. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 523-525 no. 3 (ph. of squeeze), reads in L. 3 [δω]ρεὰν εὔν[ουν] ([- - -]ρεαν συγ[- - -], *CIRB*), in L. 4 [κ]τήσιογ (κ̣τησιο[- - -], *CIRB*), and in L. 5 [π]ρίν ([- - -]PH[- - -], *CIRB*) and interprets the text as a donation of (landed?) property.

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862. **Pantikapaion. Incertum, 2nd cent. A.D.** Fragment of a marble plaque, broken on all sides. Chance find on Mithridates Mountain. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies -- Podosinov* 325-327 no. 1 (in Russian; ph.), who tentatively restore the titulature of Sauromates II, with ca. 24-26 letters lost on the left-hand side of LL. 2/3: [- - -]Α̣[- - -|- - -]ΟΥ[- - -|- - -]ΑΣ[- - -]

E.g. {ἀγ}α̣[θῇ τύχῃ· | βασιλεύοντος βασιλέως Τιβερί]ου [Ἰουλίου Σαυρομάτου, φιλοκαίσαρος καὶ | φιλορωμαίου, εὐσεβοῦς, υἱοῦ β]ασ[ιλέως Ῥοιμετάλκου - - -], edd.pr.

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863. **Pantikapaion. Incertum (list of names), 2nd cent. A.D.** Fragment of a marble plaque, broken on all sides; of unknown provenance; in the Kerch Museum since the 1970s. Ed.pr. V.P. Jajlenko, *op.cit.* (our lemma no. 801) 659/660 no. 2 (ph.; dr.).

[--- Πά]ππο[ς ---------]
[-----]ωνος Ἰο̣[ύλιος ---]
[-----]Ν Σούσου [------]

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864. **Pantikapaion. Incertum (fragment with titles of King Kotys II?), 123/4-131/2 A.D.** *CIRB* 834. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 506 no. 3, restores in L. 3 καὶ κ[τίστης] (καὶ κ[---], *CIRB*) and notes that Kotys II may have inherited the title of Sauromates I εὐεργέτης τῆς πατρίδος καὶ κτίστης (*CIRB* 44 LL. 9/10).

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865. **Pantikapaion. Incertum, 2nd cent. A.D.** Fragment of a grey marble plaque, broken on all sides except the top; found in 1975 in the Mithridates Mountain area, now in the Pushkin Fine Art Museum, Moscow. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 663 no. 8 (dr.): [---]ΘΗΙ[---] | [---]ΩΝ[---]

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866. **Pantikapaion. Incertum, 2nd cent. A.D.** Marble fragment broken on all sides; found in 1974 in the Mithridates Mountain area, now in the Pushkin Fine Art Museum, Moscow. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 663 no. 9 (dr.): [----]Κ[-- | --]ΩΡΕΙ[---]

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867. **Pantikapaion. Incertum, 213 (?) A.D.** Fragment of a limestone slab, broken at the top and right side; seen in the 1970s in the Kerch Museum. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 663 no. 7, who interprets it as an epitaph [and provides an imaginative reconstruction, Kantor]. Cf. A.Avram, *BE* (2013) no. 321.

ΗΣΥ[----]
ΡΙ·ΔΗ[---]
ΦΙ·ΕΥ[---]
4]ΡΑΠ[----]

1-4. Ἡσύ[χωι τῶι πατ]|ρὶ Δη[μάδου? ἔτει] | φι' Εὐ[πρέπιος? θ]ε̣ράπ[ων ἀνέστησε], ed.pr. || 2/3. interpuncts, ed.pr. || 3. φι': year 510 of the Bosporan era = 213 A.D., ed.pr.

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868. **Pantikapaion (?). Graffito with a list of names, late 1st cent. B.C. or later.** Fragment of an ostrakon from a (Thasian?) amphora, initially cut and worked-out on all sides, now broken on the right; found before World War II (exact provenance unknown); now in the Kerch Museum. Edd.pr. S.Ju.Saprykin, N.F.Fedoseev, in *Studies – Podosinov* 329-331 no. 3 (in Russian; ph.), who interpret it as a list of magistrates or judges; *SEG* LII 742, which also contains five names, is a possible parallel.

Ἴπ[πων?]	4 Διαγ[όρας]
Περ[δίκκας?]	Παντ[αλέων?]
Ἀρισ[τείδης?]	vacat

869. Phanagoreia. Building inscription of a stoa, 220/221 A.D. *SEG* LVI 933. C.C.Petolescu, *Il Mar Nero* 8 (2010/11) 277-279 associates the war in which the building was ruined (L. 5) with the *bellum Bosporanum* mentioned in a Latin dedication found at Preslav concerning the survival *in barbarico* of a Roman veteran (*An.Ép.* [1991] no. 1378; Severan period) and the conflict near Tyras after 213 A.D. mentioned in *ILS* 7178 (Ulpia Oescus). Cf. id., *An.Ép.* (2011) no. 1142. [N.Povalahev, *ZPE* 177 (2011) 141-156 (cf. A.Avram, *BE* [2012] no. 327), suggests that the building was ruined during Sauromates II's war against Scythians, Tauri and other tribes (193 A.D.); the long interval between destruction and restoration might to be explained through the long duration of the construction works. A.I.Ivančik, *VDI* (2013.1) 59-77 (in Russian), publishes an inscription, in which where military events are mentioned. He attributes this new text to Sauromates III (ca. 230 A.D.), identifying these events with the same *bellum Bosporanum*. Petolescu's chronology finds additional support in this new inscription, Avram.]

870. Phanagoreia. Incertum, 1st cent. B.C. *SEG* LV 875. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 665/666 no. 11 (ph.; dr.), reprints his earlier text.

871. Phanagoreia. Incertum, 2nd cent. A.D. *SEG* LV 874. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 663-665 no. 10 (ph.; dr.), reprints his earlier text.

872. Phanagoreia. Incertum, 2nd cent. A.D. Fragment of a marble slab, broken on top, bottom, and right. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 666/667 no. 12, who interprets it as a list of names: ΧΟ[- - -] | ΠΑ[- - -] | ΦΑ[- - -] | ΔΩ[- - -]

1. Χο[φαρνος], ed.pr. || 2. Πά[ππος], ed.pr. || 3. Φα[ρνάσης], ed.pr.

872 bis. Polyanka. Graffito on a miniature mask, 2nd/1st cent. B.C. Miniature terracotta mask of Dionysos; a graffito on the reverse; found in the sanctuary at Polyanka. Mentioned by A.A.Maslenikov, *art.cit.* (see our lemma no. 797) 176: ΕΥ

872 ter. Porthmion. Stamped tile, 4th cent. B.C. Fragment of a 'Bosporan tile' found in the excavation of a monumental altar. Ed.pr. M.Yu.Vakhtina, Yu.A.Vinogradov, V.A.Goroncharovsky, in *Ancient Sacral Monuments of the Black Sea* (see our lemma no. 755 bis) 368 (ph.): Κρατιπο.

ΚΡΑΤΙΡΟ[Σ], V.-V.-G. [a typo?; on the ph. one reads ΚΡΑΤΙΠC; for a similar stamp see *SEG* XXXVII 666, where the letter C is explained as an abbreviation sign; therefore, Κρατίπο, a potter's signature, Chaniotis].

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872 quater. **Sirenevaya Bay. Inscribed pottery.** A.A.Maslenikov, *art.cit.* (see our lemma no. 797) 190 and 192, mentions inscribed pottery found in a sanctuary at Sirenevaya Bay: 1) Φ (190; graffito on a jug; Hellenistic); 2) ΜΑΤΟΡ ΟΑΙ (192; stamp on the bottom of dish; 1st/2nd cent. A.D.) .

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873. **Tanais. Relations with Phanagoreia and trade with Rhodes and , 3rd/2nd cent. B.C.** T.M. Kutinova, *VDI* 274 (2010.3) 113-121, discusses the previously generally accepted hypothesis of D.B. Shelov, *Keramicheskie kleima iz Tanaisa III-I vekov do n.e.* (Moscow 1975), that particularly close commercial links existed between Phanagoreia and Tanais. Shelov came to this conclusion observing the preponderance in both cities of Rhodian (as opposed to an) amphora stamps, which he considered unusual for the Bosporan Kingdom. Broader analysis of the Phanagoreian material, which is only partially published, shows that only ca. 26% of the stamped amphoras at Phanagoreia come from Rhodes (as opposed to 53.4% of a smaller sample analyzed by Shelov), whereas there are 1113 Rhodian stamps out of ca. 1300 stamps found at Tanais.. This discrepancy is to be explained by the late date of the foundation of Tanais. For the period 260-190 B.C. only 88 Rhodian stamps as opposed to 67 an have been found at Tanais. Importation of stamped an amphoras to Bosporos stopped after the 190s-180s B.C. [the production of an stamped amphoras ended in ca. 190 B.C.; see our lemma no. 784, Avram] and Rhodian imports filled the gap. The pattern is observed universally in the Bosporan Kingdom, and the assumptions of special links between Tanais and Phanagoreia or different trading networks in the European and Asiatic parts of the kingdom have to be abandoned.

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874. **Tanais. Thiasoi.** *SEG* LVIII 782-784. For an English version of the study in which these inscriptions were presented, see A.Ivantchik in S.M.R.Darbandi, A.Zournatzi (edd.), *Ancient Greece and Ancient Iran. Cross-cultural Encounters, 1st International Conference (Athens, 11-13 November 2006)* (Athens 2008) 93-107. [For thiasoi in the Bosporan Kingdom see now N.V.Zavojkina, *Bosporskie fiasy: meždu polisom i monarkhiej (Bosporan Thiasoi: Between Polis and Monarchy)* (Moscow 2012), Avram.]

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875. **Temryuk (modern place-name). Epitaph of Mathianes, late 1st cent. B.C./early 1st cent. A.D.** *SEG* XLV 1018; LIX 862. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 669-671 no. 16 (ph.), reprints his earlier edition and accepts the onomastic suggestions made by A.Ivantchik and S.Tokhtas'ev (*SEG* LIX 862).

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876. **Temryuk (modern place-name). Epitaph, 1st cent. A.D.** Upper part of a pedimental limestone stele with akroteria, heavily worn; now in the Temryuk Museum. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 671/672 no. 17: [- - -] θυγά[τ]ηρ [- - -]

877. **Temryuk (area of: Staro-Titarovskaja). Epitaph of Eros, 2nd/3rd cent. A.D.** Limestone stele, broken at the botttom; chance find of 1971, now in the Temryuk Museum. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 667/668 no. 13 (ph.). Cf. A.Avram, *BE* (2013) no. 323.

Ψυχαρίων ἀνέ-
στησεν τὸν
λίθον Ἔρωτ-
ι τῷ πατρὶ
μνήμης
[χάρι]ν

[6. Not visible on the photo, Kantor.]

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878. **Temryuk (area of: Batarejka Vyshesteblievskaja II). Epitaph of Ma, 3rd/4th cent. A.D.** Limestone stele; found in 1976 during the excavations of V.S.Dolgorukov; now in the Temryuk Museum. Ed.pr. V.P.Jajlenko, *op.cit.* (our lemma no. 801) 668/669 no. 14 (ph.; dr.). Cf. A.Avram, *BE* (2013) no. 324.

ἔνθ̣α κ-
ḳάτακη-
τε Μᾶ̣ μ-
ἤτηρ Π-
ά[τ]ει Π-
[ά]που θ-
[υ]γάτηρ
ἐτ(ῶ)ν ν'

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879. **Unknown provenance (Olbia?). Honorific decree for Epikrates of Byzantion, 3rd/2nd cent. B.C.** *Syll.*³ 707; *I.Histriae* 65. V.Cojocaru, *Pontica* 43 (2010) 323-345 (in Romanian; summary in German), reprints the Greek text (Romanian translation); cf. id. *Acta Linguistica Petropolitana* VII (2011) 297-318 (a version of the previous article in Russian). C. re-examines this decree in honor of the architect Epikrates from Byzantion (*pierre errante* from Dragomirna, modern Moldova) and concludes that it is more likely to come from Olbia than from Histria. An Olbian origin is suggested both by its closeness in context and content to the decree for Protogenes (*IOSPE* I² 32; *Syll.*³ 495) and by the construction accounts of the monastery at Dragomirna. The name and patronymic of the ambassador in L. 3 Εὔπολις Φιλομήλου are well-attested at Olbia, but nowhere on the western shore of the Black Sea, cf. *LGPN* IV s.vv. As has been demonstrated by E.I.Solomonik, in T.N.Vysotskaja (ed.), *Naselenie i kul'tura Kryma v pervye veka n.e.* (Kiev 1983) 84/85, the slab has 'Sarmatian signs' (attested at Olbia but not at Histria) incised on the back. C. discusses in detail the language and formulations of the text, the institutions of the city, to which Epikrates had rendered services (σύνεδροι, ἐπιμεληταί, οἰκονόμοι), and the 'Ολατικὸς πόλεμος (LL. 13/14; a mason's error for Γαλατικός?). Cf. A.Avram, *BE* (2011) no. 453, who accepts C.'s suggestions; cf. M.I.Nikolaev, *Gileja* 75 (Kiev 2013) 197/198 (in Russian), who suggests that Εὔπολις Φιλομήλου was the son of the eponymous magistrate Φιλόμηλος Διονυσίου (*IOSPE* I² 201, col. I L. 54). [For a German version of this article see 'Noch einmal zur Herkunft des Ehrenbeschlusses für Epikrates, Sohn des Nikoboulos (*Syll.*³ 707 = *ISM* I 65)', *Acta Musei Varnaensis* 8 (2012.2) 267-291, Avram.]

DELOS

880. **Delos. Inventories.** E.Kosmetatou, in *Studies Tracy* 213-228, argues that various objects mentioned in the inventories of the Artemision from 276 B.C. to ca. 145-141 B.C. (*IG* XI.2.164 A LL. 74/75; 199 B L. 51; 203 LL. 69/70; 223 B L. 28; 261 LL. 5-7; 287 B LL. 20/21; *I.Délos* 296 B L. 37; 298 A L. 141; 313 ab L. 109; 399 B LL. 139/140; 407 LL. 10/11; 439 c L. 5; 442 B LL. 200/201; 443 B LL. 124/125; 444 B L. 44; 461 Bb LL. 32/33; 469 L. 22; 1409 Ba LL. 97/98; 1443 B col. I L. 109) belong to a single jewelry lot jointly dedicated by Demetrios Poliorketes and his daughter Stratonike in commemoration of Stratonike's wedding to Seleukos I (ca. 300-297 B.C.). The dedication comprised necklaces (περιδέραια), two thighbands (περισκελίδες), typically associated with young girls (see also our lemma no. 173), a bracelet (ψέλιον), and two rouge-pots (φυκία, φιάλια). On 227/228, K. proposes a series of new restorations of relevant passages in these inventories.
IG XI.2.223 B L. 28: ψίλιọ[ν] (ψίλιạ[- -], *IG*).
IG XI.2.261 LL. 6/7: [Δημητρίου βασιλέως περιδέραια χρυσᾶ καὶ περισκελί]δες δύο καὶ ψ[ίλιον] ([- - περισκελί]δες δύο καὶ ψ[ίλιον], *IG*).
I.Délos 298 A L. 141: [Στρατονίκης φυκία δύο]; cf. *IG* XI.2.287 B LL. 20/21 (no restoration, *IG*).
I.Délos 313 ab L. 109: [Στρατονίκης φυκία δύο]; cf. *IG* XI.2.287 B LL. 20/21 (no restoration, *IG*).
I.Délos 407 LL. 10/11: χ[ρυσᾶ περιδερίδια· ἀριθμὸς τῶν ἐκ τῆς σειρᾶς κρεμαμένων μειζόνων ΔΔΙΙΙ· ἐν ὀθονίωι περισκελίδες ΙΙ καὶ ψέλιον]; cf. *I.Délos* 399 B LL. 139/140; 439 c L. 5 (no restoration, *I.Délos*).
I.Délos 1443 B col. I L. 109: [περιδέραια χρυσᾶ] ἐπὶ [ταινιδί]ου ... τὸ ἓν [ψέλιον?] (no restoration, *I.Délos*).

881. **Delos. Religion: Egyptian cults.** P.Martzavou, *art.cit.* (see our lemma no. 658) 181-184, discusses the strong presence of Italians among the worshippers of the Egyptian gods in Delos. She attributes to this community the diffusion of the Egyptian cults and certain cult practices to Thessalonike and Euboia. See our lemmata nos. 658 and 962.

882. **Delos. Decree of a Dorian polis (Corinth?) awarding citizenship to Xenokles and Pausimachos, Hellenistic.** *SEG* XXX 990; LVI 948*. In *Onomatologos* 254-256, in the course of his examination of Corinthians in exile, 146-44 B.C. (see our lemma no. 289), B.Millis defends the attribution of this decree to Corinth. He supports the identification of Παυσίμαχος Δημοκλέους, one of the honorands, as the epimeletes of Delos honored in the decree *I.Délos* 1618 of ca. 150 B.C., and not as an ancestor of that epimeletes. *SEG* XXX 990 is thus to be dated ca. 166-146 B.C. After floating the idea that the decree *SEG* XXX 990 might belong soon after 146 B.C. and might constitute evidence 'not only for presumably substantial Corinthian communities in Athens and Delos but also for at least one group of post-146 Corinthians performing political acts as Corinthians, i.e. acting as a government in exile' (255), he settles for the proposition that the decree provides evidence for groups of Corinthians in Athens and Delos in the years immediately preceding the sack of 146 B.C.

883. **Delos. Dedicatory epigram on the statue of Nikandre of Naxos, ca. 650-625 B.C.** *I.Délos* 2; *IG* XII.5.1425b; *LSAG*^{2} p. 377 no. 2; *CEG* 403. G.Vallarino, in *Epigrammata* 331-344, discusses the arrangement of the inscription on the statue of Nikandre and the similarity of its content with the Nausikaa episode in the *Odyssey*. The text is arranged in such a manner that a reader standing in front of the statue can read only the phrase Φηράσο δ' ἄλοχος γ<ῦν> or μ<ήν>, that is, a phrase that highlights Nikandre's status as a wife. The statue was probably dedicated on the occasion of Nikandre's wedding; Artemis' role as a patron of women explains a dedication to Artemis by a woman who wished to commemorate her passage from the status of a ϙόρη (both 'daughter' and 'unmarried girl') to that of an ἄλοχος. This suggested context makes the restoration γ<ῦν> more likely. Nikandre's social position is identified in the epigram exclusively through references to male relatives (ϙόρη, κασιγνήτη, ἄλοχος). The text reveals Homeric influences, and more specifically, a close connection with the encounter between Nausikaa and Odysseus (*Odyssey* 6.102-109 and 145-159). In both texts Artemis is called ἰοχέαιρα. Nausikaa is compared with Artemis, the goddess to whom Nikandre made her dedication. Odysseus, in his praise of Nausikaa, 'una sorta di canto augurale prenuziale', refers to her father and brothers, and alludes to her future husband; his expression μακάρτατος ἔξοχον ἄλλων (6.158) is paralleled by ἔξοχος ἀλήον in Nikandre's epigram. The only reference to Delos in the Homeric epics is found in this episode, when Odysseus states that only a young branch of the palm tree near the altar of Apollo in Delos surpassed Nausikaa's beauty. V. concludes that this Homeric scene provided the ideological and literary model for Nikandre's poem. Nikandre dedicated her statue to Artemis, after her wedding, representing herself as a new Nausikaa.

RHODES

884. **Rhodes. Institutions and military organization.** The institutions, society, territorial organization, and defense of Rhodes during the great siege of 305-304 B.C. are examined in two contributions in N.Faucherre, I.Pimouguet-Pédarros (edd.), *Les sièges de Rhodes de l'Antiquité à la période moderne* (Rennes 2010): J.Boëldieu-Trevet, *ibid.* 57-84 (organization of defense, alliances, social and political concord); A.Bresson, *ibid.* 103-134 (social cohesion, territory, defense). Both authors exploit the epigraphic material.

885. **Rhodes. Sculptors.** N.Badoud, *ZPE* 172 (2010) 125-143, collects the epigraphic evidence for a family of sculptors from Tyre and re-examines the dates of the relevant inscriptions, adducing the prosopographical information for the individuals mentioned in them. The sculptors of this family produced bronze statues mainly in Rhodes but also in Halikarnassos, Athens, and Delphi. B. studies the following signatures:

A. Ἀρτεμίδωρος Μηνοδότου Τύριος: 1) *I.Lindos* 216: ca. 153 B.C. 2) *Tit.Cam.* 95: cf. nos. 1 and 3. 3) *LBW* 507 (E.Loewy, *Inschriften griechischer Bildhauer* [Leipzig 1885] no. 309): ca. 125-100 B.C.

B. Ἀρτεμίδωρος Μηνοδότου and Μηνόδοτος Ἀρτεμιδώρου Τύριοι: 4) *I.Lindos* 245: The honorand Πασιφῶν Ἐπιλύκου, priest of Athena Lindia, is also known as eponymous priest of Helios from Rho-

dian amphora stamps dated by G.Finkielsteijn to ca. 107-86 B.C. In view of the prosopographical evidence contained in *NS* 7 (ca. 120-100 B.C.) and concerning Τιμοκλῆς Δοριέως, Φαινίλας Μοσχίωνος, Ἀριστείδας Κλεισιθέμιος, and Ἀπολλόδοτος Πολυκράτευς, B. proposes an earlier date for his eponymous priesthood (ca. 120 B.C.). The signature's date is shortly before ca. 122 B.C.
C. Μηνόδοτος and Χαρμόλας Ἀρτεμιδώρου Τύριοι: 5) *SEG* LVIII 817: ca. 115-107 B.C. 6) *IG* XII.1.109: ca. 115-107 B.C.
D. Χαρμόλας and Μηνόδοτος Ἀρτεμιδώρου Τύριοι: 7) J.H.Oliver, S.Dow, *Hesperia* 4 (1935) 81-89 no. 38 + B.D.Meritt, *Hesperia* 29 (1960) 56 no. 81 [now published in *Agora* XVIII no. C196, Chaniotis]: ca. 120-110 B.C. 8) *I.Lindos* 281b: The prosopographical evidence for Ζηνόδοτος Διοφάντου and Ζηνόδοτος Διοφάντου τοῦ Ζηνοδότου suggests a date in ca. 110-100 B.C. 9) G.Jacopi, *Nuove epigrafi dalle Sporadi meridionali* (*Clara Rhodos* II; Rhodes 1932) 190-192 no. 19 (honorary inscription for Λυσίμαχος Ἀριστείδα): before 98 B.C. 10) *SEG* XXXIII 643: ca. 100 B.C. Νικόμαχος Λητοδώρου cannot be identified with a homonymous hieropoios in Kamiros (*Tit.Cam.* 53 L. 11).
E. Χαρμόλας Ἀρτεμιδώρου Ῥόδιος: 11) *I.Lindos* 285 (statue of Νικαγόρας Νικαγόρα καθ' υἱοθεσίαν δὲ Πεισίου): 93 B.C. 12) *AER* 63 (*SEG* XXXIX 750): Adducing *IG* XII Suppl. 317 and *I.Lindos* 252, B. suggests a date in 88 or 87 B.C. For *I.Lindos* 252, B. suggests the following restoration: Σμίνδυρος [- - -] | Λινδοπολίτα[ς καὶ ὑπὲρ τοῦ θετοῦ] | υἱοῦ Ξείνιος [Ἀλκμέωνος (κα)θ' ὑ(οθεσίαν δὲ)] | Σμινδύρου Λιν[δοπολίτα] (Σμίνδυρος [- - -] | Λινδοπολίτα[ς καὶ ὑπὲρ τοῦ] | υἱοῦ Ξείνιος [καὶ τοῦ πάππου?] | Σμινδύρου Λιν[δοπολίτα], *I.Lindos*). 13) J.Marcadé, *Recueil des Signatures* I no. 13: early 1st cent. B.C.
F. Χαρμόλας Ἀρτεμιδώρου Ῥόδιος and Σάτυρος Ἀντιοχεύς: 14) *SEG* XLI 647: early 1st cent. B.C.
G. Χαρμόλας Ἀρτεμιδώρου and Μηνόδοτος Χαρμόλα Ῥόδιοι: 15) *I.Lindos* 293c : 86 B.C. 16) *I.Lindos* 702: ca. 86 B.C.
H. Μηνόδοτος Χαρμόλα Ῥόδιος: 17) *N.Suppl.Epigr.Rh.* 4: ca. 85-82 B.C.
I. Μηνόδοτος Χαρμόλα Ῥόδιος and Χαρῖνος Λαοδικεύς: 18) *I.Lindos* 305: ca. 80-50 B.C.
J. Χαρμόλας: 19) *NS* 31: late 2nd/early 1st cent. B.C.

The restoration [Μηνό]δοτος Ῥόδιος in *I.Lindos* 302 and the attribution of the sculptor's signature Loewy, *op.cit.* no. 515 to Μηνόδοτος Ἀρτεμιδώρου are not certain. In *GIBM* 900 (ph.), B. confirms the reading Γαλέστης Ἀρτεμιδώρου but rejects his association with the Tyrian family of sculptors.

According to B.'s chronology Ἀρτεμίδωρος Μηνοδότου was active in the mid-2nd cent. B.C. Toward the end of his career he signed together with his son Μηνόδοτος I Ἀρτεμιδώρου (ca. 122 B.C.), who also worked together with his brother Χαρμόλας. Charmolas received Rhodian citizenship and, after working together with Satyros, he worked together with his son Μηνόδοτος II Χαρμόλα in the early 1st cent. B.C. The latter was also associated with Charinos (on 142/143, the different stemmata proposed for this family).

A.Di Vita, *ArchClass* 61 (2010) 136-160, collects and discusses the evidence for the sculptor Τιμοχάρις of Eleutherna, who migrated to Rhodes in the late 3rd cent. B.C., his son Πυθόκριτος, also a sculptor, who acquired Rhodian citizenship, and his grandson Σιμίας, also known as a sculptor. Timocharis' activity is known from his signatures, found in Lindos, Rhodes, Karpathos, Astypalaia, Knidos, and Sidon. Pythokritos' signatures are found in Kamiros, Lindos, Rhodes, the Rhodian Peraia (Kedreai), and Olympia. In an appendix (153-156), D. lists the relevant texts and the suggested dates (all dates are B.C.):
Timocharis: i) *IG* XII.1.812: ca. 243. ii) *Suppl.Epigr.Rh.* I 36: ca. 240-220. D. (137/138) identifies the honorand ([- - -] Ἐπινίκου) as Δαμοσθένις Ἐπινίκου mentioned in M.Segre, *BSAA* 32 (1938) 133. iii) Kaibel,

EG 932; *IAG* 41; Merkelbach/Stauber, *SGO* IV 20/14/01: ca. 230-220. iv) *I.Lindos* 123: ca. 225. v/vi) *I.Lindos* 124/125: ca. 225. vii) Kaibel, *EG* 851; *IG* XII.1.40: ca. 219. viii) *IG* XII.1.124: after 219. ix) *IG* XII.1.813: undated. x) *IG* XII.1.996: undated. xi) *IG* XII.3.186: undated. xii) *NS* 19: ca. 200. xiii) *I.Knidos* 111: ca. 200.

Pythokritos: xiv) *SEG* XLIX 1080: ca. 220-209. xv) *IG* XII.1.104a-b: ca. 215-200. D. (152 note 86) regards *IG* XII.1.87 as a separate inscription (contra M.Muller-Dufeu, *La sculpture grecque. Sources litteraires et épigraphiques* [Paris 2002] no. 2146). xvi) *I.Lindos* 293a: ca. 209. xvii) *I.Lindos* 159b: ca. 204. xviii) *Tit.Cam.* 44: ca. 203. xix) *I.Lindos* 150: ca. 200. xx) Bresson, *Recueil Pérée* no. 3; *I.Rhod.Per.* 553: ca. 200-180. xxi) *I.Lindos* 147: ca. 200-195. xxii) *I.Lindos* 155: ca. 197. xxiii) *I.Lindos* 148: after 193. xxiv) *IvO* 186; *IAG* 46; *I.Erythrai* 88: ca. 190-180. xxv) *I.Lindos* 169: ca. 180. xxvi) *SEG* XXXIX 746 A; *AER* 59: ca. 174-172. xxvii) *IG* XII.1.814: ca. 173. xxviii) *IG* XII.1.815a: ca. 171?. xxix) *Suppl.Epigr.Rh.* I 18: undated. xxx) *Tit.Cam.* 21; *Suppl.Epigr.Rh.* I 19a: undated. xxxi) *Suppl.Epigr.Rh.* I 19b: undated. xxxii) G.Jacopi, *Nuove epigrafi dalle Sporadi meridionali* (*Clara Rhodos* II; Rhodes 1932) 193/194 no. 21: undated. xxxiii) *IG* XII.1.87: undated. xxxiv) *Tit.Cam.* 84: after 167. D. identifies Pythokritos as the first man mentioned in the signature Πυθόκριτος καὶ Ἀσσ<κ>ληπιόδωρος Ζήνωνος Ῥόδιοι ἐποίησαν, arguing that his patronymic was omitted. Contra M.Sève, *BE* (2011) no. 53, who observes that as the inscription is formulat, this Pythokritos must be a son of Zenon, a different sculptor from Pythokritos the son of Timocharis. xxxv) *I.Lindos* 199: ca. 165. xxxvi) *I.Lindos* 203c: before 161.

Simias: xxxvii) Bresson, *Recueil Pérée* no. 7; *I.Rhod.Per.* 556: ca. 140.

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886. Kamiros. Lead sling bullets, Hellenistic. A sling bullet with the name Εὐβουλίδας from the vicinity of Teos (*SEG* LV 1270) is the starting point for J.Ma, *Chiron* 40 (2010) 155-173, in his study of similar sling bullets from the territory of Kamiros (*Tit.Cam.* 192 l-s). They are inscribed with the names of officers: Ἀντίδωρος, Βαβύρτας, Εὐβουλίδας, Θέαρος, Νικόδαμος, Πα--, and Σωκράτης. Similar sling bullets are also known from Aitolia and Asia Minor (Teos, Miletos). The provenance of sling bullets with the names of Βαβύρτας, Εὐβοτιάδας, Θέαρος, Ἱππόνικος, Νικόδαμος, and Φίλιππος in the collection of the Alexandrian collector Eddé (now in the Collection Froehner) is not necessarily Alexandria, since Eddé's collection included objects from Cyprus, Syria, and Rhodes. Ἱππόνικος and Φίλιππος appear on sling bullets from Olynthos dating to the siege by Philip II, and Εὐβοτιάδας probably is a misread Εὐβουλίδας. The sling bullets from Kamiros were not local products but were used by troops who fought in Rhodes, probably in the service of Demetrios Poliorketes (305-304 B.C.), and in Asia Minor in the service of Hellenistic dynasts or Successors. See also our lemma no. 1859.

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887. Lindos. Lindian 'Anagraphe', 99/98 B.C. *I.Lindos* 2; *Syll.*³ 725; *SEG* LIX 877*. C.Raccuia, in M.Caccamo Caltabiano, C.Raccuia, E.Santagati (edd.), *Tyrannis, Basileia, Imperium. Forme, prassi e simboli del potere politico nel mondo greco e romano* (Messina 2010) 97-122, summarizes the scope and content of the 'Lindian Anagraphe' and discusses the dedications by individuals and communities mentioned in it (nos. XXV, XXVII, XXVIII, XXX, XXXI, XLI). See also our lemma no. 1771.

F.X.Ryan, in *Studies Tracy* 327-354, discusses the decree that prescribes the setting up of a stele with the 'Anagraphe', with particular reference to the stated deadlines. He interprets the phrase ι ἐν τῶι εἰσιόντι Ἀγριανίωι (A ll. 10/11: deadline for the selection of a location for the stele) as a reference

to the first ten days of Agrianios. The fragmentary deadline for the act of engraving (A LL. 5-8) mentions the present γραμματεὺς τῶν μαστρῶν, not the eponymous priest of Athena Lindia. R. attributes this to a change in the Lindian calendar. Adducing other inscriptions (*I.Lindos* 16, 233, 419; S.Accame, *Clara Rhodos* IX [1938] 211), he argues that there was a distinct conciliar year (date by the mastroi) alongside the eponymous year (date by the priest). For a time, the eponymous and the conciliar years were out of sync. Even after the eponymous and the conciliar years had been made to coincide, the practice of dating by the conciliar year might have been continued. Depending on the beginning of the conciliar year in 99 B.C., the authors of the 'Anagraphe' may have had up to 5 and a half or 6 and a half months at their disposal for their task.

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888. Rhodes. Quotation of Aristophanic verses, 1st cent. B.C. Small cylindrical base that supported a statuette; found in 1938 near the gymnasion. Ed.pr. G.Pugliese Carratelli, *Dionyso* 8 (1940/41) 119-123; *BE* (1946) no. 154; never in *SEG*. Republished with detailed commentary by C.Pace, in *Epigrammata* 299-330 (text on 301). The inscription contains LL. 454-459 of Aristophanes, *Ranae*. The layout of the verses on the stone does not follow the colometric structure [we indicate it below with |. Chaniotis] but takes into consideration the available space. Except for a mason's mistake (L. 3), the text corresponds to that of the earliest and most reliable manuscripts. P. discusses in detail the phrase ἱερὸν φέγγος (LL. 3/4), which should be seen in the context of initiation rituals and the life of the initiates after death (307-314). These verses were selected for epigraphic publication because of their religious meaning. According to ed.pr. the inscription was set up in the context of a Dionysiac association but also because of the importance of the cult of Helios in Rhodes (cf. L. 3). But since the base was found near the gymnasion, P. prefers the gymnasion as the most probable place for the its display. There is epigraphic evidence for the gymnasion's library (*NS* 4 and 11; *SEG* XXXVII 699). The explicit mention of Aristophanes (L. 1) shows that this quotation was selected for its literary value, as a quotation of a 'classic', in a city with a strong interest in theatrical performances. In the context of the gymnasion, the text served educational aims, both as a literary and a religious text. [For an interest in literature in ancient gymnasia see *SEG* LIX 987 (dedication of Hesiod's poetry in the gymnasion of Eretria); *MAMA* VIII 418 (dedication of a statue of the poet C.Iulius Longianus in the gymnasion of Halikarnassos, near the statue of Herodotos, and dedication of his works in the city's libraries ἵνα καὶ ἐν τούτοις οἱ νέοι παιδεύωνται), Chaniotis.] The identity of the figure represented by the statue (Dionysos, Helios, or Aristophanes) is not known.

Ἀριστοφάνευς·
μόνοις γὰρ ἡμεῖν
ἥλιος | καὶ φ{Θ}έγγος
ἱερόν ἐστιν, | ὅσοι
μεμυήμεθ' εὐ|σεβῆ τε
διήγομεν | τρόπο[ν]
περὶ τοὺς ξένους |
καὶ τοὺς ἰδιώτας

LESBOS

889. **Mytilene. Decree, late 4th cent. B.C.** *IG* XII.2.8; *SEG* XXXVI 751. S.Vacante, *ZPE* 174 (2010) 85-88, discusses the possible context of this fragment, which is now lost (on 86, text of *SEG* XXXVI 751 with app.cr.). Because of the use of horizontal and vertical guidelines, A.J.Heisserer (*ZPE* 74 [1988] 111-119) associated this fragment with the Mytilenean decree on concord (*SEG* XXXVI 750) or with another related document. V. points out that the use of the word πρόσοδος, a common term, cannot be used as an argument for associating these texts. Since the size of the 'checker-units' and the size of the letters of this fragment are not known, its relation with other inscriptions cannot be determined. V. does not exclude the possibility that *IG* XII.2.8 is part of *SEG* XXXVI 750 or the reconciliation decree *IG* XII.2.6. In a table (87), he summarizes the dates proposed for *IG* XII.2.6, 8, 10, and *SEG* XXXVI 750.

ASTYPALAIA

890. **Astypalaia. Religion: Artemis Lochia and Eileithyia.** M.Michalaki-Kollia, in *Epigrammata* 279-298, reports the discovery of an area with more than 2750 vases containing burials of newborn babies, fetuses, and a few infants (from the 8th cent. B.C. to the Imperial period). She associates this burial place with the cult of Ἄρτεμις Λοχία and Εἰλείθυια, patrons of childbirth. Three dedications to these goddesses are preserved in Astypalaia: the dedication of a temple of Artemis Lochia (early 4th cent. B.C.; *I.Dor.Ins.* 92); the dedication of a statue to Eileithyia by a woman (early 4th cent. B.C.; *IG* XII.2.192); and a dedication to Eileithyia (our lemma no. 893). In order to explain the unusually large number of enchytrismoi of babies, the author observes the presence of a foreign population on this island (cf. cult of Atargatis: *IG* XII.3.178 and 188; association of Phrygians: *I.Dor.Ins.* 88). See also our lemma no. 891.

891. **Astypalaia. Cult regulation concerning purity in a sanctuary, ca. 300 B.C.** *IG* XII.3.183; *LSCG* 130. M.Michalaki-Kollia, *art.cit.* (our lemma no. 890) 291-294, associates this cult regulation, which prohibits entrance of impure people into a sanctuary (ἐς τὸ ἱερὸν μὴ ἐσέρπεν ὅστις μὴ ἁγνός ἐστι ἢ τελεῖ ἢ αὐτῶι ἐν νῶι ἐσσεῖται) with a large cemetery for babies and fetuses (see our lemma no. 890). On her interpretation, the regulation refers to acts of exposure or abandonment of babies: 'que ne pénètre dans le sanctuaire qui est impur, que ce soit de fait, ou que ce soit en pensée (ou : avec l'intention de l'être)'. She suspects that the area of the burials, outside the city wall, may have belonged to a sanctuary of Artemis Lochia, where women deposited their stillborn or prematurely deceased children and placed them under her protection (291/292). She speculates that this sanctuary was also designed for women who, having lost their children, were considered impure and had to be re-integrated into society (294). This interpretation is rejected by A.Chaniotis, *EBGR* 2011 [2014] no. 87: the cult regulation does not refer to women but to men; the plural ἐσσεῖται cannot refer to a per-

son's condition when entering the sanctuary; it refers to the consequences of his/her action. Following U.v.Wilamowitz (*IG ad loc.*: 'qui impurus intraverit aut multam solvet (τελεῖ futurum est) aut ἐνθυμηθήσεται'), he interprets αὐτῶι ἐν νῶι ἐσσεῖται as the equivalent of ἐνθύμιον ἔστω, i.e. a reference to divine punishment [see our lemmata nos. 264 and 2004]; he offers the following tentative translation: 'no one who is impure, should enter the sanctuary; otherwise he shall pay a fine or shall bear this in his conscience'. Cf. M.Sève, *BE* (2012) no. 20.

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892. **Astypalaia. Dedication of a temple to Artemis Lochia, early 4th cent.** B.C. Limestone pillar. Ed.pr. *I.Dor.Ins.* 92. Republished by M.Michalaki-Kollia, *art.cit.* (see our lemma no. 890) 285 (ph.), who hypothesizes that the dedicant (a man) made this dedication in fulfilment of a vow.

[Ἀ]ριστόμαχ[ος]
[Χ]αιροξένο[υ]
[ἀ]νέθηκε
[τ]ὸν ναὸν
Ἀρτάμιτ[ι]
Λοχία[ι]

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893. **Astypalaia. Dedication to Eileithyia, early 2nd cent.** B.C. Small marble block, broken on right; found in the castle in 2008. Ed.pr. M.Michalaki-Kollia, *art.cit.* (see our lemma no. 890) 288/289 (ph.).

Νι̣κ̣ὼ̣ Α̣Π̣Ι̣[...]
ἱερατεύ̣[σασα]
Ἐλιθ[υίαι]

[1-2. We add the underdots on the basis of the ph., Chaniotis] || 1. Ἀπι[ωνος?], ed.pr. [this restoration is probably too long; the first letter of L. 1 is positioned between the first and second letter of L. 2; since the text is centered, only 2-3 letters can be restored in fine, Chaniotis].

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894. **Astypalaia. Funerary epigram for Epigonos, 2nd cent.** B.C. *IG* XII.3.220; *GV* 1832. Republished by A.Inglese, in *Epigrammata* 377-390 (ph.; Italian translation), on the basis of autopsy in the Museum of Astypalaia. After detailed discussion of the dialect, meter, and vocabulary of the epigram and the layout of the inscription, I. confirms the *IG* version of the text. On the meaning of L. 1 στάλα μὲν οὐκ ἄσαμος (cf. *GV* 1620 = Bernand, *Inscr. métriques* 63), taken by F.Hiller (*IG*) to mean that the stele was decorated with a relief, I. observes: 'l'οὐκ ἄσαμος enfatizzerebbe in sostanza "la forza" della stele nella sua capacità allusiva di segnalare il valore del defunto' (384). M.Sève, *BE* (2012) no. 60, maintains that the first two verses refer to the relief on the stele (an armed warrior), whereas the last two verses refer to the base which revealed the name of the warrior and the cause of his death, i.e. death in battle (πάτρας ἀρωγόν).

KOS

895. **Kos. Corpus.** The new fascicle of *IG* edited by D.Bosnakis, K.Hallof, and K.Rigsby presents the public documents of the island of Kos (decrees, letters, edicts, cult regulations): *Inscriptiones Graecae. Volumen XII. Inscriptiones Graecae Insularum Maris Aegaei praeter Delum. Fasciculus IV. Inscriptiones Coi Calymnae Insularum Milesiarum. Pars I. Inscriptiones Coi Insulae. Decreta, epistulae, edicta, tituli sacri* (Berlin 2010) [abbreviated as *IG* XII.4.1]. This fascicle contains the following types of documents: honorary decrees (1-67); decrees for public affairs (68-88; subscriptions: 70, 75-77; decrees concerning religious affairs: 71/72, 78-80); Koan decrees found in other places (89/90); decrees of the demes (91-119); decrees of associations (120-125) and of the γερουσία (126-128); decrees of foreign communities found in Kos (129-184) [on *IG* XII.4.1.153/154, see our lemma no. 897]; fragmentary decrees (185-206); decrees and royal letters concerning the asylia of the sanctuary of Asklepios (207-245); letters of cities (246-248), kings (249-251), Roman magistrates (252, 261), and emperors (253-260, 262?, 263); arbitrations (264/265); the lex Fonteia (266); edicts (267?, 268-273); cult regulations and διαγραφαί for the sale of priesthoods in Kos (274-300, 302-347) and its demes (355-365); a subscription for building works in the sanctuary of Aphrodite (301); endowments (348-353, 354?); fragments (366-396); and altars (397-423). The corpus includes two Latin inscriptions (263, 272).

The fascicle contains 65 inedita and many new fragments belonging to already known inscriptions (see below), some of which are presented with detailed commentaries by D.Bosnakis, K.Hallof, *Chiron* 40 (2010) 323-358 nos. 36-42 (ph.) [nos. 40-42 are now included in *IG* XII.4.2, Chaniotis]. In accordance with the practice of *SEG* not to reproduce texts included in corpora, we do not present the texts here but provide concordances.

IG XII.4.1	*Chiron* 40	*IG* XII.4.1	*Chiron* 40	*IG* XII.4.2	*Chiron* 40
133	no. 37	279	no. 36	842	no. 41
134	no. 38	*IG* XII.4.2		904	no. 42
185	no. 39	820	no. 40		

In innumerable cases, the edd. present improved editions of already published texts. We single out the new edition of the honorary decree for the benefactor Φιλῖνος, composed of eight fragments, including an ineditum (48; late 3rd cent. B.C.); an honorary decree for a statesman and benefactor, composed of three fragments (64 = *NS* 434 + *Iscr.Cos* ED 131 + 201; 2nd cent. B.C.); a decree concerning sacred money (73 = *SEG* XXVIII 700 + an ineditum); the three copies of the great subscription of 202/201 B.C. (75-77); the dossier with decrees in honor of Νικομήδης, a friend of Antigonos Monophthalmos (129/130); the dossier of documents concerning the delivery of grain to Kos by Thessalian cities, composed of seven fragments (133; Bosnakis, Hallof, *art.cit.* 330-341 no. 37; 3rd-1st cent. B.C.?; no. 134 = *Iscr.Cos* ED 36 may be part of this dossier; see Bosnakis, Hallof, *art.cit.* 341/342 no. 38); the letter of the proconsul Asiae C.Domitius Corbulo concerning appeals (ἐπίκλησις) to the emperor (261); the lex Fonteia, composed of 12 fragments, including two inedita (266 = *SEG* XLVI 1088); an edict concerning water management, composed of six fragments (268; cf. 267). For the small fragment *Iscr.Cos* ED 63 = *IG* XII.4.1.185, see Bosnakis, Hallof, *art.cit.* 343 no. 39.

The fascicle contains the following inedita. These include: fragmentary honorific decrees: 47, 60, 65-67 (no. 66 for a ταμίας); a list of priests (80); fragmentary decrees (82-87); decrees of demes (105, 107, 111); decrees of associations (125); decrees of foreign communities (156, 160, 179/180, 183, 186-197, 199-202; 180 is a decree of a city in Lesbos); small fragments of documents concerning the asylia of Asklepios' sanctuary (a royal letter: 211; decrees: 219, 229, 232-234, 236/237, 240-243, 245); a letter of the emperor Nero (260); an arbitration document (265); cult regulations (279, 289, 292, 300, 313, 324, 331b, 340/341, 357); fragments (369-374, 377/378, 383/384, 386-388, 390, 394-396); altars (398/399, 401, 411, 413, 416, 418/419, 421, 434). Among the inedita, we single out the following texts:

65: A fragmentary honorary decree (ca. 150-100 B.C.) provides details about a statue and its price (LL. 1-5): στᾶσαι ἐν τᾶι [ἀγορᾶι? - - -] | τ̣οῖς προστάταις· σχῆμα δὲ καὶ στολ̣[- - - - - - -] | τ̣οῖς προστάταις· ἑλέσθαι δὲ ἄνδρας οἵτ̣[ινες παραγενόμενοι ἐς] | Ἔφεσον ἐγδωσεῦντι τὸν ἀνδριάντα· τοὶ [δὲ ταμίαι τελεσάντω | ἐς] τ̣ὰ[ν ἐ]π̣[ισκευ]ὰ̣[ν τοῦ ἀνδ]ρ̣ι̣[ά]ντος < ʹβ Κ̣[- - - - - - -] [in L. 2 there seems to be a reference to the board that was to determine the form and dress or decoration (στολ[άν] rather than στολ[ισμόν]) of the portrait statue; for στολή (dress of a priest) cf. *I.Priene* 174 L. 19; in L. 5, perhaps [κα]τ̣[ασκευ]ά[ν], since the statue was not yet made, Chaniotis].

84/85: Two decrees concerning public administration, the administration of archives, and record-keeping. The first decree (84; 38 lines; 1st cent. B.C.) concerns itself with the safe keeping of the archive (L. 6: τὸς ἀρχείου φύλακας ἀσφα[λέστερον - -]) and the election of a γραμματεύς (LL. 8-10). The subject of the second decree (85; 27 lines; 1st cent. B.C./A.D.) is the administration of the archive (L. 17: ἀρχεῖον; cf. a reference to the public slave of the archive in L. 18: ὁ δαμόσιος ὁ τῶν χρεοφ[υλάκων]). There are references to copies of documents (L. 2: [ἀντι]γράφοις), the locking-up of documents (?; LL. 5 and 10: κατακλαγέτωι), the sealing of documents (L. 15: τᾶι δαμοσίαι σφραγεῖδι; L. 19: κατ̣εσφραγισμέναν), transactions (L. 9: συναλλάσ<σ>ουσιν; cf. L. 7: [π]αρ' ἑκάστας τραπέζ[ας]), and the supply of material for the archive (L. 21: καταγορασμὸν τευχέων βυβλίνω[ν]; L. 24: [γλω]σσοκόμου, i.e. a box for the keeping of documents).

87: Decree concerning a judgment of Emperor Claudius (cf. L. 5: τὰν ἐπίκρισιν).

105: Honorary decree of Antimacheia for a man, who conducted the sacrifices (ἐξέθυσε) to Apollo and Demeter in accordance with a decree, took care of the decoration of a sanctuary and a statue ([κ]οσμήσιο[ς το]ῦ ἀ[γά]λματος καὶ τοῦ ἱεροῦ), did something pertaining to a pentaeteric celebration, and increased the funds of Apollo (2nd cent. B.C.).

125: Decree of a θίασος which invites those who wished to contribute to a sanctuary to make contributions for amounts of no less than 100 drachmas (2nd/1st cent. B.C.).

128: Decree of the γερουσία (late 2nd cent. A.D.).

132: A very important dossier of documents concerns the Koan involvement in the reconciliation of Telos (ca. 300 B.C.). The dossier consists of a decree of Telos honoring the Koans for sending arbitrators (LL. 2-16), the verdict of the arbitrators (LL. 37-138), which contains an oath to be sworn by the Telians (LL. 128-138), obliging them to protect the democratic constitution and respect the reconciliation and the verdict (LL. 128-130: ἐμμενέω ἐν τῶι πολιτεύματι τῶι καθεστακό|τι καὶ διαφυλαξέω τὰν δαμοκρατίαν καὶ οὐ μνασικακησέω περὶ τῶν | [ἐν τᾶι κ]ρίσ[ει] γενομένων οὐδὲ πραξέω παρὰ τὰν διάλυσιν τάνδε) and refrain from violent attempts to overthrow the democratic constitution or occupy the citadel; and a decree of Telos accepting the verdict (LL. 138-141) [a detailed publication is being prepared by C.Crowther; for text and juristic commentary see G.Thür, *ZRG* 128 (2011) 339-351, Chaniotis].

260: Fragmentary letter of the emperor Nero mentioning Stertinius Xenophon, Claudius' doctor (ca. 54 A.D.).

265: A fragmentary text, possibly an arbitration or a letter of a Roman magistrate (after 146 B.C.) refers to significant but unfortunately unidentified political events. One recognizes a reference to the end of a war (A L. 8: λύσιν τοῦ πολέμου; cf. B L. 16: τὸν πόλεμον; B L. 27: [πό]λεμον), to the kinship between communities (A L. 10: συγγένειαν), to Scipio Africanus (L. 19: παρὰ Ποπλίου Ἀφρικανοῦ), and to an alliance in connection with the Thessalian Koinon (B L. 20: [Θεσσα]λοὶ συμμαχίαν) [on the relations and the kinship between Kos and the Thessalians see now *SEG* LIX 1406 B, Chaniotis].

267: A fragmentary text (edict?; 1st cent. A.D.) concerns water management (L. 9: τὸν δάκτυλον; L. 10: κρήνα[- -]), repairs (L. 1: ἐπισκευασμ[έν- - -]), and a loan (L. 12: σὺν τῷ δανείῳ).

279: The festival calendar of the deme of the Phyxiotai is written on three sides of an octagonal column (A-C; Bosnakis, Hallof, *art.cit.* 323-330 no. 36; 3rd cent. B.C.). The preserved part lists sacrifices that were to be offered on specific days of a month whose name is not preserved (Πεταγείτνιος?), Καφίσιος, Ἀγριάνιος, Ἀρταμίτιος, and Ὑακίνθιος. Sacrifices were to be offered to Ἀθάνα Σώτειρα, Ἀπιώνα, Ἀπόλλων, Ἀπόλλων Φύξιος, Ἀπόλλων Ὡρομέδων, Ἀφροδίτα, Διόνυσος, Διόνυσος Σμίνθιος, Ἑκάτα, Ζεὺς Ὅριος, Ζεὺς Σωτήριος, and Ἥρως ἐς Πύλας, ἐς Ἀμαξιτόν, ἐς τὰ Νασιωτα, and ἐς τὰ [- - -]. In some cases the sacrificial meat was to be consumed at the site of sacrifice (οὐκ ἀποφορά). The sacrificial animals include αἶξ, ἄρην, ἔριφος, οἶς, τράγος, and χοῖρος, and are sometimes specified as τέλεος/τελέα and ἔτελος. Two further sides of the column have a list of names (D/E).

289: A small fragment is preserved (ca. 242 B.C.) written by the same mason as no. 288 (a regulation concerning Asklepios' temple). It seems to contain measures concerning the establishment of the Asklepieia. One recognizes the dedication of an object to Asklepios (L. 2: [- -]σασθων καὶ ἐπιγραψάντω ἱερὰν τοῦ Ἀ[σκλαπιοῦ]) [probably a phiale, Chaniotis]; a reference to prayers (LL. 4/5: ἐν ταῖς ὥραις ἀεὶ εὐχέσθω ὁ ἱερ[εὺς - - - κα]ὶ ὁ ἱεροκᾶρυξ ὑγίειαν καὶ σωτηρία[ν - -]); the establishment of an athletic and musical contest (LL. 6/7: ἀγῶνα δὲ τιθέτω [- - - μουσι]κὸν καὶ γυμνικόν). Another section refers to the protection of the sanctuary and its purity (LL. 12-14: [- -] ἀσεβῆι καὶ βιάζηται παρὰ τὰ γεγραμμέ[να, - - | - - Ἑλλά]νων καὶ βαρβάρων καθαρῶι καὶ [- - | - κε]κοιμῆσθαι κατὰ τὸς νόμος; L. 17: [- - -] φόνου καὶ ξίφ[ου - -]) [since the text concerns the Asklepieion, where incubation was practiced, probably [ἐν]κοιμῆσθαι in L. 14, Chaniotis].

292: A small fragment contains regulations concerning contests, processions in honor of a king, and sacrifices in the gymnasion (ca. 150 B.C.); the text mentions the Δαλιάδαι (L. 9), i.e. choruses of girls to be sent to Delos [see our lemma no. 896, Chaniotis].

340: A fragment deals with order in the sanctuary of Asklepios (ca. 150 B.C.). It stipulates that there should be light and incense on the altars (L. 1: [ὅπως ἦι φῶς ἐπὶ τῶν β]ωμ[ῶν καὶ ἐπιθυμιῆται]); fines should be paid for acts of injustice (LL. 3-7) with some involvement of the ἱεροφύλακες; animals caught pasturing in the sanctuary should be sacrificed (LL. 8/9: [αἰ δέ] κα τι ε[ὑρεθῆι νεμόμενον, ἐξέστω - - | - - κατα]θύεν [τοῖς θεοῖς]).

341: A small fragment provides instruction for the appropriate crowning [of statues or altars?, Chaniotis] and its funding (2nd cent. B.C.; LL. 3-7: ἁ στεφάνωσις ἔσ[τω - - | - -] τοῦ ναοῦ καὶ δια[- - || - -]νον ὁ ἀρχιτ[έκτων ἀπολογιξά]||θω καθότι δεή[σει τὰν στεφάνωσιν ἀρ|μ]όζουσαν γεν[έσθαι - -]).

357: The νόμος ἱερὸς φυλᾶς Ἐλπανοριδᾶν in Halasarna lists the rituals of the Elpanoridai (3rd cent. B.C.). During meetings of the tribe the ἀρχεύων should offer a sacrifice of sheep (A LL. 1-3); the information about the appointment of a priest is not preserved. The back side contains the proposal of a man concerning sacrifices: B LL. 20-24: θεωρῶν τεμένη μὲν ὑπάρχοντα καὶ βωμός, θυ|σίας δὲ μὴ γινομένας, σπεύδων πᾶσι τοῖς Πατρ[ώι]|οις Θεοῖς καλλιερεῖν ἀκολούθως τᾶ[ι] τῶν ἀστῶ[ν | κ]αὶ τῶν

φυλετᾶν ποτὶ τ[ὸς] θ[ε]ὸς ε[ὐσεβεί]αι [- - | .]E[. .] ὃν συνέγραψεν - - [the subject of συνέγραψεν in L. 24, initio must be νόμον; in LL. 21-22, the reference to πατρῶιοι θεοί should not be capitalized, because this is not a divine name but a general reference to all the ancestral gods of the Elpanoridai: 'as he saw that there are precincts and altars but no sacrifices take place, eager to offer sacrifices to all the ancestral gods in accordance with the piety of the citizens and the members of the tribe - - the law that he proposed, Chaniotis]. The rest of the text is very fragmentary; it is concerned with funds for a priesthood (LL. 32/33: ὁπο[θενοῦν κα ἁ] τᾶς ἱερωσύνας πόθοδ[ος | πο]τιγένη[τ]αι).

We give an overview of information contained in the inscriptions of this corpus, especially in the inedita.

Assembly: The results of voting in the assembly are given in the following decrees: 41, 56/57, 59, 110, 159 (decree of Theangela), 176 (decree of Halikarnassos).

Foreign ethnics in honorary decrees: Ἀθηναῖος (20, 40), Ἀχαρνάν (26), Ἀλεξανδρεύς (5), Ἀλικαρνασσεύς (17, 43, 50), Ἀμφιπολίτας (23), Ἀπτεραῖος (49), Βυζάντιοι (6), Ἔφεσος (65), Θεσσαλὸς ἐγ Λαρίσας (55), Κιανός (8), Κνίδιος (16), Μακεδών (34), Μυτιληναῖοι (2), Ναυκρατίτας (4), Σικυών (56), Σινωπεύς (22), Τύριος (15), Χαλκιδεύς (27), and Χῖος (18).

Law and arbitration: Several honorary decrees were for δικασταγωγοί sent to the Ἀλινδεῖς (58), Ζμυρναῖοι (59), and an unknown place (57). There are also honorary decrees for Koan judges in Samos (131), Naxos (135), Thasos (136), Erythrai (162), Chalkis (168), Eretria (169), Mytilene (173), and unknown communities (157, 165, 170, 175, 177). See also above on no. 132.

Political history: The honorary decrees mention officers, officials, courtiers, and individuals related with the Ptolemies (26, 31, 48) and the Seleucids (33). The honorary decrees of various cities for Νικομήδης, a courtier of Antigonos Monophthalmos (129/130), refer to his services in ca. 306-301 B.C. See also above on no. 265.

Society: An important source for the history of family is the list of the demesmen of Antimacheia who had the right to participate in a cult (104).

Religion: On the religious aspects of the corpus see A.Chaniotis, *EBGR* 2011 [2014] 388-392 no. 21 [for a study of the Koan cults on the basis of the epigraphic material see now S.Paul, *Cultes et sanctuaires de l'île de Cos* (Liège 2013), Chaniotis]. To the numerous διαγραφαί concerning the sale of priesthoods (296-324), four new fragments are added. Two are copies of the already known sales of priesthoods of Ὁμόνοια (324, early 1st cent. B.C.; cf. 315) and Ἑρμᾶς Ἐναγώνιος (331; cf. 298, with the ed.pr. of face B, and 307); in another two the name of the priesthood is not preserved (300, 313); no. 383 may also be a sale of a priesthood. Among the altars, we single out a few inedita: 398: Ἀγαθοῦ Δαίμονος καὶ Ἀγαθᾶς Τύχης | Νικομέδευς καὶ Νησιάδος (late 4th cent. B.C.; written twice); 399: Ἀλίου καὶ Ἀμέρας (late 4th cent. B.C.); 401: Ὑγιεί[ας]; 408: Ποτειδᾶν[ος] | Γεραστίου; 411: Διὸς [- -]; 413: Ἀφροδίτης | ἐπηκόου καὶ | Νίκης; 415: Διὸς Κτησίου, Διὸς Οὐρίου; 416: Διὸς καὶ [Ἀθ]άνας | Λινδ[ί]ας; 418 I: Δήμητρος; II: Πλούτωνος κ[αὶ] | Κόρης; 421: [Ἀπόλλω]νο[ς] | [Π]υθίου; 434: Ζην<ὸ>ς | Σωτῆρος. No. 419 is an altar for Ἀδριανὸς Καῖσαρ Σεβαστός, Ζεὺς Ὀλύμπιος, ἐπιφανής, σωτὴρ καὶ κτίστης. See also above, on nos. 279, 289, 292, 340/341, and 357.

Associations: θίασος (125); τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν (120); τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν τῶν ἐπ' Ἰωνίας καὶ Ἑλλησπόντου καὶ τῶν περὶ τὸν καθηγεμόνα Διόνυσον καὶ τῶν συναγωνιστῶν (124); τὸ κοινὸν τῶν συμπορευομένων παρὰ Δία Ὑέτιον (121); κοινόν (122, 123).

Occupations: doctors (ἰατρικὰ τέχνα: 30, 167; ἰατρός: 32, 55, 101, 108/109, 113/114, 138, 142, 155, 164, 171, 247/248, 250; cf. 31, 139, 146, 158/159, 161, 163); poet (19: ἐμ ποήσι); κωμῳδός (124); τεχνῖται (120).

Vocabulary: ἄγγελος ('envoy'; 9, 147); γνώμην ἀγορεύειν ('to propose a decree'; 118).

We present a comparatio numerorum with corpora, *SEG*, Herzog, *KFF*, and R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928; abbr.: *HG*).

IG IX^2.1.4	*IG* XII.4.1
1197	220
1474	220
IG XII.5	
1310	135
IG XII.6	
150	131
151	138
SEG I	
344	294
SEG XII	
368	249
369	212
370	213
371	215
372	216
373	220
374	221
375/376	224
377	220
378	221
379	222
380	223
381	226
382	227
383	230
384	231
385	293
SEG XIII	
441	283/284
442	352
SEG XIV	
529	349

SEG XV	*IG* XII.4.1
509	209
SEG XVIII	
328	359
333	129
SEG XXVII	
510	138
511	159
513	101
514	155
515	146
516	106
517	172
518	161
519	113
520	355
SEG XXVIII	
696	129
697	264
698	162
699	332
700	73
SEG XXXIII	
671	31
672	32
673	250
675	291
SEG XXXIV	
1739	283
SEG XXXV	
912	181

SEG XXXVIII	*IG* XII.4.1
812	166
813	174
814	178
SEG XL	
682	61
683	95
868	75
SEG XLI	
680	109
681	98
682	264
683	71
684	209
686	49
SEG XLV	
1120	95, 358
SEG XLVI	
1085	305
1088	266
1089	417
SEG XLVII	
1280	138
SEG XLVIII	
1089 bis	58
1092	26
1093	33
1094	93
1095	46
1096	51
1097	143
1098	70
1099	158

SEG XLVIII	*IG* XII.4.1
1100	148
1101	151
1104	98
1105	29
1106	36
1107	157
1108	176
1109	55
1110	57
1111	173
1112	59
1114	167
1115	123
1116	174
1117	113

SEG XLIX	
1105	131
1106	135
1107	170
1108	136
1110	75
1111	173
1112	302
1113	162
1114	165
1115	168
1116	169
1117	175
1118	50
1119	177

SEG L	
766	319

SEG LI	*IG* XII.4.1
1050	94
1051	363
1054	296
1055	231
1056	214
1057	227
1058	226
1059	220
1061	310
1062	298
1063	[illegible]
1064	312
1065	295
1066	294

SEG LIII	
844	114
845	18
846	159
847	69
848	148
849	207
850	216
851	217
853	226
854	228
855	212
856 A	41
856 B	42
857	157
860	56
861	53
862	62
863	168
864	175

SEG LIV	
741	97
743	91
745	95
747	364
749	108
750	112
757	116
782	218

SEG LV	*IG* XII.4.1
923	140
925	299
926	306
927	309
928	307/308
930	311
931	315
932	319
933	323
934	328

SEG LVIII	
855	254
856	255
857	256
858	257
859	258

SEG LIX	
912	273

Philippi[2]	
754	220

I.Thrac.Aeg.	
E169	224

IOSPE[2]	
49	89

PH	
1	15
2	8
3	14
5	30
6	173
8	61
9	115
10	75
12	70
13	142
14	147
15	172

PH	*IG* XII.4.1
16	135
17	129
18/19	130
20	226
23	184
24	120
25	253
26	261
27	326
28	327
29	318
30	311
31	322
32	329
33	343
34	350
35	344
36	348
37	277/278
38	274
39	276
40/41	332
42	333
43	281
326	119
349	355
367	103
368	104
369	303
382	121
383	102
384	110
385	96
386	356
401-403	280
437	389

Iscr.Cos ED	*IG* XII.4.1
2	311
3	337
5	291
7	252
8	182
[illegible]	20
10	268
[illegible]	21
15	297
16	308
17	48
18	19
19	34
20	22
21	5
23	126
25	339
26	48
27	262
28/29	148
32	321
34	16
35	246
36	134
38	225
39	25
40	6
43	261
45	281
47	70
48	133
49	74
51	12
53	334
54	15
55	332
57	366
58	342
59	117
60	338
61	290
62	325
63	185
67	144
69	271
70	24
71	129
73	27
74	127
77	166
78	32
79	120
80	40
82	350
83	43
85	317
86	351
87	163
89	330
90	273
91	52
92	336
93	145
94	35
95	4
98	70
99	379
100	28
101	205
102	122
103	45
104	204
105	150
106	2
107	376
108	14
109	314
110	48
111	381
112	338
113	266
117	270
118	10
120	38
121	347
122	76
123	44
125	257

Iscr.Cos ED	*IG* XII.4.1
126	258
129	135
130	48
131	64
132	142
133	172
134	147
135	43
136	31
137	253
140	276
141	124
142	352
143	118
144	318
145	298
146	79
148	261
149	348
154	206
157	11
158	198
159	244
162	129
163	63
164	368
165	329
166	380
167	76
169	239
170	235
171	37
172	382
173/174	264
175	375
177	299
178	301/302
180	320
181	284
182	309
183	76
186	282
187	272
188	149
189	290
190	23
191	3
193	88
194	48
195	345
196	335
201	64
203	129
205	259
206	77
207	7
208	39
210	203
211	333
212	203
214	137
215	328
216	304
223	51
224	311
225	17
226	25
227	76
236	346
237	343
238	305
239	78
241	274
242	18
255	251
257	353
258	354
260	268
261	316
262	367
264	269
267	159
268	268
269	391
272	1

Iscr.Cos EV	
18	406
20	403
27	400
75 bis	128
194	420
196	410
197	402
198	404
258	263
277	422
329	405

HG	
1	277/278
2	274
3	276
4	275
5	332
6	332
7	333
8	72
9	281
10	348
11	283
12	284
13	288
14	71
15	286
16	287
17	356

Herzog, *KFF*	
1	31
2	9
3	6
4	13
5	34
6	148
7/8	133

Herzog, *KFF*	*IG* XII.4.1
9/10	325
187	40
188	54
189	385
190	177
191	293
194	334
210	92
211	360
221	365

NS	
10	75
432	50
433	48
434	64
435	43
436	44
437	27
438	142
439	124
441	330
442	342
443	352
444	12
665	407
674	117

Tit.Cal.	
xii	152
xiii	141
xiv	139
xxiv	163

I.Cret.	
I.VIII.7	247
II.III.3	171
IV 168	248

IGDGG I	
28	221
59	221

IGDS	*IG* XII.4.1
117	222
160	223

TAM IV.1	
1	209

I.Erythrai	
112	162

I.Iasos	
21	227
51	172

I.Kios	
18	226

I.Knidos	
220	166

I.Magnesia	
57	90

Milet VI.3	
1052	153

IGR IV	
1042	253
1044	261
1101	365

Syll.^{3}	
398	68
456	209
528	247
568	98
569	99
590	153
793	365
943	30
1000	293
1006	356
1012	326

Syll.^{3}	*IG* XII.4.1
1023	103
1025	277
1026	274
1027	276
1028	281
1106	348
1107	121

OGIS	
42	31
43	135

SV III	
545	152

RC	
21	249
25	209
27	208
28	212
50	251

LSCG	
150 A	283
150 B	284
151 A	277/278
151 B	274
151 C	276
151 D	275
152	285
153	282
154	72
155	71
156/157	332
158	288
159	286
160	318
161	325
162	311
163	330
164	342
165	281

LSCG	*IG* XII.4.1	*LSCG*	*IG* XII.4.1	*LSCG*	*IG* XII.4.1
166	326	170	359	174	365
167	327	171	349	175	356
168	293	172	303	176	333
169 A-C	280	173	103	177	348

896. **Kos. Cult regulation, 4th cent. B.C.** *IG* XII.4.332 (*LSCG* 156; *Iscr.Cos* ED 55). I.Rutherford, in L.Athanassaki et al. (edd.), *Apolline Politics* – (see our lemma no. 534) 655-687, summarizes the content of this cult regulation and discusses in detail the theoriai to Delos and Delphi (B LL. 39-78), which is connected with a festival of Apollo Dalios. The text of B LL. 39-78 refers to sacrifices, those who were to perform them, the purpose, the offering, the prerogatives of the priest, and, in some cases, prohibitions against the removal of meat (ἐξαγωγή) from Kos (not from the venue of the sacrifice). R. distinguishes six entries: 1) a sacrifice to Apollo (Dalios?); 2) a sacrifice for good omens and fair winds for the theoroi sent to Apollo Delios; 3) an undetermined sacrifice; 4) a sacrifice offered by the Knidians; 5) an offering on the occasion of the sending of theoriai sent to Delphi; 6) a sacrifice on behalf of the Ἀμφιαρεῖδαι. From the fact that the *theoriai* sent to Delos represented the Koan state, R. infers that the festival took place in the main polis, not at the Dalion presumably located in Halasarna. The reference to Knidians and other groups might attest an interstate network or amphictyony that sent offerings to a common sanctuary; members of this amphictyony might include Koan demes (Isthmos, Halasarna), Kalymnos, Rhodes, Kasos, Nisyros, and Telos. The main activity of such an amphictyony was the sending of *theoriai* to Delos and Delphi (or a single theoria sent to both sanctuaries). The deme of Ἰσθμός had a special place in this festival and in the theoria; perhaps this deme had previously been the primary point of contact with Delos. The embassy was led by the Amphiareidai and included a group of nine girls (ἀγρεταί), possibly representing nine subdivisions of the city, representatives of the Πάμφυλοι, and non-Koans. The decree was probably passed on the occasion of the Koan synoecism of 366 B.C. and articulated the new political unity.

On 678-682, R. presents a critical edition of the text (translation), which includes two new restorations: LL. 10/11 (= *IG* XII.4.332 LL. 53-54): θύεται ἐπὶ καλλιαρίαι καὶ οὔρ[ωι τοῖς ἀπάγουσι τὰν τῶι Ἀπόλλ]ωνι τῶι Δαλίωι θεωρίαν (οὔρ[ωι καὶ ἀσφαλείαι τῶι Ἀπόλλ]ωνι, Herzog; [συμπέμπουσι], *LSCG*); LL. 16-18 (= *IG* XII.4.1.332 L. 59-61): ἀπάγεν δὲ [ὅ]κκα καὶ ἐς Δολφὸς πέμπ[ηται θεωρία ὑπὸ/ὑπὲρ Κ]ώιων ἢ ξένων τῶι Ἀπόλλ[ωνι τῶ]ι Δαλίωι ἢ τᾶι Λα[τοῖ ...]ῶς [this restoration is too short, Hallof] (ἀπάγεν δὲ [ὅ]κκα καὶ ἐς Δολφὸς πέμπ[ηται θεωρία ἐς Πύθια Κ]ώιων ἢ ξένων τῶι Ἀπόλλ[ωνι τῶ]ι Δαλίωι ἢ τᾶι Λα[τοῖ ἐς θυσίαν μηδαμ]ῶς], Herzog; ἀπάγεν δὲ [μὴ ὅ]κκα καὶ ἐς Δολφὸς πέμπ[ηται θεωρία ἀλλὰ ὅκα Κ]ώιων ἢ ξένων τῶι Ἀπόλλ[ωνι τῶ]ι Δαλίωι ἢ τᾶι Λα[τοῖ πέμπεται, μηδαμ]ῶς, *LSCG*)

897. **Kos. Decree of Miletos concerning the recognition of the Didymeia and Koan decree, late 3rd cent. B.C. (216 B.C.?).** *IG* XII.4.153/154. See our lemma no. 1263.

898. **Kos. Dedication to Aphrodite by the son of King Abdalonymos, ca. 325-300 B.C.** *SEG* XXXVI 758; LV 936*; L.A.Ruiz Cabrero, in E.Acquaro et alii (edd.), *La devozione dei naviganti. Il culto*

di Afrodite Ericina nel Mediterraneo. Atti del convegno di Erice, 27-28 novembre 2009 (Lugano 2010) 99/100, adduces this text in a discussion of the cult of Astarte in the Mediterranean. This text is now published in *IG* XII.4.2.546.

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899. **Kos. Honorary inscription for an athlete, Augustan date.** *Iscr.Cos* EV 203 (*Syll.*[3] 1066; *IAG* 61). K.J.Rigsby, *Nikephoros* 23 (2010) [2012] 171-174, suggests reading in LL. 17/18 Ἐλευ|[θέρ]ια τὰ καὶ Καισάρηα (Ἐλευ|[σί]νια τὰ καὶ Καισάρεια, *Iscr.Cos*) and argues that ca. 30 B.C. the Koans founded a new festival in commemoration of the liberation from the tyranny of Nikias. In an addendum, R. notes that L.Robert, *OMS* VII 762/763, also read Ἐλευ|[θέρ]ια but identified the contest with the Eleutheria in Plataea ('with which I disagree'). [This text is now published in *IG* XII.4.2.935, Hallof.]

NAXOS

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900. **Naxos. Honorific inscription (decree?), ca. 200-150 B.C.** Marble fragment of a stele or a base, broken on top, bottom, and right; kept in the Museum Barozzi-Della Rocca in Naxos. Ed.pr. G.Casa, *Studi ellenistici* 24 (2010) [2011] 211-221 (ph.), who proposes to identify the honorand as Aglaos, son of Theokles, a prominent Koan and dioiketes of Ptolemy VI (*Pros.Ptol.* VI 14882) [see now the commentary in *IG* XII.4.2.463 ad L. 137, Hallof]; on 216-218, he collects the inscriptions, papyri, and coins that mention Aglaos.

[- -]
[- - - - - φιλία]ν̣ καὶ συμμα̣[χίαν - - -]
[- - - - βασι]λ̣εῖ Πτολεμα̣[ίωι - - - - - -]
[- - - - - - - - - -]ν Θεοκλέους [- - - - - -]
[- - - - - ἀρε]τῆς ἕνεκεν [καὶ - - - - - -]
[- - - - - - - -]Ι̣ εἴς τε β[- - - - καὶ - - -]
[- -]

Assuming that the honored individual was Aglaos, ed.pr. suggests the following restoration:

[- -]
[φιλία]ν̣ καὶ συμμα̣[χίαν εἰς τὸν ἅπαντα χρόνον]
[βασι]λ̣εῖ Πτολεμα̣[ίωι τῶι πρεσβυτέρωι, ἐπαινέσαι]
[Ἄγλαο]ν Θεοκλέους [Κῶιον - - - - - - - - - - - - - - -]
[ἀρε]τῆς ἕνεκεν [καὶ εὐνοίας ἧς ἔχων δια]-
[τελε]ι̣ εἴς τε β[ασιλέα Πτολεμαῖον καὶ - - -]
[- -]

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901. Naxos. Security horos, ca. 350 B.C. Inscribed plaque (now lost) discovered in the 1920s near the church of Panagia in the valley of Aria (near Filoti) by a group of children, who engraved a copy onto a plaque built into the hut (μιτάτο) of Vasilis Psarras (Leventovasilis) near Filoti. Based on oral family tradition, S.E.Psarras found the copy in 1985. Ed.pr. S.E.Psarras, *Φιλώτι* 1 (Athens 1986) 40-44 (ph.; dr.), who identifies the text as a security horos concerning a dowry: cf. *IG* XII Suppl. 195 (*SEG* XLVIII 1122); and two unpublished horoi, one for the dowry of Ἑρμαγόρη (from Agiasos) and one for the dowry of the daughter of Πολύχαρμος (unknown provenance). Other horos stones from Naxos: include two examples of μίσθωσις οἴκου (*IG* XII Suppl. 194 from Melanes; cf. *SEG* XLVIII 1121; and an unpublished stone from Lakkoudes) and a πρᾶσις ἐπὶ λύσει (unpublished, from Melanes). The use of security horoi was introduced to Naxos by Athenian klerouchs (ed.pr.).

[ὅρος χ]ωρίο<υ>?
[ἀποτ]ετιμημένο[υ?]
[προικ]ὸς Φιλωνί-
δι

The copy gives the following text: ΩΡΙΟΝ | ΕΤΙΜΗΜΕΝΟ | ΟΣΦΙΛΩΝ | ΙΔΙ; based on this, ed.pr. presents a majuscule restoration ([ΟΡΟΣΧ]ΩΡΙΟΝ [- -] | [ΑΠΟΤ]ΕΤΙΜΗΜΕΝΟ [- -] | [ΠΡΟΙΚ]ΟΣ ΦΙΛΩΝΙΔΙ) and a minuscule text, without accents ([ὅρος Χ]ωρίου Ν [- -] | [ἀποτ]ετιμένου sic [- -] | [προικ]ὸς Φιλωνίδι); he assumes that the value of the *ἀποτίμημα* was mentioned on L., in fine [probably [ὅρος χ]ωρίου | [ἀποτ]ετιμημένο[υ | προικ]ός (cf. *IG* II² 2674), with an amount mentioned after the woman's name on L. 4 (cf. *IG* II² 2659/2660; *SEG* XXXIV 163); the children must have copied a ypsilon as nu, Chaniotis, Papazarkadas].

902. Naxos. Graffito, Imperial period. Marble unworked plaque found in the valley of Aria, near the end of the road that leads from Pantaraki to Βρύση των Αριών (near Filoti); a pointillé graffito on the plaque; the outline of a foot above the graffito; seen by K.Zachos in 1985 and copied by S.E.Psarras in the same year. Ed.pr. S.E.Psarras, *Φιλώτι* 1 (Athens 1986) 44/45 (ph.; dr.): ΙΔΡΟϹ

KEOS

903. Keos. Koresia. Cult regulation, late 3rd/early 2nd cent. B.C. *IG* XII.5.647 (*Syll.*³ 958; *LSCG* 98). P.van Minnen, in *Myths, Martyrs and Modernity* 209-217, reprints the *IG* text of LL. 1-20 and the English translation of R.Osborne, *Classical Landscape with Figures: the Ancient Greek City and Its Countryside* (London 1987) 180/181. He comments on several clauses in these lines, revising Osborne's translation, and rejecting his understanding of the text as evidence for how sacrifice reinforced the social structure of the city. As v.M. points out, O. omitted the first lines, which refer to the duty of the chief magistrates in office to 'contract' (L. 3: ἐγδιδόναι) with an individual who would provide the victims and other foodstuffs for the festival. There is no indication that the meat had to come from the island; the caterer might have come from Athens, with which Keos had close contacts; the inscription was cut by an Athenian mason (Tracy, *Cutters* 66). The text does not prescribe

of only one mature ox and one sheep as Osborne and other scholars have inferred. It simply states that any ox and any female sheep he slaughtered had to be mature; if he slaughtered a pig, it had to be older than 18 months. The caterer must have estimated the amount of meat needed in Koresia (and possibly other cities that celebrated a festival at the same time) and provided it. 'He had to provide a feast for the citizens, for those invited by the city, for resident foreigners and all freemen who pay their taxes to Koresia' (Osborne's translation: 'and for all that pay taxes to Koresia'); the text also mentions other foodstuffs to be used during the feast. All the entrails were consumed (not 'part of the entrails'). The text lists the responsibilities of the magistrates in examining the victims and weighing the meat. V.M. insists that ἱερεῖα should not be translated as 'sacrificial victim' but as 'animal to be ritually slaughtered' (212), that θύειν means 'to slaughter', not 'to sacrifice' (since the caterer could not perform a religious ritual; 213), and that τῶν ἱερῶν προΐστασθαι means that the chief magistrates performed some kind of ritual, e.g. a libation: 'neither the θύειν in line 7 nor τῶν ἱερῶν in lines 15-16 have anything to do with sacrifice' (215; Osborne's translation: 'preside at the sacrifice'). The caterer served the evening meal until sunset, and if he performed all the duties as agreed, he received the rest of his payment. The text is an 'administrative law', not a law about sacrifice. A.Chaniotis, *EBGR* (2011) [2014] no. 127, suggests that τῶν ἱερῶν προΐστασθαι means 'preside over the sacred rites'; the festival is explicitly characterized as a ἑορτή (L. 20), not simply πανήγυρις or ἑστίασις; it was a religious festival; the lack of reference to a particular god can easily be explained if this decree supplements an existing law. Contra the *IG* restoration of L. 1 (τὸν δὲ νόμο[ν λῦσαι?]), the law was probably not abolished, but was probably confirmed and supplemented with additional measures concerning the supply of animals.

ANDROS

904. **Andros. Epigraphy, history, and prosopography.** N.Petrocheilos, *Συμβολές στην ιστορία και προσωπογραφία τῆς ἀρχαίας Ἄνδρου. Ἐπιγραφικές καὶ φιλολογικές μαρτυρίες* (Andros 2010), presents an overview of the history of epigraphic research in Andros (13-20), the history of the island (242-268), and the political institutions (268-275), collects the literary testimonia on the history of the island (21-33), and the inscriptions concerning Andros that have been found outside the island (34-51), and compiles a corpus of 219 inscriptions known from the island (52-241; critical editions and commentaries; for the inedita see below). P. distinguishes the following groups of inscriptions: decrees concerning the administration ('ψηφίσματα περὶ τῆς κοινῆς διοικήσεως'): 1-6; honorary decrees: 7-45; honorary inscriptions: 46-86; dedications: 89-131; lists: 132-136; epitaphs: 137-176; topos inscriptions: 177-194; varia: 195/196; inscriptions on clay: 197-203; incerta: 204-219.

[We use the standard corpus designations and arrangement; it is not certain that no. 1 (a regulation concerning the θεωρία to Delphi) is a decree; for no. 3, interpreted as decrees concerning the asylia of Magnesia on the Maeander, see *SEG* LVIII 927; no. 4 is a list of ethnics inscribed under a document now lost (recognition of asylia?); to judge from the Koan parallels, the lost document was not an Andrian decree but a decree of a foreign community, which the poleis named in the list had accepted under the same terms; no. 11 (*IG* XII.5 720) is a citizenship decree for a foreigner, not for an Andrian; in no. 17, if the restoration [εἰς τὸν δῆμον τῶν | Ἀνδρίω]ν in LL. 4/5 is correct, this decree is also for a foreigner.

Conversely, the attribution of several honorary decrees to foreigners is doubtful. Neither the services nor the honors recognizable in the two decrees on no. 32 (*IG* XII Suppl. 254) support the conclusion that the honorands were foreigners: the first decree allows the honorand to set up his statue in the agora (A LL. 4-7); the second decree honors individuals for their services in the market (B LL. 1/2: [τὰ κα]τὰ τὴν ἀγοράν). The same applies to nos. 34-39 (*IG* XII.5.760, 794/795 and *IG* XII Suppl. 252, 259/260). In no. 35 (*IG* XII Suppl. 259), the use of a form of ἐπιτυγχάνω in L. 3 implies that the honorand was successful in an enterprise on behalf of Andros (an envoy?). No. 42 (*IG* XII Suppl. 253) is an Andrian decree (not 'ψήφισμα ἄγνωστης πόλης') for Andrians, as we may infer from LL. 3/4 (τὴν ἐγχειρισθεῖ]σαν ὑπὸ το[ῦ δήμου] αὐτοῖς πίστιν) and from the hortatory formula (LL. 6-8). No. 64 (*IG* XII Suppl. 275), an honorific inscription for a πάτρων, possibly concerns a foreigner, not an Andrian. No. 73 (see our lemma no. 909) should be removed from the group 'αὐτοκρατορικοῦ οἴκου'. No. 125 (*CIG* 2054), a votive with the Thracian Rider, is a pierre errante from Thrace or Macedonia, as the Thracian name Αὐλοξενις shows (see *SEG* XXXVI 769; cf. Αὐλουζενις with 67 attestations in Thrace: *LGPN* IV, s.v.). In the case of a fragmentary relief, showing a bearded man, with the inscription Σωσίνεω (no. 95 = *IG* XII Suppl. 280), P. argues that it is a dedication to Ποσειδῶν Σωσίνεως, whose cult is attested in Pantikapaion (*CIRB* 30; contra *LGPN* I, s.v.: personal name). A cult of Σωσίνεως (a hero?) is also attested in the sacrificial calendar of Thorikos (*SEG* XXXIII 147; *NGSL* 1 L. 50). P. recognizes in the relief an 'ἄνω κορμὸ μετωπικῆς πωγωνοφόρου ἀνδρικῆς μορφῆς' but as one sees on the ph., it is a reclining man. If the relief is dedicatory and not funerary (a funerary banquet), Σωσίνεως may be a hero. But Σωσίνεως is attested as a personal name in Athens (*LGPN* II, s.v.). No. 116 (*IG* XII Suppl. 269) is not a dedication to a hero ([ἥρωι] Προφύλακι, *IG*, followed by P.) but probably an honorary inscription mentioning προφυλακή ([- -] προφυλακὴ[ν τῆς πόλεως?]); The word προφυλακή is rarely attested in inscriptions: *I.Histriae* 15 LL. 50 and 55; *IG* XII.4.99 L. 27, Chaniotis].

The texts can be distributed among the following categories (bold numbers indicate inedita): cult regulations: 1, 91 (see our lemma no. 907), 96; decrees of Andros: 2/3, 5-39, 42 (no. 5 is a decree of the βουλή concerning the publicani; no. 6 concerns the exemption from the ἐπικεφάλιον; 7-10, 12-16, 18-20, 32?, and 34-39? are honorary decrees for Andrians; no. 11 is a citizenship decree; nos. 17? and 21-38 are honorary decrees for foreigners; nos. 21/22, 25, and 26 II are proxeny decrees; nos. 26 Γ, 29-31, and 33 are grants of citizenship; no. 24 honors a garrison commander); epidosis list (?): 132 (*IG* XII.5.780); decrees of other cities: 40/41, 43-45 (nos. 40/41 and 45 are for Andrian judges sent to Peparethos, to an unknown city, and to Adramyttion; with no. 43, Thymbros honors Andrian soldiers; no. 44 is a decree of Knossos); honorary inscriptions for Andrians: 47-61, 63, 65-67, and 73 [for the honors for Πυθώνυμος (nos. 49-51) see *SEG* LIX 933; for a new text see *SEG* LIX 934; no. 65 = *IG* XII.5.759, honoring a man τετράκις στεφανηφοροῦντα, is an unusual case of honors bestowed upon a magistrate during and not after his term in office (cf. *SEG* LIX 930); for no. 73 see our lemma no. 909, Chaniotis]; honorary inscriptions for Roman magistrates, governors, and benefactors: 64, 68-71 [for no. 68 see our lemma no. 908]; inscriptions for members of the imperial family: 72, 74-86, (no. 72: honors for Iulia; 74-84: altars dedicated to Hadrian; 85: dedication to Antoninus Pius, Lucius Verus, and Faustina [see our lemma no. 916]; 86: honors for Aurelia Severina); building inscriptions: 105, 121, 123; a hymn to Isis (128); dedications and altars: 90, 97, 100-104, 106, 108-115, 117-120, 122, 125-127 (no. 106 = *IG* XII.5.729 contains a list of ephebes; no. 126 = *IG* XII.5.792 has a signature of two sculptors) [see also our lemmata nos. 910-915, Chaniotis]; rock-cut boundary markers of sanctuaries: 89 and 92 (Ζεὺς Μειλίχιος), 93, 94 (Ζεύς, Γῆ, Ἥλιος); epitaphs: 95?, 134, 137-176 (nos. 154, 161, 172/173 are grave epigrams; no. 176 is a Christian epitaph) [in no. 134 (*IG* XII.5.779) three of the deceased individuals were siblings; but this does not mean that they died at the same time ('ταυτόχρονος θάνατος τριῶν ἀδελφῶν', P.); inscribed epitaphs were often set up for family members who died at different times; in no. 171 (*IG* XII Suppl. 286; 4th cent. A.D. or later), the correct reading is [- -]ΗΧΑΡΙΩΝ (P. does not indicate that text may be missing on the left), possibly [T]ηχαρίων for [T]υχαρίων, Chaniotis]; topos inscriptions in the gymnasion: 177-194 (see also our lemma

no. 922); masons' marks: 88, 212/213 (the letters E, Α, and Γ respectively); Christian inscriptions: 129-131 (129: dedication with a monogram of Ἀλύπιος, Παῦλος, or Ἀσπάσιος; 130: acclamation: Ἰ(ησοῦς) Χ(ριστὸ)ς | νικᾷ; 131: dedication?; see below); incerta: 62, 87/88, 116, 135, 136, 195, 204-211, 214-219; graffiti on stone: 196 (ΖΕΣ; on a block. undated); graffiti on vases: 197-203 [see our lemmata nos. 923-926]. There is also a Latin building inscription (107) and a Latin dedication (124).

Society: On p. 168, based on the number of the 17 ephebes listed in no. 106 (*IG* XII 5.729; 1st cent. B.C.) and on modern demographic models, according to which the ephebes represent 3% or 5% of the number of citizens, P. tentatively suggests that Andros had 340 citizens and a population of 1360 people [in this period, lists of ephebes often contain members of several age classes - one notices the presence of two brothers, the sons of Ploutiades (LL. 5/6), who are not necessarily twins (cf. our lemma no. 1922); if one also considers the exclusive character of the ephebeia, such demographic models are of limited value, Chaniotis]. There is an epitaph for a θρεπτός (163 = *IG* XII.5.785) [in this case, it is unlikely that the θρεπτός was a slave ('ἀνατράφηκε ὡς δοῦλος ἀπὸ ἀνάδοχη οἰκογένεια κατόπιν ἐκθέσεως ἀπὸ τὴ φυσική', P.), since he has a patronymic: Διόφαντος Κλίτ[ω]νος; the man was raised by his foster-mother (προσφιλὴς θρεπτὸς Ἀριστ[ο]βούλης), Chaniotis]. An interesting grave epigram (166 = *IG* XII.5.763; 2nd cent. A.D.) says according to P. that the slave Papias buried his master who did not manumit him even after his death [the text says the opposite: the master buried the slave: ἔνθα Γεωργὸν | ἔθηκας ὑπαὶ τύμ|βοις θεράπον|τα, Παπία, οὐδὲ λυ||γρὴν σεῖο λιπόν|τα φυγήν; 'Papias, here you placed under a tomb Georgos, your servant, who did not abandon you even in your sad exile' (cf. W.Peek, *Griechische Grabgedichte* (Berlin 1960) 154 no. 241; H.Raffeiner, *Sklaven und Freigelassene. Eine soziologische Studie auf der Grundlage des griechischen Grabepigramms* (Innsbruck 1977) 48 no. 25, Chaniotis]. **Foreigners:** Some honorary decree are for foreigners: Βαβυλώνιος: 25; Κρὴς Μαλλαῖος: 26 A; Καρύστιοι: 26 Γ; Κρὴς Ἐλευθερναῖος: 29; Σαλαμίνιος: 30; Κυμαῖος: 31. One of the epitaphs is for a Ναξξίη (137). See also our lemma no. 917. **Occupations:** two doctors (8 and 10 = Samama, *Médecins* nos. 163/164); a νομικός (170).

Inedita: Most of the inedita are very fragmentary; for nos. 23, 27, 73, 101, 103, 122, 143, 145, 165, 168 see our lemmata nos. 905-907, 909, 911, 913-915, 917-922. We summarize the content of the remaining inedita: 13: the beginning of a decree passed during the archonship of Φοισίδημος (2nd cent. B.C.); the name was previously unattested; 14 and 17: fragmentary honorary decrees (2nd cent. B.C.); 20: a consolation decree (cf. L. 12: παραμυθήσασθ[αι]); 22: fragment of a proxeny decree (4th cent. B.C); 54 and 63: fragments of honorary inscriptions (1st cent. A.D.); 81-83: altars dedicated to Hadrian (81: σωτῆρι κα[ὶ] | κτίστῃ τῆς [οἰ]|κουμένη[ς] | Αὐτοκράτορ[ι] || Ἀδριανῷ Ὀλυμ[πίῳ]; 82: [σ]ωτῆρι | [κα]ὶ κτίστῃ τῆ[ς | οἰκου]μένη[ς Τραϊα]|νῷ Ἀδριανῷ || Ὀλυμπίωι | Αὐτοκράτορι; 83: σωτῆρι καὶ | κτίστῃ τῆς | οἰκουμένης | Ἀδριανῷ); 105: a building inscription ([- - τ]ὸν ναὸ[ν - - | ἐκ τῶ]ν ἰδίων ἐ[πεσκεύασεν]; 1st cent. B.C.); 117: an altar (Διός; 1st cent. A.D.); 133 and 135: lists of names (1st cent. B.C./A.D.; in 135 one recognizes the name Ἀριστοδήμου in L. 2 and Μηνόδοτος Ἀρτέμωνος in L. 4); 160: epitaph for Ζωσάριον Ποπλίου and her relatives (1st cent. A.D.); 173: very fragmentary grave epigram (4th/5th cent. A.D.); 202/203: graffiti on vases, probably including names (4th cent. B.C.; 202: Μεν[- -]; 203: Ἀγλ[- -]). Small fragments: 62, 87/88, 131, 195 (no. 195 preserves a name: [Κ]λαυδι[- -]).

We provide a comparatio numerorum to corpora and *SEG*.

IG XII.5	Petrocheilos	*IG* XII.5	Petrocheilos	*IG* XII.5	Petrocheilos
714	24	717	31	720	11
715	25	718	29	721	18
716	30	719	10	722	45

IG XII.5	Petrocheilos	*IG* XII.5	Petrocheilos	*IG* XII Suppl.	Petrocheilos
723	4	765	138	252	34
724	5	766	147	253	42
725	119	767	141	254	32
726	121	768	146	255	12
727	89	769	162	256	44
728	136	770	155	257	46
729	106	771	156	258	40
730	108	772	167	259	35
731	112	773	148	260	36
732	113	774	175	261	5
733	16	775	164	262	19
734	15	776	127	263	98
735	93	777 A-C	59-61	264	97
736	120	778	151	265	99
737	109	779	134	266	115
738	123	780	132	267	133
739	128	781	184	268	114
740	72	782	185-187	269	116
741	74	783	188	270	102
742	75	784	189	271	204
743	76	785	163	272	48
744	77	786	159	273	80
745	78	787	152	274	124
746	79	788	153	275	64
747	70	789	170	276	47
748	86	790	158	277	51
749	56	791	176	278	154
750	49	792	126	279	137
751	66	793	67	280	95
752	55	794	39	281	144
753	57	795	38	282	174
754	52	796	139	283	111
755	58	797	142	284	140
756	69			285	150
757	70	***IG* XII Suppl.**		286	171
758	71	245	21	287	111
759	65	246	33	288	59
760	37	247	7	289	157
761	53	248	3	290	107
762	19	249	8	291	218
763	166	250	9	292	118
764	161	251	43	293	218

IG XII.5	Petrocheilos
294	216
295	32
296	172
297	94
298/299	190
300/301	191
302	192
***SEG* XXII**	
444	1
***SEG* XXXIV**	
859	104
***SEG* XLIII**	
568	96

SEG XLVI	Petrocheilos
1158	92
***SEG* XLVII**	
1308	198
***SEG* LI**	
1073	41
***SEG* LVI**	
989	41
***SEG* LVIII**	
499	2
924(1)	200
927	3
929	177
930	178

SEG LVIII	Petrocheilos.
931	179
932	180
933	181
934	182
935	183
936	193
937	194
***SEG* LIX**	
932	50
***CID* I**	
7	1
I.Adramyttion	
16	45

905. **Andros. Honorary decree for a foreigner and two citizenship decrees, late 4th cent. B.C. and 2nd cent. B.C.** Upper part of a stele; originally, the stele carried an honorary decree on its front face (A; late 4th cent. B.C.); the stele was subsequently cut off at left and right and the inscription erased; two citizenship decrees were inscribed on a recut narrow side [not stated which side] (B; 2nd cent. B.C.); found re-used on a farm near the church of Metamorphosis in 1986; now in the Museum of Andros. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 85/86 no. 23 (A) and 94/95 no. 28 (B) (ph.). Ed.pr. interprets text A as an honorary decree for an envoy of King Ptolemy I (cf. L. 5); the lack of the royal title leads him to a date in ca. 308-306 B.C. [if the honorand was an envoy of Ptolemy, Ptolemy must have been mentioned in the text before the reference to the honorand's sojourn (ἐνδημ[ίαν]) (LL. 3/4); this does not exclude a second reference to the king in L. 5; but the fragmentary state of the text allows for other interpretations; ἐνδημία/ἐνδημέω is used for various types of short stays, e.g. of professionals (*IG* XII.5.824; XII Suppl. 248), military personnel (*IG* XII.5.533), envoys (*IG* XII Suppl. 200), and foreign judges (*IG* XII.5.869/870), Chaniotis].

A ⟦['Επὶ - - - - - - - - - - - - - ἄρχοντο]ς, μηνὸς [- - - - - - - - - - - - - - -]⟧
⟦[- -]ίου προε[δρεύοντος - - - - - - - - - -]⟧
⟦[- -] γραμ<μ>ατεύ[οντος· ἐπειδὴ - - -]⟧
4 ⟦[- ἕν]εκα ἐνδημ[ίαν ποιεῖται - - - - - - - -]⟧
⟦[- -]Ο Πτολεμαι[- - - - - - - - - - - - - - -]⟧
⟦[- -]ΤΗΣ . ΕẠ . Ṇ[- - - - - - - - - - - - - - -]⟧
⟦[- -] τọῦ δήμ[ου - - - - - - - - - - - - - - - -]⟧
8 ⟦[- -]ΟΝ . ΑΝΤ[- - - - - - - - - - - - - - - - -]⟧
⟦[- - - - - - - - - - - - - - - - - τὴν πᾶσ]αν εὔνοια[ν - - - - - - - - - - - - - - - -]⟧
⟦[- -]Ι . . ΗΕΑΕΙṆ[- - - - - - - τὸ δὲ ἀνάλ]⟧-

⟦[ωμα τὸ γινόμενον εἰς τὴ]ν ἀνα[γραφὴν δοῦναι τοὺς ταμίας ἀπὸ τῆς]⟧
⟦[κοινῆς διοικήσεως ---------].. ỌNT[-------------------]⟧

A 3. ΓΡΑΜΑΤΕΥ, lapis || 4/5. [καλῶς καὶ | εὐτάκτως --- ὑπ]ὸ Πτολεμαί[ου], ed.pr. || 9/10. [καὶ προθυμίαν παρεχόμενος | διετέλει], ed.pr.

B [-------------------------------------]TO[--------]
[---------------------------------------]T[--------]
[------------------------------ Ἀγαθεῖ τύχει]· δεδόχθαι [τεῖ]
[βουλεῖ καὶ τῶι δήμωι --------- πολίτην εἶναι τῆς π]όλεως τῶν Ἀνδρίων
[κατὰ τοὺς νόμους αὐτὸν καὶ ἐγγόνους καὶ μετεῖναι αὐτ]οῖς πάντω[ν ὅσων]
[καὶ τοῖς Ἀνδρίοις μέτεστι· ἐξεῖναι δ' αὐτοῖς καὶ φυλῆς] γενέσθαι ἧς [ἂν]
[βούλωνται καὶ φρατρίας ἥστινος πείσωνται· τὸν] δὲ γραμμ[α]-
[τέα τῶν στρατηγῶν ἐπιμεληθῆναι ὅπως ἡ πολιτεία] ἥδε ἀναγρα-
[φεῖ εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος· τὸ δὲ ἀνάλω]μα δοῦνα[ι]
[τοὺς ταμίας ἀπὸ τῆς κοινῆς διοικήσεως]·
vacat
[Ἐπὶ ---------- ἄρχοντος, μηνὸς -----, γραμματ]εύοντος
[---------------------------------- εἶ]πεν· ὑπὲρ ὧν
[------------------ τὴν πρόσοδον ἐποιήσατο], δεδόχθαι τ[εῖ]
[βουλεῖ καὶ τῶι δήμωι -------------------- πο]λίτην [εἶναι]
[-------------------------------------]N[-------]
[--]

B. inscribed with less care than A; for the restorations cf. *IG* XII.5.715-718 and *IG* XII Suppl. 250, ed.pr.

906. Andros. Honorary decree, 2nd cent. B.C. Fragment of a marble stele broken on all sides; found at Palaiopolis, now in the Museum of Andros. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 93/94 no. 27 (ph.).

[---]ΣΙ[----------------- εἶναι αὐτῶι πρόσοδον πρὸς τὴν βουλὴν καὶ τὸν δῆμον πρώτωι]
[μετὰ τὰ ἱ]ερά· ἀναγραφῆναι δὲ τόδε τὸ ψήφισμα [εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τὸ δὲ ἀνάλωμα]
[δο]ῦναι τοὺς ταμίας ἀπὸ τῆς κοινῆς διοικήσ[εως· ------------------------------]
[---]ΛΑΙΣ ἐπιμελὲς γενέσθαι τοῖς στρατηγο̣ῖ̣ς [------------------------------]
[---]
[---]IN[--]NOINII[---]

1-6. Possibly only 2-3 letters are missing at the beginning of the lines [but since the stone is broken on left and right sides, the position of the line-breaks cannot be certain, Chaniotis] || 1/2. --- | ---EPA ἀναγραφῆναι, ed.pr. [we restore the text on the basis of the decree *IG* XII Suppl. 248 II LL. 40-42 = Petrocheilos, *op.cit.* no. 26 Γ LL. 10-12, where the πρόσοδος-clause precedes the ἀναγραφῆναι-formula; in the decrees *IG* XII.5.715 LL. 5/6 and 720 LL. 2/3 there are additional clauses between the reference to πρόσοδος and the ἀναγραφῆναι-formulas (δίκη πρόδικος and ἀσυλία: 715; membership

in a tribe: 720) || 4. in Andrian decrees the strategoi are usually denoted as responsible for the inscribing of decrees (*IG* XII Suppl. 248) and for the announcement of honors (*IG* XII.5.719; *IG* XII Suppl. 254/255); their secretary was responsible for the inscribing of the grant of citizenship (*IG* XII.5.716/717; *IG* XII Suppl. 246); but no known formula (e.g. with [στή]λαις or [φυ]λαῖς) can be restored here; if the text honors two or more individuals, perhaps there was a reference to their assignment to tribes ([ὅπως (ἐπι)κληρωθῶσιν φυ]λαῖς) but in Andros the new citizens chose their tribe (*IG* XII.5.716/717; *IG* XII Suppl. 246, 248; *IG* XII Suppl. p. 120) and an allotment is not attested, Chaniotis].

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907. Andros. Rock-cut cult regulation, early 4th cent. B.C. Rock-cut inscription in the eastern cemetery. Ed.pr. N.Petrocheilos, *Archaiognosia* 15 (2007-2009) [2010] 69-76 (ph.). Republished by id., *op.cit.* (see our lemma no. 904) 154/155 no. 91 (ph.). The text mentions a festival that was to take place in the cemetery on the 14th of the month Ἡρησιών. Ed.pr. identifies the festival as a ritual for the commemoration of the dead (cf. the Athenian Genesia). This is the first attestation of Ἡρησιών (cf. Ἀρησιών in Delos) (ed.pr.). A.Chaniotis, *EBGR* (2009) [2012] no. 221, points out that the use of the term ἑορτή, which is primarily reserved for the cult of the gods, suggests that the celebration was not dedicated to the dead themselves, but rather to a deity, either a chthonic deity or a patron of families. The text is republished by A.Matthaiou, *Grammateion* 2 (2013) 82 no. 2, who dates it to the early 4th cent. B.C. (ca. 450-400, ed.pr.). We give M.'s text.

τετράδι ἡ ἑορτὴ
Ἡρησιῶνος ἐπὶ δέ-
κα

1. hεορτή, ed.pr.; ἡ ἑορτή (cf. *SEG* X 27), M., who observes that the text is written in the Ionic alphabet.

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908. Andros. Honorary inscription for L. Licinius Lucullus, ca. 72-66 B.C. Marble statue base broken on right, found in 1964 in a field in Palaiopolis, where it is still kept. Ed.pr. C.Pelekidis, *Ἀνέκδοτοι Ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου* (Athens 1969) 3-9 no. 1; J. and L.Robert, *BE* (1970) no. 441; C.Eilers, *Greek Patrons of Greek Cities* (Oxford 2002) 208 C33; Mendoni, Zoumbaki, *Roman Names* (see *SEG* LVIII 1919) 88-91 no. 40. Republished by N.Petrocheilos, *op.cit.* (see our lemma no. 904) 135-137 no. 68 (ph.), whose text we print. In this text, Lucullus was honored for services offered to Andros during the Third Mithridatic War (Pelekidis, Robert/Robert, Mendoni/Zoumbaki, Petrocheilos). Not previously in *SEG*.

Ὁ δῆμος
Λεύκιον Λικίν[ιον]
Λευκίου υἱὸν Λεύκο̣[λλον]
αὐτοκράτορα
τὸν ἑαυτοῦ πάτρω[να]
καὶ εὐεργέτη[ν]
ἀρετῆς ἕνεκεν καὶ [φιλα]-
γαθίας τῆς εἰς ἑ[αυτόν]

7/8. [ἄνδρα]|γαθίας, Pelekidis; [φιλα]|γαθίας, Robert/Robert; [καλοκα]|γαθίας, Mendoni/Zoumbaki, Petrocheilos [in Petrocheilos' edition the text is not centered, as it is on the stone; the restorations [ἄνδρα]|γαθίας and [καλοκα]|γαθίας are too long for the centered arrangement presumed here, Chaniotis].

909. **Andros. Honorary inscription for a benefactor, 1st cent. B.C./A.D.** Fragment of a marble plaque broken on all sides; found in Palaiopolis, at the site Babaouna; now kept in the Museum of Andros. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 143 no. 73 (ph.), who identifies the stone as part of a statue base and includes it among inscriptions for members of the Imperial family.

[- -]
[πό]λεως vv υἱωνοῦ v ΘΕΚ . . ΟΣ
vacat εὐεργέτου καὶ σωτῆ[ρος]
γενηθέντος

0/1. [- - τῆς | πό]λεως v υἱωνοῦ, possibly [υἱὸς τῆς | πό]λεως, ed.pr. [whose edition does not indicate that the text on the righthand part of the plaque is centered. On the ph., the lettering in L. 1 prior to υἱωνοῦ is only barely visible, but it seems that the plaque has two texts, written in two columns; if this is the case, [πό]λεως and υἱωνοῦ belong to two different texts, Chaniotis] || 1. in fine, ΘΕ or ΟΕ followed by a possible kappa, a vertical line, a vertical to which an oblique line is attached, a possible omikron, and a baseline horizontal, ed.pr., who suspects a Latin name || [3. γενηθέντος in the sense of γενομένου (cf. e.g. *IG* V.1.1398: λογιστοῦ γενηθέντος), Chaniotis].

910. **Andros. Dedication to Hermes by agoranomoi, 1st cent. B.C.** Marble lintel found in the agora. Ed.pr. C.Pelekidis, *Ἀνέκδοτοι Ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου* (Athens 1969) 12 no. 4; J. and L.Robert, *BE* (1970) no. 442. Republished by N.Petrocheilos, *op.cit.* (see our lemma no. 904) 160/161 no. 100 (ph.), whose text we print. N.Kontoleon, *AE* Chronika (1964) 4, suggested that a statue of Hermes found near the lintel represents Hermes Agoraios, for whose shrine the agoranomoi dedicated the door (cf. L. 3) and the side-doors (cf. L. 4). Not previously in *SEG*.

Ἀπολλώνιος Ἑρμογένου
Σωτίων Ἀμμωνίου
ἀγορανομοῦντες τὸ θύρετρον
καὶ τὰς παραθύρους Ἑρμεῖ

911. **Andros. Dedication, 1st cent. B.C.** Right part of a marble plaque; found in Palaiopolis between the agora and the stream-bed, now in the Museum of Palaiopolis. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 161/162 no. 101 (ph.).

[- - - - - - - - - - Ἀρισ]τέας Ἀπολλωνίδου
[- - - - - - - - - - - ἱε]ρεὺς τοῦ Διὸς τοῦ Μα-

[ιμάκτου? - - - - - -]ου γραμματεύων τὸ
[- - - - - - - - - - - - -]ΤΕΡΟΝ βουλῆς καὶ δήμου
[- - - - - - - - - - - -]ΡΟΝΟΝ τῶι δήμωι

1. e.g. [Ἀρ]γέας, [Ἀ]γέας, [Γορ]γέας, [Ἡ]γέας, ed.pr. [but none of these names is attested in Andros; initio, I read ṬΕΑΣ or ṚΕΑΣ on the ph.; Ἀριστέας and Ἀπολλωνίδης are mentioned in *IG* XII.5.777 II (= Petrocheilos, *op.cit.*, no. 60), Chaniotis] || 2. initio, perhaps [ἐκ/διὰ γένους] (cf. *IG* XII.3.522), ed.pr. || 2/3. Ζεὺς Μαιμάκτης is identical with Ζεὺς Μειλίχιος (Hesychios, s.v. μαιμάκτης); two boundary markers attest the cult of Zeus Meilichios in Andros: *IG* XII 5.727 and *SEG* XLVI 1158 (= Petrocheilos, *op.cit.* nos. 89 and 92), ed.pr. [the cult of Zeus Maimaktes is attested in Naxos: *IG* XII.5.47; the line division ΜΑ||[ΙΜΑΚΤΟΥ] (i.e., mid-syllable) is unexpected in this late period, and there is enough space for an iota at the end of L. 2; but the only apparent alternative is Μα||[χανέως], which is only attested in the Doric islands (Crete, Rhodes, Kos), Chaniotis] || 3/4. γραμματεύωντος | [- - -], ed.pr., who notes that a confusion of omikron and omega is unusual in this period [on the ph., I read ΓΡΑΜΜΑΤΕΥΩΝΤΟ (L. 3 in fine) and ṬΕΡΟΝ (L. 4, initio). I tentatively suggest: γραμματεύων τὸ | [δεύ]τερον βουλῆς καὶ δήμου, Chaniotis] || 5. initio [εἰς τὸν ἅπαντα χ]ρόνον, ed.pr. [here one expects reference to the object that was dedicated; on the (dark) ph. the remains of a letter are visible before the rho but they are too indistinct to help decide whether the restoration [τὸν] θρόνον is possible. Taking into consideration the fact that the text appears to be centered, I very tentatively suggest the following restoration:

[Ἀρισ]ṭέας Ἀπολλωνίδου
[διὰ βίου? ἱε]ρεὺς τοῦ Διὸς τοῦ Μα-
[ιμάκτ]ου γραμματεύων τὸ
[δεύ]τερον βουλῆς καὶ δήμου
[τὸν] θρόνον τῶι δήμωι

Perhaps more evidence can be obtained in further autopsy, Chaniotis].

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912. Andros. Altar (?) of Nemesis, 1st cent. B.C. Fragment of a round altar (?); found in Palaiopolis in the area of the eastern cemetery; now in the Museum of Andros. Ed.pr. F.Zafeiropoulou, *AD* 32 B2 (1977) 308b (undated); *SEG* XXXIV 859. Republished by N.Petrocheilos, *op.cit.* (see our lemma no. 904) 165/166 no. 104 (ph.), who proposes the above date and describes the object as 'ἀνάθημα' and 'τμῆμα κυκλικοῦ βάθρου' [probably an altar, because the text inscribed on the "base" consists entirely of the name of a deity in the genitive, Chaniotis]: Νεμέσεως

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913. Andros. Greek/Latin bilingual dedication to Meter Theon, late 2nd/ealy 1st cent. B.C. Small marble altar; found re-used in the church of Taxiarches in Messaria. Mentioned by L.Mendoni, S.Zoumbaki, *Roman Names* -- (see *SEG* LVIII 1919) 101/102 nos. 53/54 [the information that 'the Latin inscription contains the name M. Varisidius Maro' (with reference to Petrocheilos' unpublished dissertation) should be corrected, Chaniotis]. Ed.pr. N.Petrocheilos, *ZPE* 175 (2010) 158-160 (ph.). Republished by id., *op.cit.* (see our lemma no. 904) 164/165 no. 103 (ph.). Cf. *An.Ép.* (2010) no. 1481.

M. Varisidius M. l. Trophi-
mus Metrei Theo<n> quia
me servavit

vacat
Μάαρκος
Οὐαρησίδιος

Τρόφιμος
Μητρὶ Θεῶ(ν) ὅτι ἐτήρησεν

8 [α]ὑτόν

The Greek text was inscribed by a different mason than the Latin, ed.pr. || 1. ligatures of TR and HI || 2. THEO, lapis; the name of the goddess is a transliteration of the Greek and not *Matri Deorum*, ed.pr. || 2/3. cf. Horace, *Sermones* 1.9: *sic me servavit Apollo*, ed.pr. || 7/8. written in smaller letters || 7. ΘΕΩ, lapis.

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914. **Andros. Dedication to Homonoia, 1st cent. B.C.** Fragment of a marble base or altar; found in Palaiopolis near the church of Metamorphosis; now in the Museum of Andros. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 171 no. 110 (ph.): [Ὁμο]νοίαι vvv Ι[- - -]

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915. **Andros. Dedication?, 1st cent. A.D.** Right part of a marble block, part of a base; found in Palaiopolis. Mentioned by Mendoni, Zoumbaki, *Roman Names* – (see *SEG* LVIII 1919) 77 nos. 21/22. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 179 no. 122 (ph.).

[Κλαυ]δία Εὐτυχίς
[Γάϊο]ς Κλαύδιος
[Αὔ?]κτος

[2. We restore the text taking into account the apparent centering of the text || 3. a very short name in Greek (e.g. [Ἄθι]κτος, [Εὔ]κτος) or Latin, e.g. [Αὔ]κτος, [Δό]κτος, [Δοῦ]κτος, [Ἐλέ]κτος, [Λέ]κτος, [Σάν]κτος, [Οὐί]κτος, [Πί]κτος, [Ῥέ]κτος; of these, Ἄθικτος is attested in Athens, Beroia, and Samos (*IG* II² 1970; XII.6.235 L. 4; *I.Beroia* 383); Αὔκτος is attested in Boiotia, Thessalonike, Pholegandros and Thera (*IG* VII 1584; X.2.1.417; XII.3.824 and 1063) and Αὔκτα possibly in Thasos (*LGPN* I, s.v.) Chaniotis.]

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916. **Andros. Dedication to Antoninus Pius, Lucius Verus, and Faustina (?), ca. 139-161 A.D.** Marble cornice broken on left and right; found in the agora. Ed.pr. C.Pelekidis, *Ἀνέκδοτοι Ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου* (Athens 1969) 11/12 no. 3. Republished by N.Petrocheilos, *op.cit.* (see our lemma no. 904) 150/151 no. 85 (ph.), who erroneously attributes it to Marcus Aurelius. P. reports that L.Palaiokrassa-Kopitsa, in ead. (ed.), *Παλαιόπολις Ἄνδρου. Εἴκοσι χρόνια ἀνασκαφικῆς ἔρευνας* (Athens 2007) 60 and 68 [non vidimus], identifies the building to which the cornice belongs as a macellum.

[ὁ δῆμος? Αὐτοκράτορι Τίτῳ Αἰλίῳ Ἁδριανῷ Ἀντωνείνῳ Σεβαστῷ Εὐσεβεῖ καὶ τῷ υἱῷ α]ὐτοῦ
Μάρκῳ Αὐρηλίῳ Βήρῳ Καίσαρι κ[αὶ Φαυστείνῃ Σεβαστῇ? - - -]

Initio, restored by ed.pr. [in fine, we restore the text after *IGR* IV 716: καὶ Οὐήρῳ Καίσαρι υἱῷ τοῦ Σεβαστοῦ καὶ Φαυστείνῃ Σεβαστ[ῇ], Chaniotis].

917-921. **Andros. Epitaphs.** Five epitaphs. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 203-220 nos. 143, 145, 160, 165, 168.

917: 203 no. 143 (ph.). **Epitaph of Lamachos (of Damaskos?), 2nd cent.** B.C. Right lower part of a marble stele with a man, dressed in himation, in relief; brought from Frangoklisia Livadion to the Museum of Andros in 1980. [We propose a different reading and restoration based on the ph., Chaniotis.]

Petrocheilos:

[- - Λ]άμαχε Διο-
- - - -ένου Δαμίας
- - - -ΝΕ χρηστὲ
- - - -Σ χαῖρε

Chaniotis:

[Λ]άμαχε Διο-
[γ]ένου Δαμασ-
[κη]νέ, χρηστέ,
[- - -]ε, χαῖρε

[2. The stone is very weathered; in fine, no sign of an iota on the ph. || 4. [δωρ]ε?, Chaniotis.]

918: 204/205 no. 145 (ph.). **Epitaph of [- -]ynos, 2nd cent.** B.C. Marble stele broken on top; a dexiosis scene between a standing figure with himation (left) and a seated figure with himation (right); a smaller figure with chitoniskos on the left; found re-used in a house in Palaiopolis: [- -]υνος | τοῦ Μητροδ(ώρ)ου?, | χαῖρε

2. ΤΟΥΜΗΤΡΟΔΟΥ, lapis; τοῦ Μητροδ(ώρ)ου?, ed.pr.

919: 213/214 no. 160 (ph.). **Epitaph of Zosarion and her relatives, 2nd cent.** A.D. Marble plaque broken on left, right, and bottom; part of a funerary monument; found in Palaiopolis. Mentioned by J.Tzedakis, *AD* 30 B1 (1975) fig. 225e; Mendoni, Zoumbaki, *Roman Names* -- (see *SEG* LVIII 1919) 98 nos. 48/49.

[- - - - - - -]
[- - - - - - -]
[- - - - - - -]

I: Ζωσάρι[ον - - - - -]
Ποπλ[ίου - - - -]
υἱοῦ Κ[- - - - - - - -]

II: [- - -]Σ Ποπλίου
[- - -]πος υἱός

I. 1/2. Ζωσάρι[όν] | Ποπλ[ίου], ed.pr. [but to judge from the indications that the inscription is centered, more text is missing from the ends of these lines, Chaniotis].

920: 217/218 no. 165 (ph.). **Epitaph of [- -]teris, 2nd cent.** A.D. Marble stele broken on top; found in Palaiopolis.

vacat
[Σω]τηρὶς v
Ἡρακλείδου
τοῦ ἐπικαλο-
4 υμένου Βουγ-
αΐου· χρηστοί, χ-
αίρετε

1. Ed.pr. considers such names as Ἐπικτηρίς, Προστατηρίς, Σωτηρίς, Τριετηρίς, Πεντετηρίς [the vacat above L. 1 is evidence that the text begins with L. 1. In L. 1 initio, there is space for only 2 letters to be restored, and possibly for a third, narrow letter; hence our restoration [Σω]τηρίς, which is very common in the Cyclades; the first three wide letters of [Εὐε]τηρίς would provide too long a restoration, Chaniotis] || 3-5. Herakleides' nickname means 'bully, braggart', ed.pr. [apparently attested here for the first time as a personal name, Chaniotis].

921: 220 no. 168. **Epitaph of Iunia Eleutherion and her husband, 3rd cent. A.D.** Left part of a schist plaque; brought in 1987 to the Museum of Andros. Mentioned by Mendoni, Zoumbaki, *Roman Names* -- (see *SEG* LVIII 1919) 85 no. 36, 88 no. 39.

Ἀτείμητος Γεμέλλου ΕΛ[------ καὶ Ἰ]-
ουνίᾳ Ἐλευθερίῳ γονεῦσι καὶ [-------]

1-2. The names Ἀτείμητος and Ἐλευθέριον suggest that this was a family of liberti, ed.pr. || 1. in fine, the name of Ateimetos' grandfather or a word indicating his status as descendant of freedmen [the name of a grandfather is unlikely in a freedmen milieu, and Ateimetos cannot have been a freedman himself; probably, the name of another relative, e.g. of Ateimetos' wife, or an ethnic, followed by the father's name [καὶ Γεμέλλῳ καὶ]; unlike the mother, Iunia Eleutherion, neither the father nor Ateimetos had Roman citizenship; if Gemellos and Eleutherion were freedmen, they belonged to different masters, Chaniotis].

922. **Andros. Topos inscription, 3rd/4th cent. A.D.** Gray cippus broken on left; an inscription within a raised frame; found in the area of the church of Metamorphosis Soteros in Palaiopolis; now in the Museum of Andros. Ed.pr. N.Petrocheilos, *op.cit.* (see our lemma no. 904) 221 no. 169, who interprets the inscription as an epitaph. The stone was found near the gymnasion, where a large number of topos inscriptions have been found (Petrocheilos, *op.cit.* nos. 177-194); but the gymnasion inscriptions are inscribed on benches; the stone may be part of a funerary monument from the nearby eastern cemetery (ed.pr.) [its place of discovery, near the gymnasion, allows this topos inscription (see L. 3) to be associated with the topos inscriptions of the gymnasion, Chaniotis].

[Ἔ]ρωτος | Αἰνείου | [ὁ τ]όπος

1. [Ἔ]ρωτος or [Π]ρώτος, ed.pr. [the context requires a name in the genitive, Chaniotis].

923. Vacat.

924-926. Zagora. Graffiti on vases, 8th-5th cent. B.C. Three graffiti on vases, incised after firing; found during the excavation of the town at Zagora. Ed.pr. A.Cambitoglou in A.Cambitoglou et al., *Zagora 2. Excavations of a Geometric Town on the Island of Andros, Greece* (Sydney 1988); cf. A. Cambitoglou et al., *Ἀρχαιολογικὸ Μουσεῖο Ἄνδρου. Ὁδηγὸς τῶν εὑρημάτων ἀπὸ τὴν ἀνασκαφὴ τῆς γεωμετρικῆς πόλης στὴ Ζαγορᾶ* (Athens 1991). Republished by N.Petrocheilos, *op.cit.* (see our lemma no. 904) 233-236 nos. 197, 199, 201 (ph.; dr.); not previously in *SEG*.

924: 233/234 no. 197 (dr.). **Graffito (name?), late 8th cent. B.C.** Fragment of a Corinthian kotyle. Ed.pr. A.Cambitoglou in *Zagora* 2 -- 124/125 (ph.); cf. *Ὁδηγὸς τῶν εὑρημάτων* -- 54 no. 111 (ph.). According to L.H.Jeffery (apud ed.pr.), this is a name in the dative, possibly a composite of μνῷα and λεώς: Μνοῖλεοι

925: 235 no. 199 (ph.). **Graffito (dedication to Athena Polias?), ca. 550-500 B.C.** Lekanis with a graffito on the body; found near the temple. Ed.pr. A.Cambitoglou in *Ὁδηγὸς τῶν εὑρημάτων* -- 84, 89 no. 284 (ph.); cf. M.Tiverios, *Ἐπετηρὶς τῆς Ἑταιρείας Κυκλαδικῶν Μελετῶν* 17 (2000/01) 124, who attributes the temple to Athena Tauropolos: Πολι[άδος?] ←

926: 236 no. 201 (ph.). **Graffito (dedication to Herakles), ca. 425-400 B.C.** Black-glazed kantharos with a graffito on the base. Ed.pr. A.Cambitoglou in *Ὁδηγὸς τῶν εὑρημάτων* -- 89 no. 285 (ph.); cf. M.Tiverios, *art.cit.* 127 [possibly not a dedication but a vase used for libations to Herakles (cf. *SEG* LVI 545-547; LVIII 550; LIX 647), Chaniotis]: hηρακλέος

CHIOS

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927. Chios. History. E.Occhipinti, *AHB* 24 (2010) 24-44, discusses the literary and epigraphic evidence for political conflicts in Chios in ca. 411-350 B.C., adducing the following inscriptions: Meiggs-Lewi, *GHI*² 8 (evidence for democratic institutions, βουλὴ δημοσίη); *IG* V.1.1 and *SEG* XXXIX 370 (evidence for Chian supporters of Sparta during the Peloponnesian War); *IG* I³ 10 (commercial relations with Athens); *IG* I³ 56 and 93 (proxeny decrees); *IG* I³ 113 (Chian naval activity in Ionia in the period preceding the defection of Chios from the Athenian alliance, i.e., before 411 B.C.); *IG* II² 34/35, 41, and 43 (alliance with Athens in the 4th cent. B.C.; cf. *IG* II² 23, 28, and 1604); and *Syll.*³ 283 [cf. *SEG* XXII 506] (letter of Alexander the Great concerning Chian exiles) [on the return of the Chian exiles see now also *SEG* LI 1075, Chaniotis].

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928. Chios. Onomastics. See our lemma no. 1239.

929. **Chios. Letter of Alexander the Great to the Chians, ca. 334 B.C.?** *SEG* XXII 506; LV 958*. S.Vacante, *AHB* 24 (2010) 62-72, examines the evidence for the activities of Alkimachos, allegedly sent by Alexander the Great to Aiolis and Ionia in order to restore democracy and liberate the cities from the tribute they used to pay to the Persians (Arrian, *Anabasis* 1.18.1-2). Critically reviewing previous interpretations of LL. 8-11 of Alexander's letter, in which an Ἀλκίμαχος is mentioned, V. prefers to identify this individual as a private citizen of Chios rather than with Alexander's official (68-70).

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930. **Chios. Honorary decree for a citizen, early 2nd cent. B.C. (after 188 B.C.).** *SEG* XXX 1073; T.Sarikakis, *Chiaka Chronika* 7 (1975) 14-27; L.Moretti, *RFIC* 109 (1980) 33-54; P.S.Derow, W.G.Forrest, *ABSA* 77 (1982) 79-92; G.Manganaro, in A.Alföldi, *Römische Frühgeschichte* (Heidelberg 1976) 83-96. Based on a squeeze and a photo of the stone (Centre for the Study of Ancient Documents, Oxford), I.Salvo, *ZPE* 172 (2010) 70-74 (ph.; translation of LL. 22-29), discusses the readings and restorations of the following lines:

L. 2: squeeze and photo confirm the reading τῆς τ̣[ε ἑ]α̣υτοῦ φιλανθρωπίας (Sarikakis; τῆς Π̣[λ]α̣ύτου, Derow-Forrest). Since there is no mention of Plautos, winner at the Isthmia in 228 or 226 B.C., there is no reason to date the decree to the time of the First Illyrian War.

LL. 25/26: ἀνάθημα τῆι Ῥώμηι ἀπὸ δραχμῶν Ἀλεξ[ανδρείων χιλίων διήγησιν πε]ριέχον τῆς γενέσεως τοῦ κτίστου τῆς Ῥώ[μης etc.]. Salvo endorses the restoration [διήγησιν], suggested by N.Kontoleon in *Akten des IV. Internationalen Kongresses für Griechische und Lateinische Epigraphik* (Vienna 1964) 193/194 ([πραγματείαν], Sarikakis, Manganaro; [ἄγαλμα], Moretti; [ἱστορίαμ], Derow-Forrest). For the restoration [διήγησιν] ('narration, description, oral or written tale') Salvo adduces various literary sources (e.g. Plut., *Perikles* 28.3.3; *FGrHist* 26 F 1), the pinax from Tauromenion (*SEG* XXVI 1123 col. III B; cf. *SEG* LVI 1106*) and one of the Tabulae Iliacae (*IGUR* 1622).

See also I.Salvo in P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis: Fourth Century BC to Second Century AD* (Oxford 2012) 125-137.

This text is briefly adduced by A.Chaniotis, *art.cit.* (see our lemma no. 1941) 270/271, how points out that the monument dedicated by the anonymous benefactor did not treat the 'birth' (γέννησις) of the founders of Rome, but their 'begetting' (γένεσις), i.e. the encounter of Servillia and Mars, which led to the birth of Romulus and Remus. The sequence of events was represented on painted or relief panels and was explained by texts. The honorary decree summarizes these texts.

SAMOS

931. **Samos. Athenian klerouchs.** F.Landucci Gattinoni, *ASAA* 78 (2010) 427-438, gives an overview of the history of the Athenian klerouchy on Samos. She adduces the following inscriptions: *IG* II^2 108, 110, 1609; *IG* XII.6.1.253, 261-265.

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932. Samos. Epigram on a vase, ca. 600 B.C. *CEG* 458. E.Dettori, in *Epigrammata* 128-130, discusses the phrase [με]γάλης ἀντὶ φιλημ[οσύνης]. Taking into consideration the meaning of φιλημοσύνη in Archaic epigrams (see our lemma no. 499), he argues that this is not a dedicatory inscription, although it was found in the Heraion. It probably commemorates a gift (cf. *SEG* LII 961) made by an individual to a person in return for that person's affection.

AMORGOS

933. Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.). *IG* XII.7.506; *Syll.*³ 390; cf. *SEG* LIII 907*. H.Hauben, in *Philathenaios* 103-121, discusses the origins of the cult of Ptolemy I Soter in Rhodes and the Nesiotic League. He endorses the traditional view that the epithet σωτήρ was attributed to Ptolemy I by the Rhodians in connection with the introduction of his cult. In this context, he discusses in detail the date of the Nikouria decree, rejecting R.A.Hazzard's late date (262 B.C.) [cf. already *SEG* LIII 907, Chaniotis] and recommending that the epithet σωτήρ be seen as a cult title and not a simple surname. The reading and restoration of LL. 27/28 as πρώ[τοις], πρῶ[τον], or πρὸ[τερον] is crucial for an understanding of whether the Nesiotes were the first to worship Ptolemy as soter or whether their local cult preceded the dynastic one organized in Alexandria by Ptolemy II. H. reports that scrutiny of a squeeze in the *IG* archive in Berlin supports the reading πρὸ[τερον]. The Nesiotes did not introduce the cult of Ptolemy Soter during his expedition of 308 B.C. but only in ca. 288-286 B.C.

LEMNOS

934. Lemnos. History: Lemnos in the 5th cent. B.C. E.Culasso Gastaldi, *ASAA* 88 (2010) 135-147, gives an overview of the history of Lemnos in the 5th cent. B.C. briefly discussing the following inscriptions which can be dated to the 5th cent. B.C.: 1) Casualty list from Hephaistia: *IG* I³ 1477; *IG* XII Suppl. 337; *LSAG*² 307 no. 59. The text should be dated to the 460s, in the 'età di Cimone' (140-142). 2) Dedication of the Rhamnousians of Lemnos in Rhamnous: *IG* I³ 522 bis. The author endorses the view of D.Marchiandi, *ASAA* 86 (2008) 24-26, according to whom this dedication was made by Rhamnousians who conquered Lemnos under the leadership of Kimon shortly after the battle of Salamis (142/143). 3) Boundary stones of sacred land of Artemis from Myrina (early 5th-4th cent. B.C.): *IG* I³ 1500/1501; *SEG* XLV 1192 (XLVI 1183). The earliest horos should be assigned to the first generation of Athenian settlers in 'età cimoniana' rather than to the period of Miltiades' brief presence in Lemnos (143-145); on this text see also E.Greco, L.Ficuciello, *ASAA* 88 (2010) 167 (ph.). 4) Dedication of Athenodoros to the Kabeiroi from Myrina: S.Accame, *ASAA* 19-21 (1941-43) 88/89 no. 10 (Θεοῖς πρόναον σῦλα καὶ λέβητ[ας] | ἀνέθηκ' Ἀθηνόδωρος Ὀαεύ[ς]). The inscription should be dated to the mid-5th cent. B.C. Athenodoros' dedication of an antichamber, booty, and cauldrons was the result of piratic raids rather than of war. Athenodoros was probably an Athenian resident in Lemnos

(145/146). 5) Funerary epigram for an Athenian war casualty from a cenotaph in Myrina (ca. 430-400 B.C.): *IG* I³ 1506; *CEG* 82. The construction of a cenotaph in Myrina proves the existence of economic interests of the deceased man's family in that area (146); for these economic interests see also our lemma no. 939. 6) Public inscriptions that can be attributed to the period of transition from the Athenian Empire to the renewed occupation of Lemnos: *IG* XII.8.2; 5; Accame, *art.cit.* 87 no. 7 (146/147).

935-937. **Hephaistia (Kabeirion). Manumission records.** F.Rocca, *ASAA* 88 (2010) [2012] 289-308, discusses the archaeological context of the discovery of four stelai with manumission records in the Kabeireion (289-292; ed.pr, S.Accame, *ASAA* 19-21 (1941-1943) 94-99 nos. 14-16 and *SEG* L 829) and presents remarks on and new readings of three of these texts.

935: S.Accame, *art.cit.* 94/95 no. 14. A second, unpublished, fragment belonging to this manumission was found by E.Culasso Gastaldi in 2009 (292; ph.).

936: S.Accame, *art.cit.* 95/96 no. 15. R. presents a new reading of LL. 7-10 (296).

[-----------------]ως θυγάτηρ μετὰ κυρίου Η-
[-----------------Π]αιανιέως ἀφίησιν ἐλεύθε[ρον]
[τὸν ἡαυτῆς θρεπτὸν -----] παραμείναντα ἡαυτ[ῆι καὶ]
[τῶι ἀνδρὶ ἡαυτῆς ἕως ἂν ζῶ]σ̣ιν ἀπιέναι ξένον [μετὰ ξένων]

7. in fine, A. did not record the H || 9. <ἑ>αυτ[ῆι], A. || 10. [--]ειν ἀπιέναι ξένον, A.

937: S.Accame, *art.cit.* 96-99 no. 16. R. presents a new reading of LL. 10-13 (296/297).

τὸν ἑ̣α̣-
τοῦ οἰκέτην Ἡνίοχον π̣α̣ραμ-
είναντα ἑατῶ[ι ἕως ἂν ζῇ ἀπι]-
ἔ̣ναι οὗ ἂν α̣ὐ̣τ̣[ὸς βούληται]

11. ἡνίοχον, A. || 12/13. ἑατ[ῶι ....τ...[Ἀ]]ηναίου Ἀν̣α̣κ̣[αιεὺς], A.

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938. **Myrina. The territory and its economic exploitation.** L.Ficuciello, *ASAA* 88 (2010) 237-269, studies in detail the epigraphic and archaeological evidence for the occupation and exploitation of the territory of Myrina. She adduces the following inscriptions. 1) Funerary epigram for an Athenian war casualty from a cenotaph in Myrina (ca. 425-400 B.C.): *IG* I³ 1506; *CEG* 82. F. discusses the possible appearance of the monument. The status of the Athenian man (settler, klerouch?) is not known; the text suggests the existence of a farm in the western part of the island in the last quarter of the 5th cent. B.C. (241-245). 2) Security horos (4th cent. B.C.): see our lemma no. 939.

939. Myrina. Security horos, 4th cent. B.C. Cippus broken along the left side; found at Kondia and brought to the Museum of Myrina in the early 1960s. Mentioned in *SEG* XLV 1190. Ed.pr. E.Culasso Gastaldi, *ASAA* 84 (2006) 524-531 no. 8 [cf. *SEG* LVI 1007; no text]. The mention of a woman and her κύριος shows that the security horos concerned the woman's dowry; interestingly, the woman's father, not her husband, is mentioned as her κύριος. L.Ficuciello, *art.cit.* (see our lemma no. 938) 245/246 (ph.) adduces this text in a discussion of the economic exploitation of the territory of Myrina. She observes that this horos is the only one from Lemnos that provides security for a dowry; the amount of 8,000 drachmas shows that the citizens involved belonged to the liturgical class.

Ἐπ' Ἀρρίφ[ρωνος]
ἄρχοντος
ὅρος χω[ρίου]
καὶ οἰκίας
ἀποτετιμη[μένων]
Ἀρχιλλεί[αι Κρα]-
τύλου Οἰναί[ου θυ]-
γατρὶ κ[[.]]αὶ κυ[ρίωι]
Κρατύλωι Φιλ[ω]-
νίδου Οἰναίω[ι]
ΤΧΧ

1-2. It is not clear whether Arrhiphron was the archon of Myrina or Hephaistia, ed.pr.

IMBROS

940. Imbros. Athenian klerouchs. B.Rühl, *ASAA* 78 (2010) 455-468, discusses the archaeological and epigraphic evidence for Athenian presence in Imbros (Athenian festivals: Διονύσια; cults; funerary customs). On 457, she collects the Athenian demotika attested in Imbros.

SAMOTHRAKE

941. Samothrake. Honorific inscription of Maroneia for Q.Lutatius Catulus, ca. 80 B.C. Marble base damaged on top right; re-used in a Byzantine wall in the Neorion. Edd.pr. K.Clinton, N.Dimitrova, in *Samothracian Connections* 185-192 (ph.; translation). Q.Lutatius Catulus can be identified with the consul of 78 B.C. rather than with his homonymous father (consul in 102 B.C.). His services were probably rendered during the Mithridatic War, as an officer of Sulla in Macedonia (ca. 87-83 B.C.); the destruction of Maroneia mentioned in *SEG* LIII 659 A LL. 9-11 must have occurred during the Mithridatic War. He was also honored in Athens (*SEG* XIV 136) and probably solicited Roman citizenship for two Euboians (*IG* XII.9.916 LL. 13/14 and 42/43). Cf. *An.Ép.* (2010) no. 1453. [It is uncertain whether the consul of 78 B.C. followed Sulla to Greece; cf. E.Badian, *JRS* 52 (1962) 52/53, Kantor.]

Ὁ δῆμος ὁ Μα[ρωνιτῶν]
Κόϊντον Λυτά[τιον]

Koΐντου υἱὸν Κάτλον
τὸν πάτρωνα καὶ εὐεργέτην
καὶ σωτῆρα τῆς πόλεως
ἀρετῆς ἕνεκα καὶ εὐνοίας
τῆς εἰς ἑαυτὸν
vacat
Θεοῖς Μεγάλοις

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942. **Samothrake. Incertum (graffito on a doorjamb), 3rd cent. A.D.** Graffito engraved on the marble doorjamb of the eastern doorway of the Neorion (which was constructed in the 3rd cent. B.C.). Ed.pr. R.L.Pounder, in *Samothracian Connections* 185-192 (ph.; dr.), who suggests that the text commemorates a repair of the building or the ship that was placed in it.

[- - -]❦OTITOΩΣ
vacat
[- - -]HΣ
[- - -].HṬPOΔIOY

[1. We note that there is no exact correspondence between the dr. (TTITΩT) and the printed text, Chaniotis] || 3. Ῥοδίου, ed.pr., with discussion of the relations between Rhodes and Samothrace.

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943. **Samothrake. Signature on a moldmade bowl, ca. 175-155 B.C.** Fragment of the base of a moldmade bowl from the sanctuary of the Great Gods; on the base, a stamp (medallion) with the bust of a goddess in profile and the potter's signature. Ed.pr. S.I.Rotroff, in *Samothracian Connections* 64-72 (ph.; dr.), with discussion of the possible location of the workshop of Κίρβεις (probably in the North Pontic region) and its date (ca. 175-155 B.C.; 64-67). The medallion with a goddess in profile is paralleled by bowls from the Black Sea region with the signatures [Z]ηνόδοτος and Πο[- -] (*Histria* XI 122/123 nos. 604 and 606), Πόσσιδος (R.Zahn, *JdI* 23 [1908] 68; *Études Thasiennes* VII 133 no 11), and Ζηνοδούλης (R.Ocheşeanou, *Pontice* 2 [1967] 228-232 no. 16; 67/68). On 70-72, R. gives a list of bowls attributed to the workshop of Kirbeis and found in Olbia (nos. 1-12), Histria (13-23), Tomis (24), Tyras (25), an unknown place on the west coast of the Black Sea (26), Pantikapaion (27-33), Mirmekion (34), Chersonesos (35), 'southern Russia' (Olbia?; 36-43), Kyme (44), Asia Minor (45), Delos (46), Rhodes (47), Samothrace (48), and an unknown place (49).

THASOS

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944. **Thasos. Decree concerning honors for the war dead and support for their orphans, ca. 360-350 B.C.** *SEG* LVII 820 + *Recherches – Thasos* I 140. P.Hamon, *BCH* 134 (2010) 301-315, recognizes

the small fragment *Recherches – Thasos* I 140 (ph.) as belonging to the top of the stele with this decree (*SEG* LVII 820). He presents a new reading and restoration and discusses the limited information on the roles of the πολέμαρχοι (312-315). Their proposal had the form of an ἔφοδος, i.e., they presented a proposal to the council and the assembly. He recognizes the same procedure in *Recherches – Thasos* II 192 LL. 14/15, for which he proposes the following restoration (309-311): [ἐπελθεῖ]ν ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον το[ὺς - -|- -] ([εἰσάγειν] ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον τό[δε ψήφισμα], *Recherches*).

['Επὶ - - - - - - - ἄρχοντος· περὶ ὧν οἱ π]ολέμαρχοι
[καὶ - - ca. 12 - - - - ἐπῆλθον ἐπὶ τὴν βο]υ̣λὴν καὶ τὸν
[δῆμον περὶ - - - - - - - - - - - - - - - - - -] κ̣α̣ὶ̣ Θ̣Ε̣-
[- -]

1. [π]ολέμαρχοι, *Recherches* || 2. [βο]υλήν, *Recherches* || 3. Α̣Ν̣ΩΣ, *Recherches*.

945. **Thasos. Decree of the Rhodians in honor of Dionysodoros of Thasos, late 2nd cent.** B.C. *Recherches – Thasos* II 172. Republished by B.Kreiler, *ZPE* 174 (2010) 109-112 (German translation). Dionysodoros was also honored by Assos (*I.Assos* 11a) and Lampsakos (*I.Lampsakos* 7). K. observes that the designation of the Roman governor as στραταγὸς ἀνθύπατος Ῥωμαίων (LL. 2/3) provides a terminus ante quem; the genitive Ῥωμαίων was no longer used after ca. 93 B.C. (latest attestations: *IG* XII.8.241; *An.Ép.* [2000] no. 1385). He proposes to identify the governor Λεύκιος Αὐρήλιος as L. Aurelius Cotta, praetor in ca. 122 and consul in 119 B.C. The Rhodian priest Θέρσανδρος (L. 21) may be a man who served as priest in Lindos in ca. 150 B.C. (*I.Lindos* 220); Μίκυθος, adoptive father of a prytanis (L. 24), may be a man who served as priest in Lindos in 115 B.C. (*I.Lindos* 251). According to the decree, Dionysodoros assisted Rhodian envoys in their journey to the governor. K. rejects the restoration [τᾶς | ἀνακ]ομιδᾶς αὐτῶν τᾶς εἰς Ἀμφίπολιν (LL. 9/10), because it implies that the governor was in Thessalonike and the envoys returned to Amphipolis. However, the earliest attestation of Thessalonike as seat of the governor dates to ca. 80 B.C. (*Recherches – Thasos* II 175 L. 4). He restores [παρακ]ομιδᾶς; Dionysodoros supported the envoys in their journey from Thasos to Amphipolis, seat of the governor, and back, and also assisted them in meeting the governor (L. 8: [τᾶς κα]ταστάσεως ποτὶ τὸν στ[ραταγόν]). Amphipolis was better suited to be a seat of the governor than Thessalonike in view of the attacks of the Skordiskoi and the Galatians. P.Hamon, *BE* (2011) no. 479, raises two objections: the lacuna in L. 10, initio, is too short for the restoration [παρακ]ομιδᾶς; 'cette clause figure après la mention de l'audience devant Aurelius: or il paraît douteux qu'on n'ait pas respecté l'ordre chronologique'. M.Sève, *An.Ép.* (2010) no. 1451, points out that L.Aurelius may have been the immediate predecessor of Sex. Pompeius, killed in a battle against the Skordiskoi in 119 B.C. (see *Syll.*[3] 700); the text does not prove that Amphipolis was the governor's seat; an escort was necessary because of the conditions of insecurity described in *Syll.*[3] 700.

946-957. **Thasos. Dikastic tablets.** Twelve bronze tablets found in various locations in Thasos and interpreted as dikastic pinakia. Ed.pr. Y.Grandjean, in *Philathenaios* 65-80 (ph.), presents a cata-

logue, which includes inedita (our lemmata nos. 951-957); ed.pr. expresses doubt about the interpretation of our lemma no. 957 as a dikastic tablet. The selection of judges by allotment was inspired by the Athenian system (ed.pr.). The meaning of the sigla in our lemmata nos. 946 and 950, interpreted by S.Dow, *BCH* 87 (1963) 680/681, as references to gates (θύρ(α) γ´ and θ(ύρα) ε´) is unknown; (ed.pr.) Five of these tablets were included in the collection of J.H.Kroll, *Athenian Bronze Allotment Plates* (Cambridge Mass. 1972) [cf. *SEG* XXXIV 137-148]. We present here the entire group.

946: 65-67 no. 1. **Tablet of Sosion and Polyphantos, ca. 350-300 B.C.** Bronze tablet inscribed twice; found in a grave at Patargia. *IG* XII Suppl. 515; *Recherches -- Thasos* I p. 393; Kroll, *op.cit.* 273/274 no. 1: A: Σωσίων | ΘΥΡ | Βίωνο[ς] B: Γ | Πολυφά[ντου]

B. When the tablet was re-used, the patronymic Βίωνο[ς] was replaced by Πολυφά[ντου], G.

947: 67/68 no. 2. **Tablet, undated.** Fragment of a bronze tablet from the agora. *Recherches -- Thasos* I 393 no. 2; Kroll, *op.cit.* 276/277 no. 5. The reading is uncertain.

948: 68 no. 3. **Tablet of Aristagoras, late 4th/early 3rd cent. B.C.** Fragment of a bronze tablet from the area of the hall southeast of the agora. *Recherches -- Thasos* II no. 412; Kroll, *op.cit.* 275 no. 3: Ἀρισταγόρας | Ἡρακλείδευς

949: 68-70 no. 4. **Tablet of Archeleos, late 4th cent. B.C.** Bronze tablet inscribed three times; found east of the basilica in the agora. Kroll, *op.cit.* 275/276 no. 4: A: undeciphered; B: .ỊΑΣΟ.Λ[- -] | .Σ.ΥΛΤỌΚΟ.; C: Ἀρχέλεως | Κιβάδος

950: 70 no. 5. **Tablet of Deinokrates, ca. 4th cent. B.C. or later.** Two joining fragments of a bronze tablet; found south of the Herakleion. Kroll, *op.cit.* 274/275 no. 2: Δεινοκράτης | ΘΕ | Σατύρου

951: 70-72 no. 6. **Tablet of Melanopides, late 4th/early 3rd cent. B.C.** Bronze tablet from the area of the Gate of the Silenos. Mentioned by Y.Grandjean, D.Knoepfler, *BCH* 96 (1972) 928: [Μ]ελανωπίδης | Ἡράδος

952: 72 no. 7. **Tablet of Posidippos, late 4th/early 3rd cent. B.C.** Bronze tablet from the area of the Gate of the Silenos. Mentioned by Y.Grandjean, D.Knoepfler, *BCH* 96 (1972) 928: Ποσίδιππος | Βίωνος

953: 72/73 no. 8. **Tablet of Theodotos, undated.** Bronze tablet from the lower terrace of the Artemision. Mentioned by J.J.Maffre, F.Salviat, *BCH* 100 (1976) 783: Θεόδοτος | Ἡγισίππου

954: 73/74 no. 9. **Tablet of Pausanias, late 4th cent. B.C.** Bronze tablet found near the tower east of the Gate of the Silenos. Mentioned in *AD* 33 B2 (1978) 289: Παυσανίας | Ἡρακλείδου

955: 74/75 no. 10. **Tablet of Helephon, late 4th cent. B.C.** Four fragments of a bronze tablet found in a building northwest of the propylon of the Artemision. Mentioned by A.Jacquemin, *BCH* 106 (1982) 669: Ἑλεφῶν | Ἡρ[α]κλείδο[υ]

956: 75 no. 11. **Tablet, undated.** Fragment of a bronze tablet found together with the tablet in our lemma no. 955: [- - -]ίων | [- - -].ΙΝΟΣ

957: 75/76 no. 12. **Tablet of Dionysis, late 4th cent. B.C.** Fragment of a bronze tablet cut in the form of a fish; found during salvage excavation in a plot of the Museum of Thasos. Mentioned in *AD* 33 B2 (1978) 289, and interpreted as a dikastic tablet. G. expresses doubts on this interpretation and suspects that the name was inscribed after the tablet had been cut in the shape of a fish: Διονύσις

958-960. **Thasos. Dipinti on vases.** Ed.pr. J.-J.Maffre, in A.Laronde and J.Leclant (edd.), *Journée d'hommage à François Chamoux* (Paris 2010) 69-94, publishes the following dipinti on fragmentary vases found in excavations at the Artemision and the so-called Apostolidis field.

958: 74-77 (ph.). **Dipinto on a vase, end of the 6th cent. B.C.** Two fragments of an Attic red-figure cup with a dipinto above a satyr and a female figure (probably a maenad); attributed to the painter Epiktetos; inv.nos. 4864π, 5130π: ΑΡΧΟ[- - -]

Beginning of a name?, ed.pr.

959: 77-81 (ph.). **Dipinto on a vase (kalos inscription?), ca. 500 B.C.** Three fragments of an Attic red-figure cup with dipinto on the interior of two of the fragments; inv.nos. 59.4071, 59.4073, 59.4121: [- - -]ΑΚ[- - -] ←

κα[λός?], ed.pr.

960: 81-86 (ph.). **Dipinto on a vase (label), ca. 470-460 B.C.** Two fragments of an Attic red-figure hydria with traces of a dipinto to the right of a bearded man with caduceus; inv.no. 59.4051, 59.4054: Ἑρμ[ῆς?]

EUBOIA

961. **Euboia. Inscriptions.** The catalogue of an exhibition about Eretria held at the National Archaeological Museum in Athens in 2010, N.Kaltsas, S.Fachard, A.Psalti, M.Giannopoulou (edd.), *Ἐρέτρια. Ματιὲς σὲ μιὰ ἀρχαία πόλη* (Athens 2010), contains short essays on the history and archaeology of Eretria and its territory and the history of research. Topics include the introduction of the alpha-

bet (S.Verdan; 69/70), the history and institutions of Eretria (D.Knoepfler; 77-87, 160-165), weights and standards (K.Hitzl; 172/173), amphoras (M.Placzyk; 174/175), the gymnasion (E.Mango; 176-181), the Egyptian cults (A.Bignasca, A.Psalti; 270-276), the festivals of Ἀρτεμίσια and Διονύσια (D.Knoepfler; 276-283), the Imperial cult (B.Dubosson; 286-289). The volume includes numerous color photos of inscriptions from Eretria and its colonies, of which we present concordances below. See also our lemmata nos. 973-978. Cf. the catalogues of the exhibition held at the Antikenmuseum Basel and Sammlung Ludwig: C.Martin Pruvot, K.Reber, T.Theurillat (edd.), *Ausgegraben. Schweizer Archäologen erforschen die griechische Stadt Eretria* (Basel 2010) and iid. (edd.), *Cité sous terre: des archéologues suisses explorent la cité grecque d'Erétrie* (Basel 2011); non vidimus. See also D.Knoepfler, *BE* (2011) nos. 328-330.

IG XII.9	*Ἐρέτρια*	*SEG* XXXII	*Ἐρέτρια*	*SEG* LI	*Ἐρέτρια*
189	220 no. 177	859	116 no. 70	1105	84 fig. 5
213	293 no. 229				
234	230 no. 206	*SEG* XLIII		*SEG* LIII	
249	163 fig. 3	429	114 no. 67	929(198)	229 no. 204
668	382 no. 432				
860	348 fig. 1	*SEG* XLVII		*SEG* LV	
1273/1274	167 fig. 2	1365	223 no. 183	980(3)	116 no. 71
		1368	223 no. 182	980(5)	116 no. 72
IG XII Suppl.				980(6)	116 no. 73
564	275/276 figs.	*SEG* XLVIII		980(31)	117 no. 79
1/2		1180	214 no. 147	980(41)	116 no. 74
567	306 no. 317				
		SEG XLIX		*SEG* LVII	
SEG XXVII		1188	293 no. 230	576	111 no. 60
577	290 no. 221				

962. **Euboia. Religion: Egyptian cults.** P.Martzavou, *art.cit.* (see our lemma no. 658) 190-198, argues that the worship of Egyptian gods in Eretria and Chalkis was shaped by Italian immigrants from Delos who later migrated to Thessalonike. As evidence she adduces the presence of certain nomina gentilicia among worshippers of the Egyptian gods: the Salarii and Herennii in Thessalonike and Euboia (but not in Delos; *IG* XII.9.916; *RICIS* 104/0204). She also points to the celebration of πλοιαφέσια in Chalkis and Eretria (cf. lists of ναύαρχοι) as well as in Thessalonike, the joint worship of Sarapis and Osiris, and the use of the expression θεοὶ σύνναοι καὶ σύμβωμοι. She proposes that the Salarii and Herennii migrated to Thessalonike from Chalkis. M. further suggests that the sanctuary of the Egyptian gods in Eretria was abandoned when the Italici were attracted by the advantages offered by the Macedonian city. See the critical remarks of D. Knoepfler (*BE* 2012) no. 220.

963. **Chalkis (or Eretria?). Epitaph of Mynniskos, 3rd cent.** B.C. *SEG* XLV 1225. Republished by A.Karapaschalidou, *Λευκαντὶ Τούμπα. Μικρὴ συμβολή* (Chalkis 2007); non vidimus. See D.Knoepfler, *BE*

(2012) no. 240, who assigns this epitaph from Vassiliko (between Eretria and Chalkis) to the territory of Chalkis, where the name Μυννίσκος is attested; Μόννος is common in Eretria.

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964. **Eretria. Mythology: Narkissos.** D.Knoepfler, *La patrie de Narcisse. Un héros mythique enraciné dans le sol et dans l'histoire d'une cité grecque* (Paris 2010), studies the myth, cult, and reception of Narkissos and his association with different regions, especially Euboia and Boiotia. On 101-126, he discusses the φυλὴ Ναρκιττίς in Eretria and the civic subdivisions of the city (on 112, a table summarizing the evidence for tribes and χῶροι). See also our lemmata nos. 524 and 965-969.

965-969. **Eretria. Choregic dedications.** In a study dedicated to the myth of Narkissos, ed.pr. D.Knoepfler, *La patrie de Narcisse* – (see our lemma no. 964) 219-235 nos. I-V (ph.), (re)publishes five choregic dedications that mention the tribe Ναρκιττίς; nos. I/II are inedita, mentioned in *AK* 19 (1976) 57. On 230-235, discussion of the original setting of these monuments in the theater of Eretria. D.Knoepfler, *BE* (2011) no. 331, corrects a few mistakes in the presentation of the texts that were produced during the typesetting of the book.

965: 104-108, 219-223 no. I (ph.). **Choregic dedication, late 4th cent.** B.C.? Left part of the triangular marble base of a bronze tripod; the base was originally supported by a column; found in 1973 re-used in a late Hellenistic house ('Maison ou Palais I') in the Quartier Ouest; now in the Museum of Eretria.

Τιμίας Λοφίτεω [παίδων χορηγῶν ----------]-
τίδι καὶ Ναρκιττ[ίδι φυλῆι νικήσας Διονύσωι ἀνέθη]-
κε, ηὔλει Χάρη[ς Βοιώτιος?]

1. in fine, the name of a tribe, ed.pr. || 3. in fine, or [Θηβαῖος], ed.pr., who tentatively identifies Chares with a homonymous flutist known from an Athenian choregic monument.

966: 108/109, 223-224 no. II (ph.). **Choregic dedication, late 4th cent.** B.C.? Upper left corner of a rectangular marble base; found in 1975 on the acropolis; now in the Museum of Eretria.

Ἀριστόβο[υλος ----- ὑπὲρ?]
Ναρκιττίδο[ς καὶ --------]
φυλῆς [παισὶ χορηγῶν?]
4 νική[σας Διονύσωι ἀνέθηκε]
Ἀλκ[? ---------- ηὔλει]

967: 225-227 no. III. **Choregic dedication, late 4th cent.** B.C. *IG* XII.9.273; *SEG* XXVI 1036. Fragment of the triangular marble base of a tripod; now in the Museum of Eretria.

[- - - - - - - - - - - - - - - - - - ὑπὲρ? - - - - - - - -]
[καὶ - - - -ίδος φυ]λῆς παισὶ [χορηγῶν]
[vac.? νικήσας ἀνέθ]ηκε Διονύσ[ωι vac.?]
4 [vacat? Καφισ]ίας Θηβαῖος vacat
[vacat? η]ὔλει vacat

1-3. Restored by K. || 3. [χορηγήσας ἀνέθ]ηκε, *IG* [we correct two typos: νικήσας, Διουύσωι, Chaniotis] || 4. [Καφισ]ίας, P.Roesch, *Études béotiennes* (Paris 1982) 445 || 5. [η]ὔλει, *IG*.

968: 227/228 no. IV (ph.). **Choregic dedication.** *IG* XII.9.274. Fragment of a marble or limestone base of a tripod; found in the west parodos of the theater; now in the Museum of Eretria.

[- - - - - - - - - -] Πα̣σ̣τ̣χ[αρίδας Βοιώτιος?]
[ ] vacat ηὔλει [vacat?]

1. πα<ι>σὶ χ[ορηγήσας], Wilamowitz apud *IG;* Πα̣σ̣τ̣χ[αρίδας Βοιώτιος?], K., who observes that the name Πασιχαρίδας was used by the members of a Boiotian family of artists (Stephanis, *Διονυσιακοὶ Τεχνῖται* nos. 1399 and 2116) || 2. [vacat?] ηὔλει, K. [but the uninscribed space is preserved on the stone, Chaniotis].

969: 227/229 no. V. **Choregic dedication.** *IG* XII.9.275. Right part of a marble base of a tripod; found in the west parodos of the theater; now lost: [- - - νικήσα?]ς | [- - - - - ἀνέ]θηκε

1. Restored by K. || 2. [ἀνέθ]ηκε, *IG*.

970. **Eretria. Dedicatory epigram, ca. 500 B.C.** *SEG* XXXI 806; *CEG* I 321a. D.Knoepfler, *La patrie de Narcisse* -- (see our lemma no. 964) 229, observes the similarities between the choregic dedications of Eretria (see our lemmata nos. 965-969) and this inscribed columella, which he dates to ca. 500 B.C. (cf. *CEG*; 550-530 B.C., *SEG*). He tentatively restores Διο[νύσωι] in L. 1 (Διὸ[ς κούροι, *SEG*; no restoration, *CEG*). This monument is unlikely to have been a choregic dedication, since their production started in Athens only at the very end of the Archaic period.

971. **Eretria. Epitaph of Aristokrateia, ca. 330-320 B.C.** Marble pedimental stele; in a recessed panel relief representation of a girl (right) holding a dove in front of a jumping dog. Ed.pr. B.Petrakos, *AD* 23 A (1968) 103 no. 12 (ph.); cf. D.Woysch-Méautis, *La représentation des animaux et des êtres fabuleux sur les monuments funéraires grecs* (Lausanne 1982) 118 no. 172 (ph.); Clairmont, *CAT* 0.787; A.Scholl, *Die attischen Bildfeldstelen des 4. Jhs. v.Chr.* (Berlin 1996) no. 395 (ph.). Not previously in SEG. Text by A.Chatzidimitriou, in *Ἐρέτρια* (see our lemma no. 961) 375 no. 390 (ph.): Ἀριστοκράτεια

972. **Eretria. Epitaph of the philosopher Asklepiades of Phleious, ca. 270 B.C.** *SEG* LV 979. M.Haake, *MH* 67 (2010) 233-237, briefly discusses this text, one of the earliest epigraphic testimonia for a philosopher. Although Asklepiades is not explicitly designated as a philosopher, his identification with the homonymous Athenian philosopher, friend of Menedemos, as suggested by D.Knoepfler (*SEG* LV 979), is certain.

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973. **Eretria. Inscribed mirror, ca. 450 B.C.** Bronze mirror found in a stone sarcophagus in grave 8 in the cemetery; now in the National Archaeological Museum in Athens. Ed.pr. K.Kourouniotis, *AE* (1906) 7. Mentioned by K.Gex, in *Ἐρέτρια* (see our lemma no. 961) 325 (ph.), who interprets the inscription as the name of the female owner of the grave: Καλύxε

I.e. Καλύxη, *LGPN* I, s.v.

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974. **Eretria. Graffito on a vase, ca. 750-700 B.C.** *SEG* XXXII 859. S.Verdan, in *Ἐρέτρια* (see our lemma no. 961) 116 no. 70 (ph.), tentatively suggests the following reading: [- -] Νόστο ποτέ[ριον] (A.Lembessi, *SEG*: [- -]νος τὸ ποτẹ̄[ριον]).

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975. **Eretria. Kalos inscription on a vase, early 5th cent. B.C.** Fragment of a black glazed aryballos found in Eretria; a painted inscription on the rim; kept in the Archaeological Museum of Eretria. Ineditum. Text in P.Bougia, in *Ἐρέτρια* (see our lemma no. 961) 231 no. 208 (ph.): [ὁ] παῖς καλός : καρτ.[ca. 4]

ΠΑΙΣ ΚΑΛΟΣ ΚΑΡΤ, B. [read from the ph., Chaniotis].

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976. **Eretria. Graffito on a vase, ca. 430-424 B.C.** Attic red-figured chous found in Eretria with representation of boys feeding cocks and hens; a graffito engraved on the neck after firing; now in the National Archaeological Museum in Athens. G.van Hoorn, *Choes and Anthesteria* (Leiden 1951) 67 no. 66. Not previously in *SEG*. Text by A.Gadolou, in *Ἐρέτρια* (see our lemma no. 961) 211 no. 137 (ph.): Μελάνιππος

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977. **Eretria. Inscribed astragalos, 1st cent. B.C.** Inscribed knuckle-bone found in the grave monument constructed at the site of the House with the Mosaics. Ed.pr. P.Ducrey et al., *Le Quartier de la maison aux mosaïques. Eretria* VIII (Lausanne 1993) 163/164 (ph.). Not previously in *SEG*. Text C.M.Pruvot, C.Riva, T.Theurillat, in *Ἐρέτρια* (see our lemma no. 961) 212 nos. 140-144 (ph.): EMA

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978. **Eretria. Stamped tile, 3rd/2nd cent. B.C.** Fragment of a clay tile with two stamps: a square stamp (A; above) and a stamp in the form of tabula ansata (B; below); found in Eretria and kept in

the Archaeological Museum of Eretria. Ineditum. Text by A.Psalti, in *Ἐρέτρια* (see our lemma no. 961) 220 no. 176 (ph.). D.Knoepfler, *BE* (2011) no. 330, adduces as parallels *IG* XII.9.891 and *IG* XII Suppl. 641. He also cites J. and L.Robert, *BE* (1968) no. 415, who mention a similar tile in the unpublished part of the Collection Froehner: A: mongoram Παρ.; B: Ἐρετριέ[ων]

A. Monogram with the letters A, P, and Π, Psalti; ΠΑΡ, Knoepfler [a name beginning with Παρ, Chaniotis.]

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979. **Histiaia. History.** C.Lasagni, *ASAA* 98 (2010) 371-390, discusses the presence of Athenian klerouchs in Histiaia and the history and institutions of the city after its liberation in 404 B.C. She adduces *IG* I³ 41 (Italian translation) and *IG* XII.9.188. Cf. D.Knoepfler, *BE* (2013) no. 203.

CRETE

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980. **Crete. Law.** M.Youni, in *Symposion 2009* 151-167, reconstructs the role of the πόλις in the legislative procedure in early Crete. She discusses the enactment formulas (ἔϝαδε πόλι; ἔϝαδε followed by an ethnic) and the use and meanings of πόλις in early Cretan inscriptions. In addition to its usual meanings (political community and, less often, urban center), πόλις also designates 'any collective body which exercised political authority and thus represented the political community' (156; cf. *SEG* XXVII 631). In the early law from Dreros (Meiggs-Lewis, *GHI*² 2; *Nomima* I 81; Koerner, *Gesetzestexte* 90; *SEG* XXVII 620) πόλις designates 'the overall organ which was authorized to make the laws', i.e., the assembly, the council, and the magistrates (cf. δάμιοι, ϝίκατι, κόσμος). In Crete, the assembly was organized by φυλαί and indicated its consent through acclamation (cf. *Nomima* I 64; Koerner, *Gesetzestexte* 91). Y. collects the information concerning the assembly (ἀγορά?, later δᾶμος, ἐκκλησία) and the council (βολά, πρεισγήια, πρείγιστοι).

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981. **Crete. Religion: Orphic lamellae.** Y.Tzifopoulos, *Paradise Earned. The Bacchic-Orphic Gold Lamellae of Crete* (Washington, D.C. 2010) 91-21 nos. 1-9, publishes nine gold *epistomia* (gold leaves placed on the mouth of the deceased during burial) that contain Orphic texts (3rd cent. B.C.-1st cent. A.D.); no. [illegible] is an ineditum (see our lemma no. 999). He also adduces related texts from other parts of Greece (32-35 nos. 13-15; ph; translation), the hymn of Palaikastro (*I.Cret.* III.iii.2; 35-40 no. 16; ph.; translation), a metrical cult regulation concerning the cult of Meter from Phaistos (*I.Cret.* I.xxiii.3; *SEG* L 933 bis*; 41-43 no. 17; ph.; translation), and *epistomia* in Byzantine Crete (43-50 nos. 18-21; see our lemmata nos. 991-993). The main part of the book (53-235) is dedicated to an analysis of the Cretan texts and their local and broader contexts. T. adduces literary sources (especially the legends concerning Epimenides and the fragments of Euripides' *Kretes*) in order to reconstruct the – still unclear – religious context in which the Cretan *epistomia* were created. He discusses the Dionysiac-Orphic rituals, the archaeological contexts and epigraphic features of the texts, and the possible connections of the Cretan *epistomia* with an Orphic *hieros logos*. Excerpts of this book are now pub-

lished in id., in R.G.Edmonds III (ed.), *The "Orphic" Gold Tablets and Greek Religion. Further Along the Path* (Cambridge 2011) 165-199. In an appendix (255-276), the Greek text of the known Orphic lamellae (groups A-F). We provide concordances for the published texts with corpora and other editions of Orphic lamellae (G.Pugliese Carratelli, *Le lamine d'oto orfiche* [Milan 2001]; A.Bernabé, A.I.Jiménez San Cristóbal, *Instrucciones para el más allá* [Madrid 2001]; A.Bernabé, *Poetae Epici Graeci. Testimonia et Fragmenta* II.2 (Munich-Leipzig 2005) [abbr: *PEG* II.2]; F.Graf, S.I.Johnston, *Ritual Texts for the Afterlife* [London-New York 2007]).

SEG XL	Tzifopoulos
541	15

SEG XLV	
634	B2
777	15
803	13/14

SEG XLVI	
656	B2
1318	8

SEG XLVIII	
1227	8

I.Cret.	
II.XII.31a	1
II.XII.31b	2
II.XII.31c	3
II.XII.31 bis	7
II.XXX.4	4

Pugliese Carratelli	
IA2	B1
IA3	B2
IB1	1
IB2	2
IB3	3
IB4	4
IB5	[illegible]
IB6	6
IC1	A5

Pugliese Carratelli	Tzifopoulos
IIA1	A2
IIA2	A3
IIB1	A1
IIB2	A4

Bernabé, Jiménez	
5a	1
5b	2
5c	3
5d	4
5e	5
5f	6
15	7
16l	8
L3	B1
L4	B2
L8	A4
L9	A1
L10a	A2
L10b	A3
L11	A5
L16e	13/14
L16h	15

PEG II.2	
476	B1
477	B2
478	1
479	2
480	3
481	4

PEG II.2	Tzifopoulos
482	5
483	6
487	A4
488	A1
489	A2
490	A3
491	A5
494	8
495	7
496e	13/14
496h	15
568 F	17

Graf, Johnston	
2	B1
3	A4
5	A1
6	A3
7	A2
9	A5
10	1
11	2
12	3
13	5
14	6
15	7
16	4
17	8
20	13/14
25	B2
35	15

982. Crete. Treaties: the significance of the inscribed copy. E.Culasso Gastaldi, in *Philathenaios* 139-155, discusses the political significance of the inscribed copy of treaties (and other documents), exploiting primarily the Cretan treaties. She discusses the formulations ἐμμένειν ἐν τῆι στήληι (e.g. Chaniotis, *Verträge* nos. 24, 27, 28; cf. *IG* V.2.344) and clauses pertaining to the erection (e.g. Chaniotis, *Verträge* nos. 54-56), protection, preservation, and annual reading of the stele containing a treaty (e.g. Chaniotis, *Verträge* nos. 11, 59, 61), the erection of multiple copies of a treaty (e.g. *IG* IV².1.77; *SEG* XXXVIII 852 B), and provisions concerning additions and changes. The stele is 'un oggetto-guida, dal forte potere normativo e sanzionatorio' (154).

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983. Crete. Writing in the Archaic period. G.Marginesu, in *Epigrammata* 71-101, discusses the introduction of the alphabet, the significance of inscribing laws on the walls of temples, and the public character of early writing. M. argues that there is no exclusive connection between writing and sacred space in early Crete; it is unlikely that the inscribing of texts on the walls of temples gave these texts sanctity. The earliest stone buildings in Crete were temples; sanctuaries provided a suitable space, not sanctity. In this context, M. collects evidence for measures for the protection of inscriptions in early Greece (*IG* IX².1.718; *SEG* XXIX 404; XLVII 1427; *Nomima* 52, 100; Meiggs-Lewis, *GHI*² 2, 10, 17; *I.Iasos* 220) and for the relevant vocabulary (γραφέα, γράθματα, φοινικηία, χάλκωμα, πίναξ, ἀφανίζω, φθείρω, ἐκκόπτω; 79-83). M. also points out that early Cretan epigraphy includes texts other than public inscriptions [cf. the studies summarized in *SEG* LII 822, Chaniotis]. He concludes that early Cretan writing was 'una scrittura pubblica da subito educata a *performances* raffinate ■ pronta ad entrare nel paesaggio cittadino e a rappresentare in esso uno dei fattori monumentali più incisivi, a prescindere dal significato politico che questa scelta assunse nei vari centri dell'Isola' (94). For an Archaic potter's signature from Prinias, republished by M. in this article, see our lemma no. 998.

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984. Aptera. Dedication of an altar to Hestia, 2nd cent. B.C. Small marble altar broken on bottom; found in Aptera in 2004, now in the Museum of Chania. Ed.pr. Á.Martínez Fernández, in *Homenaje -- López Eire* 413-418 (ph.; Spanish translation). Dedications to Hestia by magistrates after their term in office are common: e.g. *IG* XI.4.1137/1138, 1140/1141; *I.Ephesos* 1065; *TAM* II.3.1185 (ed.pr.):
Ἑστίαι | Ἑτέων | Ἀρχέτω | δαμιορ||γήσας | χαριστ[ή]||ριον.

1. The cult of Hestia is well attested in Crete: *I.Cret.* I.IX.1; I.XVI.5; III.III.3B; IV 171, 174, ed.pr. || 2. Ἑτέων is securely attested here for the first time (restored in *IG* II² 5800); it derives from ἐτεϝός, which often forms the first part of composite names, ed.pr. || 3. Ἄρχετος is attested here for the first time in Crete, ed.pr. || 4/5. δαμιουργοί are attested as eponymous magistrates in Polyrrhenia (*I.Cret.* II.XXIII.7A/B) and Olous (*I.Cret.* I.XXII.4; *SEG* XXIII 548/549), ed.pr. [they are also attested in Aptera and Kydonia: *SEG* XLI 731 = Chaniotis, *Verträge* no. 2, Chaniotis].

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984 bis. Axos. Law or treaty, ca. 500 B.C. P.Perlman, *Hesperia* 79 (2010) 79-112 (dr.; translation), argues that *I.Cret.* II.v.5 and 6, inscribed on two limestone blocks now lost, belong together, perhaps even joining along the right edge of *I.Cret.* II.v.6 and the left edge of *I.Cret.* II.v.5. She presents a composite text and interprets this document as a law or treaty concerning rituals attendant to war, pos-

sibly including ■ sacrifice and the tithing of booty. P. gives a short history of the discovery and loss of the epichoric inscriptions of Axos (*I.Cret.* II.v.1-15; 80-82; on 81, concordance of the various publications), provides a detailed description of the letters on the two blocks based on the existing drawings by B.Haussoullier, F.Halbherr, M.Guarducci, and L.H.Jeffery (82-86), discusses the use of punctuation (91) and the date (91/92), and offers a detailed commentary. On her interpretation, the text mentions sacrifices to Zeus Idaios and Poseidon (L. 1); a share of the booty to be distributed to the participants or the portion to be set aside for the gods (LL. 4/5: δέκατον = δεκάτῃ; cf. *I.Cret.* I.VIII.4; *Staatsverträge* II 148); and some actions to be performed by magistrates (LL. 5/6: dedication of weapons?) and by citizen women (LL. 6/7). This is the first attestation of ἀσταί in Archaic and Classical Crete. The citizen women may have participated in the distribution of booty in the ἀνδρεῖα (cf. Dosiadas *FGrHist* 458 F 2) or they made their own dedications. The lower sanctuary at Axos, where both male dedications (weapons) and female offerings (terracotta figurines) have been found, may be associated with the rituals prescribed by this text. We present Perlman's composite text (87-90).

[- -]
[ἐν] ϝί̣δ̣αι κα[ὶ] Ποτειδᾶνι Ο[- - -] ←
[- - -]ε̣θεν ἦμεν | τὸ πολέμ[ο]· →
| τὰ ἀϝτῆ μὲν τὸ πολέμο | [- - - - -] ←
[- - -τ]ὸ δ' ἄλο δεκάτο ϝ̣ιεν ἢ λογκί̣- →
ον ὃνς αἰέ· | τὸ μὲν δέκατον [- - -] ←
[- - -]εν τὰ θῖνα· | αἰ δ' α'ἀσταὶ ἢ ἀ- →
λοιτο Α̣Π̣Ε̣[.]ΠΕΣΠ̣Α̣Ι̣ ὁ κόσμο[ς - -] ←
Σ̣ . ΑΤ[- - -] →

Boustrophedon. We give P.'s translation: '[- - - on] Mt. Ida, and to Poseidon [- - -] from the war shall be [- - -]. The things from the war here [- - -] from the other *dekaton* a *wien* or a spear the ones who at the time. The *dekaton* [- - -] the sacred things. But if the citizen women, after it was seized, [- - -], the *kosmos*.' || 1. ὅ[ίν?], P. || 4. ϝ̣ιεν: an unattested word, perhaps the designation of a projectile weapon, P. || 4/5. the text of *I.Cret.* II.V.5 wraps around LL. 4-5 to form the word λοκγκίον (small spear), P. || 4 and 5. the reference to two δέκατα (cf. *I.Cret.* III.III.4 = Chaniotis, *Verträge* 27 LL. 53-58) implies that this document was an agreement between two communities, P.

985. **Chersonesos. Treaty between Gortyn, Knossos, and their allies concerning deserters, ca. 220 B.C.** *SEG* XLIX 1217. A.Chaniotis, C.Kritzas, in *Symposion 2009* 169-183, provide information on the content of this unpublished treaty, inscribed on an opisthographic stele, and discuss the clauses concerning legal procedures. The treaty was concluded when civil wars broke out within the alliance of Knossos and Gortyn (the Cretan Koinon) during its war against Lyttos. The treaty deals with problems caused by αὐτόμολοι (either citizens or dependent population), who had deserted from cities of the alliance and were hiding in other cities of the same alliance (τῶι χρύποντι = χρύπτοντι). The first clauses on face A of the surviving fragment refer to the right of every citizen to press charges (δικαττέσθω), problems caused by the absence of judges or plaintiffs ([εἴ κα μὴ...] ἐνίωντι οἱ δι[κάζοντες] or οἱ δι[καττόμενοι]), conviction through a court of judges ([εἴ κα or] ὅς κα κ]αταχριθῆι ὑπὸ τῶν πλιόγ[ων]), and the payment of a triple fine (ἀνφὶ τᾶς τριπλείας). The treaty distinguishes between a procedure to be followed during the war (κατὰ μὲν τὸν πόλεμον ΕΓΔ[- - -]λα αὐτομολικά; possibly ἐγδ[ιδόντων σῦ]λα αὐτομολικά) and trials in peace-time that took place in front of the assembly of the allies (καθ' ἰρήναν δὲ ἐπὶ τῶι πλ[ήθει]; cf. *Staatsverträge* II 147 A L. 6-B L. 6; *I.Cret.* I.VIII.9). For the crime of ἀφαίλεσις, either the seizure of property or the liberation of captives, the treaty refers to

the fines provided by the διάγραμμα of the Cretan Koinon (cf. *I.Cret.* III.III.4 = Chaniotis, *Verträge* no. 28); the plaintiff seems to have received the tenth part of the fine ([- - δ]ς or [οὖ]ς κα ἀφέληται, νικέσθω τὰς ἠγραμμένας τ[ιμὰς ἐν τῶι δι]αγράνματι τᾶς ἀφαιλέσιος διπλόος ἐπιδ[έκατον δὲ τῶι πε]δαδρομαίωι κατὰ τὸ διάγρανμα); the term πεδαδρομαῖος, which seems to designate the plaintiff, was previously unattested; it is connected with πεδαδρομή = μεταδρομή (cf. the term μεταπορεύομαι in *SEG* LV 1452) [see our lemma no. 1530, Chaniotis]. Charges concerning an αὐτόμολος, presumably charges against the individual who hid the deserter, were tried by the ἐρευταί. The fine was collected by the ἐρευταί and sent to the deserter's city of origin, which was regarded as the party wronged by the desertion (ὧν δέ κα κα[τακρίνωντι] οἱ ἐρευταὶ καὶ πρατόντων τούτος αὐτοὶ κατὰ τὸ [διάγρανμα] καὶ ἐξαποσστελλόντων τὸ ἀργύριον ἐν ἁμέραις ἑ[ξήκοντα] ἐς τὰν πόλιν ἐξ ἇς κ' ἦι ὁ αὐτόμολος, περὶ ὧ κα ἁ δίκα ἦ[ι]). From this clause, C.-K. infer that both the city of the deserter and the city where the deserter was hiding were members of the alliance. If the convicted man was unable to pay the fine, he was to be delivered to the deserter's city of origin (εἰ δέ κα μὴ οὑρίσκωντι χρήματα ὅπω πράξοντι αὐτὸν [ἑλό]ντες ἐσδόντων τὸν κατακριθέντα). If the convicted man was delivered to the deserter's city of origin, the fine was to be paid by the magistrates of the city where the trial had taken place; for this payment the magistrates were authorized to use public revenues; if they failed to do so, they themselves were liable to fines (εἰ δέ κα μηδ' αὐτὸν δ[ύν]ανται ἑλε̃ν, ἁ πόλις ἀποττινυόντων τὰν κατάδικον, οἱ δὲ κόσμοι ἀποδιδόντων ἐς τᾶν πολιτικᾶν προσόδων ἀττάμιοι ἰόντεν καὶ ἀνυπόδικοι καὶ μηδενὶ ἔνοχοι πολιτικῶι νόμωι· εἰ δὲ οἱ κόσμοι μὴ ἐσαποδοῖεν, αὐτοὶ ὀφηλόντων τὸ διπλόον καὶ ὁ βωλόμενος τῶν ἐρευτᾶν καὶ τῶν ἰδιωτᾶν πρατέσσθω ἕκαστον τὸ κατὰ μέρος καὶ τὰν μὲν κατάδικον ἐξαποδιδότω τοῖς ἀδικιομένοις, τὸ δὲ ἐπίτιμον αὐτὸς ἐχέτω). On face II of the stele, the first preserved clauses are fragmentary. One recognizes a reference to the Cretan Koinon ([δόγμ?]ασι τῶν Κρηταιέων) and a clause concerning the protection of those who placed charges ([ἔστ]ω δὲ καὶ τοῖς δικαττο[μένοις ἐν ἑκάσται τᾶι πόλι ἁ αὐ]τὰ ἀσφάλεια καθ[άπερ καὶ πρειγευταῖς τοῖς παραγ]ινομένοις or καθ[άπερ τοῖς ἐπὶ θεωρίαι παραγ]ινομένοις). Clauses concerning the oath ceremony (see *SEG* XLIX 1217) are followed by a clause concerning the responsibility of city magistrates for the reading of the text and the cursing of violators. If the city magistrates neglected these duties, they were subject to a curse themselves (εἰ δὲ μὴ ἀναγνοῖεν τὰν συνθήκαν ἢ τὰν ἐπαρὰν μ[ὴ] θε[ῖεν] αὐτοὶ ἔνοχοι ἔντων τᾶι ἐπαρᾶι ὑπὲρ θιῶν), and any citizen could press charges against them (δικαττέσθων δὲ ἐνὶ ἑκάστωι τῶ κόρμω κρητικῶ στατήρων χιλίων). During the present war, when mobility was limited, the trials for these charges were to take place in civic courts (κατὰ μὲν τὸν πόλεμον πολίτας τῷ κόρμῳ ἐπὶ δικαστηρίω ὧ κα κοὶ ἄλλοι πολῖται περὶ τῶν πορτ' αὐσαυτὸς συνβολαίων διεξάγων[τι] τὸ δίκαιον); in peace-time the charges were brought to the federal court (καθ' ἰρήναν δὲ ὁ λῃίων τῶν Κρηταιέων κ[αὶ] πολίτας πολίται καὶ ξῆνος ξήνωι ἢ ἐν τῶι κοινοδικίῳ) or to a court determined through an agreement (ἢ κατ' ἃ ἑκάστωι αἱ πόλεες πορτ' ἀλλάλας περὶ τᾶς δικαιοδοσίας συνθίωνται σύνβολα). The treaty shows that the κοινοδίκιον was [redacted] federal court of the Cretan Koinon; it dealt with both private and public lawsuits; it is not known how the court was formed (possibly by the delegates sent by the cities to the koinon's assembly). In his response, *ibid.* 186-191, M.Faraguna comments on the meaning of αὐτόμολος (cf. *IG* I^3 37 LL. 46-49; *SEG* XXXVII 280; *RDGE* 2 LL. 27-30), preferring the hypothesis that the deserters with whom this treaty is concerned were citizens and not dependent population. F. endorses the proposed restoration ἐγδ[ιδόντων σῦ]λα αὐτομολικά: in case the deserter could not be found, the citizens of his polis had the right to seize his property in the member state of the koinon where he had sought refuge. If the deserter was found but hid his property, hindering confiscation ([- - δ]ς κα ἀφέληται), he was tried and sentenced to pay

a fine double the amount stipulated in the diagramma. On the nature of cases brought to the koinodikion, F. proposes that when they concerned the interests of the community as a whole, these cases were in principle regarded as public, no matter who the disputing parties were.

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986. Eltynia. Decree or law, ca. 600-550 B.C. Plaque of local limestone (amygdalopetra), broken on left and right; originally, it probably served as an orthostate of the wall of a public building; found in 1993 at Βαθειάδες, near the cemetery of Kounavi; it was probably re-used as cover of an ancient grave; now in the Museum of Herakleion (inv.no. E423). Ed.pr. C.Kritzas, in G.Rethemiotakis, M.Englezou, *Τὸ γεωμετρικὸ νεκροταφεῖο τῆς Ἔλτυνας* (Herakleion 2010) Παράρτημα 1-26 (ph.). The text deals with legal problems arising from sales (LL. 1-3) and also possibly the illegal seizure of persons because of debts (LL. 5/6). The text provides the earliest attestation of the word *τὰ ποινικήια* (φοινικήια), i.e. γράμματα (cf. *SEG* XXVII 631: ποινικάζεν, ποινικαστάς; *I.Cret.* II.xii.11: ποινικα[- -]; *SEG* XXXI 985 LL. 19-21: [φ]|οινικογρα|φέων; *IG* XII.2.96/97: φοινικογράφος), which is connected with Phoenician influence in the introduction of alphabetical writing. In this context, K. discusses the name, history, and political institutions of Eltynia, the evidence for early writing in Crete, and the possible role of Crete in the early introduction of the alphabet.

[- - - -].ṇ. ọνηθὲν | δικάζεν [- - - - -] ←
[- - - τὰ] ποινικήια | τάδε | ἅ κ.[- - -] →
[- - - -]η | ἅ κα μὴ συνπρασια[- - - -] ←
[- - - -]ι | ταπ[. .]ις | ἅ κα μὴ ἀμ[- - -] →
[- - - -].οδε | ὃγ κατεκσεῖ | [- - - - - -] ←
[- - - -]..ι | ὃι κα [. .]αι | παρῆι | τοι[- - -] →

Boustrophedon. The text probably started on another stone. A vertical line separates words or phrases, but is not used consistently, ed.pr. || 1. in fine, or δικάζεσ[- -], ed.pr. || 2. a written text (*τὰ ποινικήια*) was mentioned in the context of a deadline, or in connection with the rules that a judge should follow, or in a provision against the destruction of an inscription, ed.pr.; in fine, ἅ κα?, ed.pr. || 3. probably the hitherto unattested noun *συμπρασία*, i.e., the joint sale of an object, ed.pr. || 5. ὃγ *κατεκσεῖ*, i.e. καθέξει: 'the one whom he holds', possibly a reference to the seizure of a free person because of a debt (designated as *καταχείμενος* in Gortynian law), ed.pr. || 6. the letters are smaller and engraved closer to each other, possibly because this was the last line of a clause, ed.pr.; possibly ὃι κα [βί]αι παρῆι, i.e. a reference to the illegal seizure of a person; cf. ὃι κα παρῆι ('the one in whose household he lives') in *I.Cret.* IV 41 col. V LL. 4/5 in connection with the obligations of a *καταχείμενος*, ed.pr.

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986 bis. Eltynia. Decree concerning injuries, ca. 500 B.C. *I.Cret.* I.x.2; Koerner, *Gesetzestexte* no. 94; *Nomima* II no. 80. A.Mandalaki, *Ἐπετηρὶς τοῦ Κέντρου Ἐρεύνης τῆς Ἱστορίας τοῦ Ἑλληνικοῦ Δικαίου* 42 (2010) 9-42, reprints the text (Greek translation), and presents a detailed analysis of the decree's clauses that concern injuries, especially those sustaned by minors. Adducing parallels from the literary sources and Cretan inscriptions, she discusses the distinction between voluntary and involuntary actions (cf. *I.Cret.* I.xvi.6; II.v.25/26; IV 52B), the connection between the punishment and the exact circumstances of an action, the protection of public spaces (cf. measures against excessive

wine-drinking: *SEG* XLI 739 = *Nomima* II no. 98), the punishment of insults, the judiciary duties of the κόσμοι, and the Cretan age classes (πηΐσκος, ἀγέλαος, ἀνήρ, δρομεῖς). She observes that this text is not a penal code but an ad hoc response to existing problems, suppressing self-administered justice and introducing fines. E.Skountakis, in A.K.Mylopotamitaki (ed.), *Ἔλτυνα, Sconavi, Κουνάβοι. Ἀπὸ τὰ ἀρχαϊκὰ στὰ νεότερα χρόνια* (Kounavoi 2007) 47-64, reprints the text (Greek translation), and discusses its clauses and the dialect.

987. **Gortyn. Law.** I.Calero Secall, in *Homenaje – López Eire* 45-54, discusses the meaning of the terms ἐπιδίομαι and ἐπιμολέω in an Archaic law (*I.Cret.* IV 41) and in the 'law code' (*I.Cret.* IV 72). Her analysis of the relevant passages (*I.Cret.* IV 41 I LL. 7-12, II LL. 3-16, IV LL. 6-16; IV 72 col. IX LL. 24-29, 31/32) and literary texts (e.g. δίομαι in the *Iliad* 15.681, 22.189, 23.474/475) supports the interpretation the assumption of ἐπιδίομαι as 'to go in search of' (a disputed object) and of ἐπιμολέω as 'to take legal action' ('emprender después acciones judiciales').

Adducing the 'law code' (*I.Cret.* IV 72) and other early laws of Gortyn (*I.Cret.* IV 4, 8/9, 14, 41, 42, 45, 47, 51, 76, 78, 81), and other Cretan cities (*SEG* XV 564; XXIII 571; XXVII 620; *I.Cret.* I.x.2; II.xii.3), M.Gagarin, in *Symposion 2009* 127-145, discusses the following aspects of legal procedure in Gortyn: the distinction between δικάδδεν/δικάζειν ('rule') and κρίνειν ('decide'; *I.Cret.* IV 72 col. XI LL. 26-31); the ruling by oaths (*I.Cret.* IV 45 B LL. 3-6; 47 LL. 16-27; 72 col. II LL. 11-16); ruling according to a witness (*I.Cret.* IV 72 col. I LL. 18-24; col. XI LL. 26-31); other rulings; decisions of the judge under oath and with reference to to pleading (ὀμνύντα κρίνεν πορτὶ τα μολιόμενα); the distinction between δικαστάς and κόσμος; the use of oaths; and the use of witnesses. See the critical remarks of G.Thür, *ibid.* 147-150.

988. **Gortyn. Christian mosaic inscriptions.** R.Farioli Camapanati, in ead. et alii (edd.), *Ideologia e cultura artistica tra Adriatico e Mediterraneo orientale (IV-X secolo)* (Bologna 2009) 45-54, briefly discusses the mosaic inscriptions *SEG* L 904 (LIX 1053*) and LIV 855 (LIX 1052). Cf. *SEG* LIX 1051-1053.

989. **Idaean Cave. Dedication to Zeus Idatas, ca. 550-500. B.C.** Intact bronze cauldron found in the Idaean Cave in 1884; an inscription engraved along the vessel's rim was noticed by H.Matthäus in 1991. P.Orsi in F.Halbherr, P.Orsi, *Antichità dell'antro di Zeus ideo e di altre località in Creta* (Florence-Turin-Rome 1888) 38 no. 1 (only the cauldron). Mentioned in *SEG* XLIV 714 and LII 862. Ed.pr. A.Chaniotis in *Onomatologos* 15-21 (dr.). Inscribed cauldrons have been found in Symi Viannou (*SEG* LII 864; 6th cent. B.C.) and Agia Pelagia (*SEG* XXXIV 913; 5th cent. B.C.). The date is based on the form of the cauldron and the letterforms (ed.pr.). After rejecting the possibility that this is a dedication by the city of Phaistos of the tithe taken during a war against the city of Sybritos/Sybrita, ed.pr. interprets this text as the dedication of Παῖστος = Φαῖστος, the son of Sybrita. Συβρίτας is not an ethnic (the ethnic is Συβρίτιος) but the genitive of the unattested female name Συβρίτα. Metronymics were very common in Crete, used by children whose father was not known or lacked citizen status. Such illegitimate children owed their citizen status to their mothers. Παῖστος and Συβρίτα belong to a large group of Cretan names that derive from Cretan geographical names and reflect the internal

mobility in the island and the relations between citizens of Cretan poleis (a list on 19). Most of these personal names have exactly the same form as the ethnic name (Ἀπταραῖος, Κνώσιος, Λαππαῖος, Μαλλαῖος, Ματάλα/Ματάλη, Πετραῖος, Πραίσιος, Ῥαυχία/Ῥαύκιος, Ὑρταῖος?, Φαίστιος). Other names reproduce the name of a city (Ἔλυρος, Μάλλα, Συβρίτα, Φαῖστος); or they are constructed by adding the ending -ς to the name of a city (Λάτως, Ὑρτακίνας, Θέννας?; cf. Φαιστιόννας). Ἐρταῖος refers to Crete as a whole. Personal names deriving from the name of the island (Κρήτη, Κρητοξένη) or its ethnics (Κρής, Κρῆσσα, Κρῆττα) are not attested in Crete and were presumably given to Cretan immigrants to other areas. Both Phaistos' name and that of his mother reflect connections with cities around Mt. Ida, not far from the sanctuary, where he brought his dedication.

Παῖστος | ἀνέθηκε | Συβρίτας | τὰν [δ]ε[κ]ά̣τ̣α̣ν

The words are divided by vertical lines, ed.pr.

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990. Itanos. Metrical dedication to Leukothea, 1st cent. B.C. *SEG* XLIX 1233. In a discussion of religious processions, D.Viviers, *art.cit.* (see our lemma no. 2030) 167/168, mentions this unpublished inscription from Itanos which gives the names of ten girls [not 13 girls, as stated in *SEG* XLIX 1233], members a chorus led by the priestess of Λευκοθέα, and two attendants. The chorus participated in a procession in honor of Leukothea in exactly the order in which their names appeared on the inscription (πομπεύσοντι δὲ καθὼς ἀναγεγραμμέναι ἐντί).

991-993. Kastelli Pediados. Christian acclamations on ostraka placed in burials, ca. 5th-7th cent. A.D. Three ostraka found in burials at Kephali, southeast of Kastelli Pediados (nos. 991/992) and at the site of the nursery in Kastelli (no. 993); now in the Archaeological Museum in Herakleion. Ed.pr. Y.Tzifopoulos, *op.cit.* (see our lemma no. 981) 43-50 nos. 18-20 (ph.; translation).

991: 43-45 no. 18. **Christian acclamation.** Ostrakon made from the body of a vase; found covering the mouth of the deceased.

Ἰ(ησοῦ)ς Χ(ριστό)ς
ν(ι) κ(ᾶ)
φ(ῶς) Χ(ριστοῦ)
4 φ(αίνει) π(ᾶσι)
vacat
ΘΕΩ

1-2 and 3-4 are arranged in the four corners of crosses || 2/3. above the letters a horizontal line as an abbreviation sign || 4. φ(έγγε), ed.pr. [the formula φῶς Χριστοῦ φαίνει πᾶσι, often found on lamps (e.g. *SEG* XLII 1392-1394) but also used in epitaphs (e.g. *SEG* XXVIII 1014), Chaniotis].

992: 46/47 no. 19. **Christian acclamation.** Ostrakon made from a clay tile; found in the area of a burial.

Ἰ(ησοῦ)ς Χ(ριστό)ς
ν(ι) κ(ᾷ)
drawings (fish and ivy-leaf?)

1-2. The letters are arranged in the four corners of a cross.

993: 48/49 no. 20. **Christian acclamation.** Ostrakon made from a clay tile; found in the area of burials.

I	Ἰ(ησοῦ)ς Χ(ριστό)ς ν(ι) κ(ᾷ)		φ(ῶς) Χ(ριστοῦ) φ(αίνει) π(ᾶσι)		Χ .	Χ .
II	Χ(ριστός) Χ(ριστός) Χ(ριστός) Χ(ριστός)		Ε Ε Ε Ε		Θ(εός) Θ(εός) Θ(εός) Θ(εός)	
III	σ(ωτήρ?) σ(ωτήρ?) σ(ωτήρ?) σ(ωτήρ?)		Τ .C Π Γ			
IV			C ΓC . Τ			

Groups of letters arranged in the four corners of crosses (I/II: three crosses each; III: two crosses; IV: one cross) || I. 2. φ(έγγε), ed.pr. [see our lemma no. 991, Chaniotis].

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994. **Knossos. Fragment of a law or decree concerning pasture, 4th cent. B.C.** Fragment of limestone block broken on left and bottom; the right narrow side is angled; an inscription between guidelines; found in 1962 in the Villa Ariadne; now in the Stratigraphical Museum. Edd.pr. G.Cadogan, A.Chaniotis, *ABSA* 105 (2010) 292-294 no. 1 (ph.; dr.), who infer from the use of the imperative (LL. 1 and 4/5) that is a law or decree; L. 3 suggests that it concerns pasture (cf. *SEG* XXXV 991 B).

[- - - - -]ε ἔστω
[- - - - -]ο Μοψει-
[- - - - - -]ε ποιμ-
[- - - - - -]δδεθθ-
[- - - - -] vacat

2-3. A form of the personal name Μόψειος which is attested in Knossos; Mopseios was probably named as the owner of property in a delimitation of land for pasture, edd.pr. || 3/4. [μηδ]ὲ ποιμ[ένα] or [μηδ]ὲ ποιμ[ένειν], edd.pr. || 4/5. probably [δικά]δδεθθ[αι] (i.e. [δικά]ζεσθ[αι]) or [δικα]δδέθθ[ω] (i.e. [δικα]ζέσθ[ω]), edd.pr.

995. Vacat.

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996. Myrtos-Pyrgos. Boundary stone of a sanctuary of Hermes and Aphrodite, 2nd cent. B.C. Sandstone plaque with a pointed upper end that resembles a pediment; crude inscriptions on the front and on one of the narrow sides; found at Myrtos-Pyrgos, probably re-used in a beacon tower; near a circular building possibly used for ritual dining,; now in the Stratigraphical Museum in Knossos. Mentioned in *SEG* LIV 866 (side A). Edd.pr. G.Cadogan, A.Chaniotis, *ABSA* 105 (2010) 294-297 no. 2 (ph.; dr.), who interpret the stone as a boundary marker delimiting land belonging to a sanctuary of Hermes and Aphrodite, probably a small local sanctuary. Edd.pr. comment on boundary disputes in Hellenistic Crete and the relevance in these disputes of the cults of Hermes and Aphrodite.

A:	δίτας	B:	ΕΠΙΔΙΤΕΛΙΟ[–]
	καὶ Ἀφρο-		
	vacat		
	Ἑρμᾶι		
4	Ε vv Σ		

When the stone is set upright, the lines of text on side A are arranged vertically (cf. *SEG* LIV 562), the text is to be read line by line from left to right; such a placement allowed the inscription on the narrow side B to be visible to the left of the main face A, edd.pr. || A. 1-3. the text is to be read from bottom to top: Ἑρμᾶι καὶ Ἀφροδίτας; Ἑρμᾶι is not a dative, but the genitive Ἑρμᾶ with an abundant iota adscriptum (cf. e.g. *I.Délos* 513 L. 54: ἐπὶ Νενναίωι), edd.pr. || 4. the significance of these letters is unknown (an abbreviation?, numerals?), edd.pr. || B. perhaps ἐπὶ Δι<ο>τέλιο[ς], edd.pr.

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997. Myrtos-Pyrgos. Graffiti on vases, ca. 100-50 B.C. *SEG* LIV 867. Based on autopsy, G.Cadogan, A.Chaniotis, *ABSA* 105 (2010) 297-300 nos. 1-4 (ph.; dr.), present revised editions of the graffiti on four vases from a circular building possibly used for ritual dining. The graffiti, all engraved after firing, consist of personal names (1, 3/4), probably of dedicators (not potters), and possibly numerals (2): 1) [- -]ΥΘΑΛΙ|[..]ΦΑΛ[- -]; 2) Α; 3) [- -]ΑΛΑΚΙ; 4) ΦΙ

1. [Ε]ὐθαλί|[ας?] (a male name in the nominative or a female name in the genitive; cf. Εὐθάλης in Crete and Εὐθάλιος in Cyprus) followed by Φαλ[ακρίω], Φαλ[άνθου], Φαλ[άρου] vel sim., C.-C.

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998. Prinias. Potter's signature on a clay vase, 6th cent. B.C. Fragment of the neck and shoulder of a clay pithos; inscribed on the neck before firing; found in Prinias. Ed.pr. G.Rizza, *Priniàs. La città arcaica sulla Patela. Scavi condotti negli anni 1969-2000* (Catania 2008) I 92 no. NF6 (ph.). Republished by G.Marginesu, *art.cit.* (see our lemma no. 983) 88-90. The name of the potter was inscribed on a last part of the vase (M.): [- - ἐπο]ίεζε ὁ κεραμεύς ←

ΕΤΕΟΚΕΡΑΜΕΥΣ, ed.pr.; initio, Ζ for Σ/ΣΣ in the Cretan dialect (M.Bile, *Le dialecte crétois ancien* (Paris 1988) 143), M.

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999. **Sfakaki. Orphic lamella, late 2nd/early 1st cent. B.C.** Oblong gold tablet found in a grave at Sfakaki; now in the Archaeological Museum of Rethymnon. Preliminary text in A.Bernabé, *PEG* II.2 (see our lemma no. 981) no. 484a, and F.Graf, S.I.Johnston, *Ritual Texts* – (see our lemma no. 981) 28/29 no. 18. Ed.pr. Y.Tzifopoulos, *op.cit.* (see our lemma no. 981) 25-29 no. 9 (ph.; dr.; translation). The text furnishes a new variant of the formula 'but give me to drink from the spring' (LL. 2-4), which the initiates were required to utter when they reached the underworld. Four other Orphic lamellae have been found in graves at Sfakaki: one inscribed (*SEG* XLVIII 1227; Tzifopoulos, *op.cit.* no. 8) and three uninscribed (Tzifopoulos, *op.cit.* nos. 10-12).

δίψαι τοι <α>ὖος. παρ<α>π<ό>λλυται·
ἀλλ<ὰ> π{Α}ιεν μοι κράνας <Σ>αύ-
ρου ἐπ' ἀ{Α}ρι<σ>τερὰ τᾶς κυφα{Σ}-
ρίζω· τ<ί>ς δ' εἶ ἢ πῶ δ' εἶ; Γᾶ-
ς ἠμ{Ο}ί, μάτηρ; πῶ; τί; ΔΕΤ
[κ]ạὶ <Ο>ὐρανῷ <ἀ>στερόεντος· τίς; δίψαι το-
ι ẠΤΟΙΙΥΤΟΟΠΑΣΡΑΤΑΝΗΟ

1-6. 'Because of thirst you are (or surely he is/I am) parched. S/he is perishing. But (give) me to drink from the spring of <S>auros(?) to the left of the cypress. Who are you? Where are you from? Of Earth I am, mother. From where? And what ... And the (starry) Sky. Who (are you)? (Are you thirsty?)', ed.pr. || 1. ΔΙΨΑΙΤΟΙΥΟΣΠΑΡΑΠΛΛΥΤΑΙ, on the tablet || 2/3. ΑΛΛΠΑΙΕΝΜΟΙΚΡΑΝΑΣΑΥ|ΡΟΥ, on the tablet; κράνας <Σ>αύ|ρου, A.Chaniotis (apud ed.pr.), with reference to Theophrastos, *Historia plantorum* 3.3.4, who mentions a κρήνην Σαύρου καλουμένην at a distance of 12 stadia from the Idaean Cave; ed.pr. also considers the readings κράνας Αὔρου and ἀ<ει>|ρ<ό>ου, the latter accepted by Bernabé and Graf-Johnston; ed.pr. tentatively associates Σαῦρος with the earlier names of Eleutherna Σάτρα or Σάωρος; he discusses the implication of the new text for an association of the Cretan Orphic tablets with a local cult; A.Chaniotis, *EBGR* (2010) [2013] no. 196, points out that the emendation κράνας ⟨Σ⟩αύρου is not necessary; it may be a case of haplography: κράναΣαύρου; he also suggests that the form Σάτρα (Eleutherna) possibly originates from an ancient misinterpretation of Σάϝρα, the digamma being taken for a tau || 3/4. ΕΠΑΑΡΙΤΕΡΑΤΑΣΚΥΦΑΣ|ΡΙΖΩ, on the tablet || 4. ΤΗΣΔΕΙ, on the tablet || 5. ΣΗΜΟΙΜΑΤΗΡΠΩΤΙΔΕΤ, on the tablet || 6. ẠΙΥΡΑΝΩΣΤΕ or ẠΙΥΡΑΝΟΣΤΕ, on the tablet || 6/7. ΤΙΣΔΙΨΑΙΤΟ|.ΙẠΤΟΙΙΥΤΟΟΠΑΣΡΑΤΑΝΗΟ, on the tablet.

1000. **Sybritos. Proxeny grants for men from Gortyn, Epidauros, Alabanda, Mytilene, Stratonikeia, Sidon, and Argos, 3rd-2nd cent. B.C.** Seven fragments of a Doric limestone epistyle with nine metopes and triglyphs; eight metopes carry ten inscriptions; for their distribution among the metopes, see the app.cr.; found in 1954; now in the Rethymnon Museum. Nos. I-VIII: Ed.pr. G.Le Rider, *Monnaies crétoises du Ve au Ier siècle av. J.-C.* (Paris 1966) 258-259 (ph.). Nos. IX/X: Ed.pr. Y.Tzifopoulos, in *Studies Tracy* 355-368 (ph.), who also republishes nos. I-VIII, which have never been included in *SEG*. Nos. I, II, and X belong to the late 3rd or 2nd cent. B.C., nos III-IX to the 2nd cent. B.C. The sequence of the metopes is not known.

I: Φίλων Σωτάδα
Γορτύνιος, πρό-
ξενος Συβριτί-
ων, αὐτὸς καὶ vv
ἔκγονοι
vacat

II: Ἀφθόνητος Σωτιμί-
δα, Σωτιμίδας, Κλεό-
μαχος Ἀφθονήτου, Ἐπι-
δαύριοι, πρόξ<ε>νοι Συβρι-
τίων, αὐτοὶ καὶ γένος

III: Μελέαγρος Ἀρτε-
μιδώρου Ἀλα-
βανδεύς, ἡγε- v
μών, πρόξενος
καὶ πολίτης Συβρι-
τίων, αὐτὸς καὶ ἔκγο-
νοι

IV: Ποσειδαῖος Διφί-
λου, Διόδοτος Δι-
οσκουρίδου, Μι-
τυληναῖοι, πρόξε-
νοι, αὐτοὶ καὶ ἔ[κ]γονοι

V: [Ἱ]εροκλῆς vacat
vacat
v Μενοίτου τοῦ
v Ἰατροκλέους
v Στρατονικεύς,
v ἡγεμών, πρό-
v ξενος Συβρι-
v τίων καὶ πολίτης
αὐτὸς καὶ ἔκγονοι

VI: Ἀρι.[- - ca. 6-8 - - Με]-
νάν[δρου Στρατο]-
νικ[εύς, πρόξε]-
νος [καὶ πολίτης]
Συ[βριτίων, αὐ]-
τὸ[ς καὶ ἔκγονοι]

VII: Ἀγαθόδωρος
Στράτωνος vv
Σιδώνιος, vvv
ῥωμαϊστής, vv
πρόξενος vvv
Συβριτίων, αὐτὸς
καὶ ἔκγονοι

VIII: Πτολεμαῖος
v Δημητρίου
Ἀργεῖος, κωμωι-
v δός, πρόξενος
Συβριτίων, αὐτὸς
v καὶ ἔκγονοι

IX: Μ

X: [- - - -]
[- - - -]ος
[- - - -]ς
[- - - -]Ε
[- - - -]Λ
[- - - -].Ο
[- - - -]

The texts are written by different masons || I/II. written on the same metope || II.9. the middle stroke of epsilon was not inscribed || III/IV. written on the same metope || III.3/4. this officer (ἡγεμών; see also V l. 5) may have been recruiting mercenaries on behalf of the Ptolemies, A.Chaniotis apud T. || IV.10/11. Μι|τυληναῖοι for Μυ|τιληναῖοι || V/VI. written on two adjacent metopes || VI.1/2. Ἀρ[ιστέας], ed.pr.; Ἀρι.[- -], T.: the traces of the letter following the iota belong to a sigma, chi, or tau, T. || VII.4. ῥωμαϊστής, a pantomime, T. [or an acrobat; see *SEG* LVIII 800, Chaniotis] || VII.6. Συβριτί[ων], ed.pr. || IX. perhaps s test for the layout and engraving of a text, T.

SICILY

1001. **Sicily. Ethnicity and cultural identity in Archaic and Classical Sicily.** M.Giangiulio, *BABesch* 85 (2010) 13-23, prefers the concept of multicultural 'ensembles floux' (J.-L.Amselle), i.e. of 'places where varied relationships and senses of membership coexisted, where the identities were changeable' (13) to that of strong ethnic identities, territorial boundaries or 'Hellenization' as the driving forces underlying cultural transformations in 6th cent. B.C. Sicily. He discusses archaeological evidence and several Greek and Sikel inscriptions, notably from Herbessos (Montagna di Marzo), the Hyblean region and Castiglione di Ragusa, with special reference to language and onomastics as evidence of 'mixed' communities. Greek names and language are not necessarily indicative of Greek ethnic identity; indigenous elites knowing Greek may have 'adapted it in order to assert a multicultural, or multilayered, identity' (15) and Sikels may have adopted Greek names. The Greek texts discussed at some length are *IGDS* 127 (Arena II² 136; *LSAG*² 276 no. 17; *CEG* 147; *GV* 322; *SEG* XXXIV 946 [XLII 847]; ph.), 166 (Arena II² 121; *SEG* XXVIII 767) and 167 (Arena II² 120; *SEG* XXXV 1009; XLIX 1288 [1]*); *IGDS* II 44 (*SEG* XLIX 1273; LIX 1103* (the 'warrior of Castiglione'; ph.; dr.; translation; juxtaposition of indigenous and Greek traits; 'Pyrrhinos' identity was multiple and fluid' [19]); Arena V 98 (*SEG* XXVI 1065; *LSAG*² 276 no. 21); *SEG* XLIII 620 (XLVIII 1242), *IGDS* II 97 (*SEG* LII 915; LVIII 1030 [2]) and Arena II² 74 (*SEG* XXIX 872) provide examples of linguistic interference.

1002. **Sicily. Proxeny decrees on bronze tablets.** F.Beltrán Lloris, 'El naciemento de un tipo epgráfico provincial: Las tábulas de hospitalidad y patronato', *ZPE* 175 (2010) 273-286, on 277-280 argues that the Sicilian convention of inscribing two copies of proxeny decrees on bronze tablets (one for public display and the other to be handed to the honorand), attested notably in the 1st cent. B.C. and also in adjacent areas, may have played a role in the development of Latin awards of hospitium and patronage ranging from the 1st cent. B.C. to the 4th cent. A.D. and especially popular in Spain and Africa. Cicero (*Verr.* 2.4.145) testifies to the award of hospitium (i.e., proxeny) handed to him and his brother 'in aere incisum' by the city of Syracuse in 70 B.C. From the inscriptions on bronze (also from other regions) B. adduces *IG* XIV 612 (*I.Reggio Calabria* 1; *IGDGG* I 40; *Syll.*³ 715), 952 (*IGUR* 2 [*IGDS* 185]; decree of Akragas; ph.), 953 (*IGUR* 3; decree of Melita; ph.), *SEG* LIX 1100 (Halaisa), and 1102 (Kale Akte; on stone, but recording two copies to be engraved on bronze in LL. 11-13). The two texts from Rome are the private copies of the Syracusan Demetrios who must have resided in the City, those from Rhegion and Halaisa were the public copies. For the use of bronze cf. also *SEG* LIX 1088 and 1100 app.cr. in fine.

1003. **Sicily. Onomastics.** F.Cordano, in *Onomatologos* 272-275, discusses three categories of female names attested in Sicily in the Archaic/Classical period: 1) epichoric names, for which see already *SEG* XXXI 1001 and LIX 1091; to the names mentioned *ibid.* add Ὑψώ (?; perhaps preferable to Ὑκώ in *IGDS* II 122 [*SEG* XLVI 1299] L. 3), and some names possibly or certainly based on foreign toponyms like Λάκαινα, Λαμία, Κέλτα (Republican period), Πανδοσία and Τυρρανά; 2) names known from the literary tradition; 3) names derived from divine names (Ἀρτεμιδώρα, Ἀρτεμώ, Ἀφροδιτία),

food (Κολλύρα, Παλάθη), plants (Ῥάπα) or animals (Ἱππώ, Καπρόγονον). Δυσπσετα and Τιτταβώ reflect the influence of non-Greek languages.

G.Manganaro, *ibid.* 285-287, offers observations on the following nicknames on record in Sicily in the Hellenistic period: Γαλαῖος, Γρόσφος, Δάφνις, Κάβαλλος (in *IG* XIV 574 [*IGDS* 188]; cf. also Γόργος Μοργαντῖνος ἐπικαλούμενος Κάμβαλος in Diod. Sic. 34/35.11), Κότης, Λαπίρων, Λίπαξ, Μειχύλος (*IGDS* 35 [Arena I² 64; Bettarini, *Corpus delle defixiones* – (cf. *SEG* LV 1018) no. 26]; perhaps an error for Μεικύλος [cf. Μίκκος]; M. rejects J.Curbera's reading Μενύλος [see *SEG* LIX 1115]), Μέστος, Ξηνιάδας, Πέρσιος, Ποτικεφᾶς (nickname?; cf. Κεφαλᾶς; see *SEG* LVIII 1030 sub 4) and Σεισυρίων (in Πασίων Δεκ(κ)ίου Σ. in *IG* XIV 282: nickname rather than demotic).

1004. Centuripae (area of: Cateratte). Graffiti on a drinking bowl, 3rd cent. B.C. Clay bowl with foot; graffiti incised on the outside under the rim (A) and, separated from (A) by an incised stroke, below (B); irregular cursive script of the 3rd cent. B.C. (cf. e.g. *IGDS* II 60 [*SEG* XLVII 1435]; ph.); found among the remains of a clandestine excavation of a Hellenistic nekropolis in Cateratte in the 1980s; now in the Museo Archeologico of Centuripe. Ed.pr. G.Manganaro, *Epigraphica* 72 (2010) 52-56 (ph.; dr.; Italian translation), with an introduction on the find circumstances by G.Biondi (51/52).

A: Ἀρτέμωνος τοῦ τᾶς Θευδότας γενομένου, νῦν | δ' ἔστι δοῦλος τῶν φίλων
B: ΓΑ̣Ρ̣ΙΙΙΙΠΠΙΙΙΙΔΙΙΙΑΝΙΛΥΠΦΟΛ̣Ι̣ v ΔΑΡΤΕΜΙΤΙ ΙΙΙ v ΔΙΙΙΙ

A. '(coppa) di Artemon, appartenuto a Theudota, ma ora egli è schiavo degli amici (tradurrei "compagnoni")'; the bowl may have been used at a funerary banquet by Artemon, formerly the slave of the deceased Theudota, who now jokingly declares to belong to his friends, ed.pr. [slavery is a common metaphor of passionate love: cf. *IG* XII.6.1213: Σωσίππη δέσποινα ἐμή, χρυσῆ; *SEG* LV 1052: Ἀμέριμνος ἐμνήσθη ἁρμονίας τῆς ἰδίας κυρίας; Audollent, *DT* 271: ποίησον αὐτὸν ὡς δοῦλον αὐτῇ ἐρῶντα ὑποτεταχθῆναι; Artemon 'belonged' to Theodota because of his affections; now freed from his passion he only belongs to his friends, Chaniotis] || B. the reading is uncertain; 'cioè (γάρ) di Ippias, di Anias, di Lyk(o)ph(on), di Artemitios': perhaps the signatures of Artemon's companions accompanied by numerals indicating the number of times they drank from the bowl: Ἱππία{ς} (with one iota and one pi superfluous), ten times (3 + 4 + 3); Ἀνί(ας) (no numeral; perhaps he drank only once); Λυ(κ(ι)φων (erroneous for Λυκόφρων?), four times; Ἀρτεμίτι(ος), eleven times (3 + 4 + 4), ed.pr. [If the vertical hasta indicates the numeral 1, the Δ should indicate 10, Lazzarini].

1005. Gela. Extra-urban sanctuaries. M.Cruz Cardete, in C.Fornis, et alii (edd.), *Dialéctica histórica y compromiso social. Homenaje a Domingo Plácido*, vol. 1 (Zaragoza 2010) 103-116, presents a survey of the extra-urban sanctuaries of Gela (sanctuary of via Fiume, Carubazza, Predio Sola [for which see now I.Tomasso, *Archeologia del Culto a Gela. Il Santuario del Predio Sola* (Santo Spirito 2011)], Madonna dell'Alemanna, Feudo Nobile, Fiume Mallo, Villa Jacone), with special reference to the sanctuary of Bitalemi and the cult of Δαμάτηρ Θεσμοφόρος (Arena II² 46 (a) [*IGDS* 155; *SEG* LIV 872 (13)] and 46(b/c) [*SEG* XLIV 751 bis; LIII 996]; on the cult cf. *SEG* XLII 1808).

1006. **Himera. Dedication to Athena (epigram), late 6th cent. B.C.** *CEG* 392 (*IGDS* 8; Arena III 45). F.Dell'Oro, *ZPE* 175 (2010) 15-19 (ph.; German translation), discusses two peculiarities of the Euboian dialect: 1) κόρει offers the earliest attestation of compensatory lengthening of vowels in case of disappearance of the digamma in Euboian; comment on the name Θριπύλος (not Θρίπυλος; non-Euboian and attested only in Sicily, like Θρίπαινος; both are probably derived from θρίψ, 'wood-worm'); 2) γλαυκόπι instead of γλαυκώπιδι may be a hypercorrection to make it appear as 'episch-ionisch', in a linguistic environment where γλαυκώπιδι might have sounded Euboian.

1007. **Himera (area of: Caltavuturo)? Inscription (magistracy [?] and indication of weight) on a gold phiale, ca. 300 B.C.** *IGDS* II 126 (*SEG* XXXIX 1034; LVI 1108*). Republished in an exemplary fashion by P.G.Guzzo, F.Spatafora, S.Vassallo, 'Una phiale d'oro iscritta dall'entroterra di Himera. Dalla Sicilia a New York, e ritorno', *MEFRA* 122 (2010) 451-477 (ph.). After an updated résumé of the vicissitudes of the object following its clandestine excavation (451-456, by S. and V.), G. offers a stylistic and formal analysis, with reference to similar phialai, discusses the inscription (466-469) and reflects on the context of production and use. Δάμαρχου is either the magistracy held by Ἀχύρις (or Ἀχύριος) or, perhaps preferably, the name of the dedicant, with Ἀχύριος as his patronym. For the numeral indicating the weight, G. accepts the interpretation of ed.pr. G.Manganaro (115 gold staters; see *SEG* XXXIX; for the 'sistema numerale acrofonico pseudoascendente' cf. *SEG* LVII 863); it is impossible to assign it to a specific metrological system (tables with comparanda on 468); the registration of the object's weight suggests that it was dedicated in a sanctuary. The Sicilian owner/dedicant had acquired the phiale from elsewhere: it had probably been produced in one of the major centers of the Hellenistic world in the course of the 4th cent. B.C. On 458-460, G. comments on the term φιαλή, referring to literary sources and epigraphical dedications in sanctuaries.

1008. **Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period.** Oval clay sling bullet found in an 'Aufschüttung' west of peristyle house (2). Ed.pr. C.Russenberger, *AK* 53 (2010) 125/126 (color ph.).

[--]κάτου | [--]αρχος | [--]λ̣ύ̣κου

1. [ἐνδε]κάτου or [δωδε]κάτου (hardly [δε]κάτου in view of the room available), ed.pr. || 2. the name cannot be restored, though [Τεισ]αρχος cannot be excluded (Τεισ[αρ]|χος [or Τεισ[ιμα]|χος?] on another bullet from Iaitas: *SEG* LV 1010), ed.pr. || the inscription on our bullet is previously unattested, ed.pr. || on 124, mention of the find of an amphora stamp of the Rhodian manufacturer Αἰνέας (198-174 B.C., according to the chronology of G.Finkielsztejn).

1009. **Katane. Fountains and baths.** G.Manganaro, *T&MByz* 16 (2010 = *Mélanges Cécile Morrisson*) 513-531, offers miscellaneous observations on fountains and baths in late antique Catania. Discussion of several inscriptions, notably *IG* XIV 455 (see our lemma no. 1010) and 453 (*GV* 883; Kaibel, *EG* 599; Italian translation and ph.; for M.'s restorations in LL. 2/3 see *SEG* XLIV 738 [10]): honorary epigram of the 3rd/4th cent. A.D. for a benefactor who constructed a nymphaeum with fountain fed from a stone canal; later repairs are recorded in a mid 4th cent. Latin inscription on the

back of the stone (*CIL* X 7017; ph.). This stone bearing a Greek and a Latin text leads M. to comments on the use of Greek and Latin in late antique Sicily; the Greek texts adduced are the epigrams *IG* XIV 14 (accompanying a Latin honorary inscription; possibly to be connected with the earthquake of 365 A.D.) and 502 (*I.Catania* 24; Kaibel, *EG* 887; cf. *SEG* XLIV 738 [11]; in v. 8, M. suggests reading and restoring [π]ρόμος instead of βρο[τοῖσιν]), *SEG* XXXVIII 968 (XLIV 738 [14]), and *AP* 6.203 (Italian translation). Though Latin is the official language in public life, Greek continues to be used especially in epigrams and epitaphs, also by the urban elites.

1010. Katane. Edict of the governor Flavius Felix Eumathios concerning the heating of the Thermae Achillianae after restoration, 434 A.D. *IG* XIV 455 (*I.Catania* 11; *SEG* XLIII 623). G,Manganaro, *art. cit.* (cf. our lemma no. 1009) 523-531 (ph.; Italian translation), republishes this text, modifying his earlier restorations (*Archivio storico per la Sicilia orientale* 11/12 [1958/1959] 24-30) which were largely accepted in *I.Catania* [in our app.cr., we limit ourselves to the readings in *I.Catania*, which supersedes the text in *IG* XIV; cf. *SEG* XLIII for some previous restorations by M.]. M. offers parallels for his restorations where possible and comments on the functioning of the baths, trying to calculate the amount of wood spared by the 'new oven' (?; L. 2 in fine); their restoration may be connected with contemporary raids of the Vandals. Cf. D.Feissel, *BE* (2011) no. 732.

Φλάβιος Φῆλιξ Εὐμάθιος ὁ λαμπ[ρότατος ὑπατικὸς τῆς ἐπα]ρχίας εἶπεν· αἱ Θερμαὶ αἱ Ἀχιλλιαναὶ ἐξ ἀρχαίας διατυπώσεως ἀνήλ[ωσαν τοῦ χειμῶνος δι' ἡμέρας νο(μίσματα) ϡ'· ἀναγκαίας δ]ὲ οὔσης τῆς ἐπισκευῆς [φιλοτειμίᾳ τοῦ ἐπιτρόπου Φλαβίου (?)]
Λιβεραλίου τοῦ εὐκαθωσιότου ἀνή[λωσαν νο(μίσματα) χ'(?)· τὸ καινὸν καπνιστήριον] καθ' ἑκάστην ἡμέραν πήσας λβ' ἔλαττον ἔκαυσεν εἰς τὴν πρόκαυσιν [καὶ εἰς τὴν ὑπόκαυσιν ἔτι ἔλαττον ἔκαυσ]εν πήσας ιη' [δ πο]ιεῖ νο(μίσματα) [β'(?)· ὅσας πήσας τὸ καινὸν καπνιστήριον]
ἔκαυσεν εἰς τὴν πρόκαυσιν καὶ εἰς τ[ὴν ὑπόκαυσιν τοῦ χειμῶνος ἔδωκε]ν ὁ προγραφὶς εὐκαθοσίωτος τῶν εἰδίων ἀναλωμάτων· π[ᾶσα ἡ ἐπισκευὴ τῶν θερμῶν ἐπετετέλεσ]το ἐπὶ ὑ(πὲρ) [- (?) τελέσ]ματ[α, σπουδῇ καὶ ἐπιεικείᾳ Φλαβίου - - -]
4 τοῦ ἀρχιτέκτονος· μετὰ τὴν ὑπ[ατείαν τοῦ δεσπότου Θεοδο]σίου αἰωνίου Αὐγούστου τὸ δι' καὶ Μαξίμου τοῦ λαμπ[ροτάτου, ἰνδ(ικτίωνος) β'(?)]

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1. τῆς Σικελῶν ἐπα]ρχίας κτλ. ἀνήλω[σαν πήσας -- καθ' ἑκάστην ἡμέραν (?) —].ιούσης τῆς ἐπισκευῆς ἐ[πιμελείᾳ (?) Φλαβίου (?)], *I.Catania*; εἶπεν: F. considers the text a rendering of an oral intervention of the governor (interlocutio/διαλαλία)|| 2. ἀνή[λωσαν ἔλαττον· τὸ καπνιστήριον (?)] κτλ. [καὶ εἰς τὴν ὑπόκαυσιν ἔλαττον ἔκαυ]σεν πήσας ιη', ἐ[π]οίει νο(μίσματα) [--- ὅσον τὸ καπνιστήριον (?)], *I.Catania*; the rare εὐκαθωσίοτος is a synonym of καθοσιωμένος, used for military or administrative officials in the service of the emperor. Fl. Liberalis is an imperial ἐπίτροπος, procurator of the imperial estates and curator of the city at the same time, M.; πῆσα, the standard measure indicating the quantity of wood used for heating, is the equivalent of Latin pensum, F. || 3. τ[ὴν ὑπόκαυσιν δι' ἡμέρας – (?), ἔδωκε]ν κτλ. π.[—]το ἐπὶ ὑ(πὲρ) Π [νομισ]ματ.[-, —], *I.Catania* || 4. δεσπότου ἡμῶν Θεοδο]σίου κτλ. τοῦ λαμπ[ροτάτου], *I.Catania*; 2nd or, less probably, 3rd indiction, M.

1011. **Leontinoi. List of male and female names on a bronze tablet, ca. 400 B.C.** *SEG* LIV 925; *IGDS* II 8. Republished by M.L.Lazzarini, in *Onomatologos* 280-284 (ph.), with special reference to the onomastics.

Κλεόδημος Δαιμ[άχ]ō, | Δεινομένης Πευ[θέα], | Ἀναξαρέτας Μέγα | Ἀρησῶι Ἀνοχ[ί]δη[ο], ||
Ἀρχεβόλα Ῥ[. .]σ[.], | Ἱππία[ς] Σ[- - -]

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2. Πτ̣ελᾷ̣, *SEG*; Πτ[.]λ[.], *IGDS* II || 3. Ἀναξαρέτα, *IGDS* II; the tablet shows clear traces of the sigma, L., who adduces Κλεαρέτας (*IG* V.1.1295 L. 7) as a parallel, and also points to Ἀρέτης || 4. Ἀρέσ̣κōν Ϙ[--], *SEG*; Ἀρήσων ΝΟ, *IGDS* II; cf. Ἀρησῆς, Ἄρησος, L. ; Ἀνοχ[ί]δη[ο] 'con qualche cautela' (cf. Ἄνοχος), L. || 5. Ἀρχεβόλα Σ[--], *SEG*; Ἀρχεβόλα, *IGDS* II.

1012. **Leontinoi (area of: Alaimo). Various graffiti on vases, mid 7th-5th cent. B.C.** A.Johnston, *ZPE* 175 (2010) 150-152, offers observations on the following texts: 1) *SEG* LIII 1008 (3) (LIX 1106 [5]*; ca. 440-430 B.C.; pointing to the cult of the Διόσκουροι in Naukratis [from 575 B.C.] and Delos, J. argues contra L. Grasso [see LIX] that there is no sound evidence against the twins as the main deities also in the Archaic period); 2) for *SEG* LIII 1008 (1) (LIX 1106 [1]*; ph.; dr.), he follows G.Manganaro's comments [LIV 924 (3)], adding that ΧΣ for Ξ is not attested in Euboia; the script is most consistent with Attic); 3) for the variety of letter forms cf. the fragment *SEG* LVIII 1046 (5) [LIX 1106 (3); [--]ΧΙΚΡ[--], where X is not Euboian Ξ but the tailed rho is at home in an Euboian environment; probably a non-local 'blue' script); 4) the signature *SEG* LIII 1009 (LIX 1106 [2]*; dr.) has non-Euboian M and Σ, pointing to an external origin of the object; the lettering fits Sicilian Archaic script of the Doric-speaking colonies; the date is the (early?) first half of the 6th cent. (Grasso) rather than the 5th cent. (Manganaro). All in all, these graffiti are not a unified set with respect to the alphabet, and it is not easy to posit a connection with the Euboian origin of Leontinoi.

J. also discusses a Leontinian graffito on a sima, not from Alaimo: 5) *SEG* LV 1012 bis ([--]ρης μν[--]ν); ["Η]ρης μν[ημεῖο]ν is unlikely, since words in μνημ- do not govern the genitive of the deity to whom the offering is made but of the person commemorated; also, several letters are uncertain and the final N is not visible on the ph.; perhaps an anthroponym in -ης followed by μ' ἀνέθēκε, vel sim., though the 'cutting of the text on the rear of a sima causes difficulties (...). The remarkable Histrian dedication on a tile (mot recently *SEG* LV 805) is at least cut on the outer surface' (152).

1013. **Lilybaion (area of: Mazara del Vallo). Honorary inscription for M. Iunius Felix, 220-250 A.D.** *SEG* LVIII 1047. Cf. J.-Y.Strasser, *An.Ép.* (2010) [2013] no. 613, who prints the text of M.T.Manni Piraino, *OA* ▮ (1969) 121-125 (with Λιλυ[βα]|ειτῶν instead of Λιλυ[βα]|ιτῶν in LL. 2/3 and ΔΔΒ instead of d.d.b. in fine [both confirmed by the ph. accompanying the edition of M.P.]). For the siglum, S.Follet apud S. prefers the interpretation δόγματι δεκουριώνων βουλῆς to dono dedit benemerenti, vel sim. (an unattested formula, O.Salomies apud S.); for abbreviations of Greek or Latin formulas in Latin and Greek letters, respectively, reference is made to J.R.W.Prag's study summarized in *SEG* LVIII 1032 and to *SEG* LII 893. Parallels for ἀξίῳ (= (bene)merenti; L. 7) are only found in epitaphs from Italy, especially Rome.

1014. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; LIX 1119*; Arena I[2] 53 bis; *IGDS* II 18; *NGSL*[2] 27. In the first part of his monograph *Religion and Reconciliation in Greek Cities. The Sacred Laws of Selinus and Cyrene* (Oxford 2010) (15-255; text, translation, epigraphical commentary), N.Robertson analyzes all elements of the lex sacra and proposes an alternative reading. Contrary to the dominant view that the law of Selinous concerns pollution matters and rituals of purification, R. suggests 're-reading' it in the context of an 'agrarian religion' in which ritual followed the changing of the seasons on the one side, and of the local social and economic conditions on the other. Accordingly column A would describe the seasonal sacrifices at the beginning of spring, and column B those at the end of the harvest; both periods are characterized by a variety of offerings which may reveal the efforts of the city to get all social classes engaged in the celebration of the rituals.

Concerning the layout of the text (30-39) R. rejects G.Nenci's explanation (*SEG* XLIV 783) that the lead tablet was displayed as part of a kyrbis, suggesting instead that it 'was displayed straight ahead on a vertical surface on a convenient height ... evidently positioned in opposite ways at different times, so that now A and now B appeared as the right-hand column' (34).

1) **Column A**: LL.1-3 may have replaced a longer version of six lines, now erased (for an *exempli gratia* restoration with commentary see R. 19-21, 41-55). R. believes that the ritual recorded in LL. 1-3 (offering of barley and salt from a household [hομοσέπυοι] at the harvest time), was preliminary to the long series of sacrifices described in the text to follow; LL. 4-6: R. considers the rasura a conscious effort to create a heading in LL. 7/8 (contra edd.pr. [see *SEG* XLIII], who consider it a fragmentary sentence or remnant, not necessarily related to the following text) for all the rites that follow (LL. 8-23); LL. 7-23 are all written in the same hand and have in common the 'use of single and double points between words ... mostly used in alternate lines by way of decoration' (21).

Concerning the sacrifices in this column, they have to be carried out before the Κοτύτια (a Dorian version of the Κρόνια; 57-64) and in Olympic Years before the Panhellenic truce. R. discusses, with copious references, the ritual procedures and the deities receiving the sacrifices (Ζεὺς Εὐμενής and the Εὐμενίδες; LL. 8/9; R. 85-127; the association of Zeus with the cult of the Eumenides is explained by the assumption that they were his daughters; their worship was similar to that of the Athenian Σεμναὶ Θεαί); for R.'s view on Ζεὺς Μιλίχιος ὁ ἐν Μύσφō and Ζεὺς Μιλίχιος ὁ ἐν Εὐθυδάμō (LL. 9, 17/18; R. 131-141, 184-197) see *SEG* LIX 1118/1119; as to Τριτοπατρεῖς μιαροί and καθαροί (LL. 9-17; R. 167-184), R. rejects their identification as deified ancestors protecting the family, interpreting them as wind gods with fertilizing power worshipped before and during the harvest; he adduces evidence for their cult from archaeological remains in Athens and elsewhere, from sacrificial calendars, and from the Attidographers and Orphic poetry; on 199-212, R. underlines the contiguous worship of Δήμητρα Μαλοφόρος and Ζεὺς Μιλίχιος on Gaggera Hill; cf. now, however, C.Grotta's study summarized in *SEG* LIX 1118 [see now also C.Grotta, "L'erma di Zeus *Meilichios*": vecchi e nuovi spunti di riflessione', *Sicilia Antiqua. An International Journal of Archaeology* 8 (2011) 19-39. Tybout].

2) **Column B**: contrary to the traditional reading R. believes that column B has nothing to do with homicide or the purification of a murderer. He interprets the ἐλάστερος from which one might wish to be purified as a '"striker", i.e., lightning, as harbinger of pollution' (28), a 'lightning god' (232-235). R. attributes to ἐλάστερος, which he separates from ἀλάστωρ/ἀλάστορος, the character of a sort of a lightning god related to Zeus ('Ελάστερος; R. 240-251), a frightening force of nature and an extremely contagious one. He further interprets αὐτορέκτας as 'the one slaying with his own hand' (R. 225-228), comparing this term to αὐτόφονος at Kyrene (*SEG* IX 72 [I. 1638]; see our lemma no. 1834) and

considering it an indication for the personal performance of the sacrifice by the person seeking purification. Thus LL. 1-11 contain a rite of table hospitality with the host demonstrating 'his solicitude by slaying the animal with his own hand, an unusual punctilio in the light of normal Greek sacrifice' (214); this rite of table hospitality was suited to an ἐλάστερος of any kind whatsoever.

We do not reproduce R.'s new restorations; see L.Dubois, *BE* (2011) no. 677 for strong criticism, also on R.'s view in general; for other reviews of this idiosyncratic monograph see D.Bonanno, *BMCR* 2010.08.58; M.Houle, *Mouseion* 54 (2011) 119-122; J.-M.Carbon, *Kernos* 25 (2012) 318-323; I.Salvo, *Mnemosyne* 65 (2012) 858-861; A.Maffi, *ZRG* 129 (2012) 682-687.

Also M.Patera, *Mètis* 8 (2010) 277-308, offers a new interpretation of column II (278-287), based on an analysis of the terms ἐλάστερος and ἀλάστωρ/ἀλάστορος in the epigraphic and literary sources (281-290). According to P. the two terms are identical (cf. A.Matthaiou [*SEG* XLVIII 1136]]) and include two concepts: 'l'entité vengeresse et le criminel ... et chacun d'eux fait nécessairement penser à l'autre (le criminel à son entité vengeresse, l'entité vengeresse au criminel qu'elle poursuit)' (287). The procedure which an αὐτορέκτας ('le coupable, l'agent responsable, bref, celui qui a provoqué son ἐλάστερος par son action propre' [297]) should follow in order to free himself from his ἐλάστερος consists of the following stages: 1) ritual proclamation (LL. 2/3): the αὐτορέκτας publicly announces his need for purification, thus warning the community for the danger posed by his unclean person, and his request for a purifier; 2) acceptance of his request by a purifier-host (LL. 3/4), who, acting according to the common rituals of hospitality, provided for the cleansing, feeding and for the means for the purification of the guilty individual (water, salt); 3) sacrifice (probably a purificatory one despite the lack of any qualification) to Zeus by the purifier (L. 5); 4) after the sacrifice: the fact that the purified may be spoken to, implies that he has received the preliminary rites and taken water, meal and salt offered by his host and purifier in silence. Such a 'hospitalité *qui-fait-comme-si-elle-n'en-était-pas-une*' (296) may be compared with the mythical arrival of Orestes in Athens and the behavior of the Athenians towards him, an event commemorated in the second day of the Anthesteria, the Choës, with drinking contests in complete silence; 5) second sacrifice (LL.7-11): the performance of the second sacrifice on the public altar and of the further rituals was obligatory and marked the end of the purification of an αὐτορέκτας or any carrier of an ἐλάστερος of four different kinds (ξενικός, πατρῷος, ἐπακουστός, φορατός); 6) third sacrifice: though no reason is given for the sacrifice to ἐλάστερος (L.12: hόκα τõι ἐλαστέροι χρέζει θύεν), P. is tempted to interpret it as complementary to the other two: an additional precaution added to the purification ritual.

Referring to the relationship of the supernatural entities to the cults of Zeus Ἐλάστερος/Ἀλάστορος (survey of the evidence on 287-290), P. states that 'le rôle des entités de vengeance est clairement démarqué du rôle du dieu qui peut aussi bien punir que protéger. Ces entités sont des instruments de la justice de Zeus, des manifestations impersonelles et implacables qui, contrairement à Zeus, ne peuvent changer d'attitude à leur gré' (302).

1015-1016. Syracuse. Two decrees of the synodos of technitai of Aphrodite Hilara, 46-44 / first half of the 1st cent. B.C. Two white limestone plaques now in the Archaeological Museum of Syracuse. L.Moretti, *RFIC* 91 (1963) 41-43. Republished by A.Dimartino, *Epigraphica* 72 (2010) 21-49 (ph.; Italian translations); cf. J.-Y.Strasser, *An.Ép.* (2010) [2013] nos. 609/610 (texts and French translations). D. rejects the traditional interpretation of οἱ περὶ τὴν Ἱλαρὰν Ἀφροδίτην τεχνῖται as an associa-

tion competing with the Dionysiac artists, specializing in another genre (ἱλαροτραγῳδία or ἱλαροτέρα ὄρχησις) and admitting members excluded from the Dionysiac technitai like slaves and women. Since the divine epithet Ἱλαρά has the meaning 'well disposed', 'propitious', 'felicitous', Aphrodite is known as the protector of arts and craftsmen, and Syracuse already features the Dionysiac artists, the purpose of our association must be different: it may encompass craftsmen like sculptors and painters as well as representatives of the noble arts (theater, music, poetry); for Aphrodite as a patron of theater artists cf. our lemma no. 1817. Aphrodite Hilara is probably the equivalent of Venus Felix, whose cult was introduced by Sulla.

1015: 21-26. M. 41/42. **Decree for Marcus Acilius Caninus, 46-44** B.C.

Ὑπὲρ προ[ξενίας καὶ] | εὐεργεσίας [—] | Μαάρκωι Ἀκί[λίωι Μ(αάρκου)] | υἱῶι Κανί[νωι] || ἀνθυπάτω[ι Ῥωμαίων]· | ἐπὶ ἱερέων Ἀθ[—] | Ἀριστοδήμου κα[ὶ —] | Μάρωνος· εἰσ[ηγησαμέ-νων] | τῶν ἀρχόντων· [ἐπειδὴ Μάαρκος] || Ἀκίλιος Μαάρκου [υἱὸς Κανῖνος | ἀ]νθύπατος Ῥωμ[αίων ---|---] πρὸς τοὺς θεο[ὺς τῆς πόλεως (?) καὶ] | π[ρ]ὸς τὴν ἡμετέ[ραν σύνοδον εὔνως (?)] | ἔχων τυγχάνε[ι, δεδόχθαι· πρό||ξ]ενον καὶ εὐεργ[έτην εἶναι αὐτὸν | τ]ῶν περὶ τὴν Ἱλα[ρὰν --- | Ἀ]φροδίτην τεχν[ιτῶν· τοὺς δὲ ἄρ|χ]οντας ἀναγράψ[αι τόδε τὸ δόγμα ἐς | σ]τήλην καὶ ἀναθ[εῖναι ἐν τῶι ---||--- ἵ]να πᾶσι φαν[ερὸν ἦι ὅτι ἡ σύνο|δος ἥ]δε τὰς κατα[ξίας χάριτας ἀ|πονέμε]ι τοῖς εὐε[ργετεῖν αὐτὴν | προαι]ρουμένοις· [Τύχηι τῆι ἀγαθῆι]

The honorand is proconsul of Sicily in 46/45 and 44 B.C.

1016: 27-30. M. 42/43. **Decree for Atilius Sarranus Sopatros, first half of the 1st cent.** B.C.

[Ὑπὲρ π]ροξενίας | [- praenomen - Ἀ]τειλίῳ | [— υἱῷ Σαρραν]ῷ Σωπάτρῳ· | [ἐπὶ ἱερέων ---]νάτου Ἀπολλω||[νίου (?) καὶ - praenomen -]ου Ἀ[ρ]ρίο(υ) Αὔλου υἱοῦ | [--- · εἰσηγησαμένω]ν τῶν ἀρχόντων· | [ἐπειδὴ - praenomen -] Ἀτείλιος Σαρρανὸ[ς | - patronym - υἱὸς Σ]ώπατρος εὔνους | [ὢν τῇ ἡμετέρᾳ συν]όδῳ οὐ διαλείπει || [τινα καιρὸν εὐεργ]ετῶν αὐτήν, κοινῇ | [καὶ ἰδίᾳ ἐπιμελ(?)]ῶν τῆς συνόδου, | [δεδόχθαι· αὐτὸ]ν εἶναι πρόξενον | [καὶ εὐεργέτην τῶν] περὶ τὴν Ἱλαρὰν | [Ἀφροδίτην τεχνι]τῶν· Τύχῃ τῇ ἀγαθῇ

Dated on the basis of the letter forms || 10. rather an adverb should be restored, e.g. διηνεκῶς, S.Follet apud S. || the Atilii Serrani/Sarrani are a senatorial family well known from 2nd/1st cent. B.C. sources, D.

1017. **Syracuse. Dipinti on amphoras, late Hellenistic period (or undated).** Small amphoras with red or brown dipinti in cursive lettering on the neck or shoulder; now in the Archaeological Museum P.Orsi in Syracuse. (Re)published by G.Manganaro, *Epigraphica* 72 (2010) 56-62: 1) καὶ εἰ|ς ὥρας (dipinto in a painted frame; painted ivy leaves on the belly; '(vino) anche per l'anno nuovo', M., with parallels for this wish; M. 56/57; ph.). The following amphoras bearing dipinti indicating the contents have been found by G.V.Gentili in a late Hellenistic nekropolis at Syracuse (contrada S.Giuliano; *NSA* 1956 154-156): 2) ΕΞΑΜΟΥ = ἐ(κ Σ)άμου (indicating the contents, the much appreciated Samian wine; G. 154 no. 5: ΕΣ̣Α̣Μ-ΛΥ; M. 57); 3) [κρό]κος (saffron, which grows in Sicily, ed.pr., with

comments on other unguents and drugs from the island; G. 154 no. 1: [–]KOC; M. 57/58); 4) γλαύκι-νον (i.e., (ἔλαιον) γλαυχῖνον, a species of oil with pulp of poppy or celandine, also attested in Diocletian's Price Edict § 34 L. 54 [ed. M.Giacchero [Genova 1974] p. 217; G. 154 no. 7; M. 58; ph.); 5) μελί-κρατα (honey mixed with milk, also on record in the Sacred Law of Selinous A LL. 13-15 [see our lemma no. 1014; dr.] as an offering to the gods of the underworld; G. 156 no. 10: ΜΕΛΙΚΑΝΤΙ; M. 58/60; ph.; cf. also 62-67 for a discussion of μελίκρητα/μελίκρητον and honey used for medical and funerary purposes [embalmment; gift to the deceased] and of bees used as symbols [inter alia the bees on the phiale from Caltavuturo: *IGDS* II 126 (*SEG* XXXIX 1034; LVI 1108*; ph.); M. considers the graffito on the oinochoe *IGDS* 168 (c) (*SEG* XXXIV 960) as a testimony to the cult of Μελίσα, a nymph personifying the honey; ph. [rather the name of the owner; cf. Μέλισα in the epitaph from Centuripae *SEG* XLIX 1275, and the more current version of the name (Μέλισσα) in many other inscriptions, Tybout]]).

1018. Syracuse. Christian epitaph of Dionysia and Oktesibi(o)s, early 4th-early 6th cent. (after 489?) A.D. *IG* XIV 98. J.Curbera, in *Onomatologos* 604/605 (cf. our lemma no. 1968), follows I.Carini (*Archivio storico siciliano* 3 [1876] 124 no. 32) in reading ἐνθάδε κῖτε Ὀκτησίβις instead of ἐνθάδε κῖτε ὁ Κτησίβις (*IG*, in which Carini's reading is not mentioned). This reading is supported by a papyrus of 489 A.D. recording the grant of three plots of land by King Odoaker to the 'vir inlustris Pierius'; one of the two tenant farmers recorded is called Octesibius (J.-O.Tjäder, *Die nichtliterarischen lateinischen Papyri Italiens aus der Zeit 445-700*, vol. 1 [Lund 1955] 279-293 nos. 10/11). In view of the rarity of this name, our inscription (from the catacomb of S.Giovanni) may be the epitaph of this man. Reflections on the name's etymology.

1019. Tauromenion. Honorary inscriptions for the Pythian victor Olympis and the governor C. Claudius Marcellus, 100-50 / 79 B.C. *IG* XIV 434/435. F.Muscolino, *RPAA* 82 (2009/2010) 407-457 (ph.; dr.), traces the circumstances of the find of these statue bases in 1770 and offers a detailed survey of the early editions of the texts published since 1770. A reexamination of the base of *IG* XIV 435 shows that it supported a bronze equestrian statue of the honorand, proconsul of Sicily in 79 B.C. and a descendant of M. Claudius Marcellus, the conqueror of Syracuse. This fits in with the testimony of Cicero on equestrian monuments for the Claudii Marcelli in Tyndaris 'and in the other cities of Sicily' (*Verr.* 2.4.86, also referring specifically to a statue of our honorand). Combining 18th cent. documents with the results of recent excavations, M. shows that both bases were erected in the north zone of the agora, perhaps in the bouleuterion which was superseded by the Roman baths (Piazza Vittorio Emanuele II, also called 'piazza Badia', in the area of the caserma dei carabinieri, formerly the Monastero or Badia di Valverde). The same applies to the honorary inscriptions *SEG* XXXII 936/937 (dr.; survey ph. of the two bases on excavation). On the basis of prosopographical observations (tables of the strategoi and gymnasiarchs; cf. *SEG* XXXII app.cr.) and the letter forms, M. dates these texts to the first half of the 2nd cent. B.C. (second half of the 2nd cent. B.C., *SEG*), and *IG* XIV 434 to the first half of the 1st cent. B.C.; 435 dates to Marcellus' term of office (79 B.C.).

In *IG* XIV 435, the reading of an isolated Γ under ΣΜ in L. 2 is highly uncertain (only a horizontal stroke can be verified on the stone: either a marker put in the center under the text or an unfinished letter); in 434, Μέστος (L. 2: "Ολυμπιν Ὀλύμπιος Μέστον) is either a siglum or a second name Μέστος

(cf. the sigla in *SEG* XXXII 936/937, in the same position; however, Μεστος as a siglum would be a hapax and, moreover, unusually long [for this name cf. our lemma no. 1003 in fine]). M. traces the Tauromenian contacts with Delphi (inter alia the list of thearodokoi, *SEG* LVI 555* Col. IV LL. 94/95: ἐν Ταυρο[μενίωι --]|δώρου Αι[σ--]).

1020. Unknown provenance. Epitaphs on amphoras, undated. Three bulbous amphoras with graffiti incised on the belly; found in nekropoleis and originally containing appreciated products like wine, saffron, chamomile, oil for medical purposes or honey mixed with milk (cf. our lemma no. 1017 [5]) offered to the deceased at funerary banquets; now in the Archaeological Museum P.Orsi in Syracuse. Ed.pr. G.Manganaro, *Epigraphica* 2 (2010) 61/62 (ph.): **1)** Γάζα, | χαῖρε; **2)** Πρετιῶσα | χρηστὰ | καὶ ἄμεμπτα; **3)** Ἤχου. For the first two (female) names cf. *LGPN* III A s.v.; the third name is either the male Ἦχος (cf. *ibid.* s.v.) or perhaps a female name in -οῦ.

ITALY

1021. Italy. Epigrams on Roman wall paintings, late 1st cent. B.C./1st cent. A.D. Starting from the epigram from Suasa (*SEG* LIX 1174; *AP* 6.110; Italian translation; ph.), S.Antolini, in *Epigrammata* 251-278, analyzes six other epigrams (dipinti) on wall paintings (Italian translations; ph.): one from the 'Auditorium of Maecenas' in Rome (*AP* 12.118; Kaibel, *EG* 1111; C.Salvetti, in A.Donati [ed.], *Romana pictura. La pittura romana dalle origini all'età bizantina. Catalogo della Mostra* (*Rimini 28 marzo-30 agosto 1998*) [Milan 1998] 214 and 306 no. 113; late 1st cent. A.D.), another at the entrance of the Taberna of Severus in Pompeii (Via Holconii; *CIL* IV 733 + add. 196, 461; Kaibel, *EG* 1138; cf. *SEG* LIX 1152), and four from the Casa degli Epigrammi in Pompeii (*CIL* IV Suppl. 2, 3407; Kaibel, *EG* 1103-1106; *SEG* XV 602 [LV 1455*; see LVII 2069 on p. 745 in fine for full references; cf. also LVIII 1073 and LIX 1152]). A. comments on the knowledge and reception of Greek culture on the part of the commissioners and of the artists, and points to some phonetical differences between the dipinti and the texts transmitted through the medieval manuscripts.

1022. Italy (South). Greek and indigenous languages, 4th cent. B.C. We merely signalize the wide ranging essay of P.Poccetti, 'Contacts et échanges technologiques entre Grecs et indigènes en Italie méridionale: langues et écritures au cours du IV^e siècle av. J.-C.', in H.Tréziny (ed.), *Grecs et indigènes de la Catalogne à la Mer Noire. Actes des rencontres du programme européen Ramses^2 (2006-2008)* (Marseille 2010) 659-678, in which few Greek inscriptions are adduced; see 666 for some comments on *SEG* LIV 955 (4) (ph.; mid 4th cent. B.C.) from the fortifications of Serra di Vaglio, which P. compares with a similar Oscan text from Muro Lucano.

1023. Aenaria (Pithekoussai). Stamps on local amphoras, end of the 4th cent.-200 B.C. *SEG* LI 1418. G.Olcese, *Le anfore greco-italiche di Ischia: Archeologia e archeometria. Artigianato ed economia nel Golfo di Napoli* (Rome 2010; full catalogues; color ph.; dr.), studies the local amphoras with Greek stamps found under the Church of Santa Restituta of Lacco Ameno (Ischia), comparing them to those found in the Gulf of Naples. In chapters 2-9 she discusses the typology of the Greek-Italian amphoras, the stamps from Ischia and the other areas (see below), the archaeometrical data and the circulation of the local amphoras. In the conclusions on 293-309, O. argues inter alia that the wine of the Gulf of Naples had been exported to Sicily and Carthage from the late 4th cent. B.C. and, after 250 B.C., also to the northern Mediterranean (e.g. Tour Fondue; Pech Maho; Bon Capò; Relitto della Meloria [Mallorca]; Cartagena, Sagunto). The chronological coincidence of this distribution pattern with the Roman expansion to Campania and the foedus aequum between Rome and Neapolis of 326 B.C. suggests that 'potrebbe esserci un collegamento tra i due avvenimenti, così come ipotizzato per la coniazione delle monete napoletane, nello stesso periodo' (295). The new connections offered new commercial opportunities and may have gone hand in hand with a reorganization 'con forme di controllo e/o garanzia anche per i contenitori e/o per le derrate prodotte' (295). Questions on the motives behind these exchanges also for the consumers in Punic and Greek Sicily (e.g. Eryx, Lilibaion, Selinous, Monte Adranone, Monte Iato, Gela, Kamarina) remain still unanswered.

O. lists some characteristics of the stamps from S. Restituta (67-76; 91-184; ph.; dr.; maps with the distribution of each name): ligature AP; digamma in the shape of Ϲ (probably of Euboian origin); the emblems like wreaths (possibly denoting a connection between the amphoras and the Neapolitan Sebasta, since the amphoras stamped with this emblem come from the recent excavations in Piazza Nicola Amore [cf. *SEG* LVIII 1085; LIX 1136; see our lemmata nos. 1032/1033]), kantharoi, amphoriskoi, and kraters; the progressive truncation of names (e.g. A, AP, ΑΡΙΣ, ΑΡΙΣΤ, ΑΡΙΣΤΟ, ΑΡΙΣΤΟΚ, ΑΡΙΣΤΟΚΡΑΤΕΟΣ); the combination of names (e.g. ΑΡΙΣΤ · ΧΑΡ for Greek-Greek names; ΞΕΝ · ΤΡΕ for Greek-Oscan names; it remains unclear whether the names denote private or official persons: two magistrates, or magistrate and manufacturer?).

The following names are attested (we give only those which can be identified with some probability): 1) Ἄνδρων (ΑΝΔΡ, ΑΝΔΡΩ); 2) Ἄνταλλος (ΑΝΤ, ΑΝΤΑ, ΑΝΤΑΛ, ΑΝΤΑΛΛ; cf. *SEG* LVI 1075 [A 1/2]); 3) Ἀριστοκράτης (see above); 4) Ἀσκληπιάδης (ΑΣΚΛΗ, ΑΣΚΛΗΠΙ, ΑΣΚΛΗΠΙΑ); 5) Βίων (ΒΙ, ΒΙΩ); 6) Βρέμων; Βρίσων (ΒΡΙ); 7) Γλαῦκος (ΓΛΑΥ, ΓΛΑΥΚ, sinistrorsum); 8) Γναῖος; 9) Δάμα[ρχος] or Δαμά[τριος] (ΔΑΜΑ, sinistrorsum); 10) Διονυσόδ[ωρος?] (ΔΙΟΝΥ, ΔΙΟΝΥΣΟ, ΔΙΟΝΥΣΟΔ) and Δίων? (ΔΙ, ΔΙΩ); 11) Εὔξενος (ΕΥΞ, ΕΥΞΕΝΩ [?]); 12) Ϝελ (probably for the Etruscan prenomen Vel); 13) Ϝιβι (Ϝιβιω, sinistrorsum, gen.); 14) Ζωΐλος (ΖΟΙΛ, sinistrorsum, ΖΩ); 15) Θέων (sinistrorsum), 16) Ἱέρων (ΙΕΡΩ, sinistrorsum); 17) Κάρπος; 18) Λούκιος (ΛΟΥ); 19) Μάιος (ΜΑΙΩ; for the name, cf. *IG* XIV 894 (Lacco Ameno): Μάιος Πακύλλου); 20) Μάκκος (ΜΑΚ, ΜΑΚΚ; for Maccius); 21) Μάμαρκος (ΜΑΜΑΡ, ΜΑΜΑΡΚΟΣ, ΔΗ ΜΑΜΑΡ) (for the Oscan praenomen Mamereks; sinistrorsum); 22) Μᾶρκος; 23) Νυμφόδωρος (ΝΥΜΠΟ); 24) Νύμφων; 25) Νύμψιος; 26) Ξένων (ΞΕΝ); 27) Οβιος (ΟΒΙ; for Ovius); 28) Πυθέας (ΠΥΘΕ); 29) Σάτυρος; 30) Σιμίας (ΣΙ, ΣΙΜ, ΣΙΜΙΑ, sinistrorsum); 31) Στάτιος (ΣΤΑ, ΣΤΑΤΙ: sinistrorsum; cf. *I.Napoli* 165: Στατία Μαμάρκου); 32) Τίνθωρ (ΤΙΝΘ, ΤΙΝΘΩ (?): sinistrorsum; cf. *I.Napoli* 141: Μάμαρκε Τίνθωρος); 33) Τρέβιος? (ΤΡΕ, [ΤΡ]ΕΒΙΩ: sinistrorsum; cf. *I.Napoli* 173: [Τρ]έβιο[ς Ζ]ωΐλου; 174 bis: Τρέβιος | Νυμψία Τρε[βίου]); 34) Φίλιππος (ΦΙ, ΦΙΛΙΠΠ); 35) Χαιρίων? (ΧΑΙΡΙ); 36) Χαρίλεως/Χαρίλαος (ΧΑΡ, ΧΑΡΙ, ΧΑΡΙΛΑ, ΧΑΡΙΛΕΩ, mostly sinistrorsum); 37) Χάρμης (ΧΑΡΜ, ΧΑΡΜΕ, ΧΑΡΜΗΣ, sinistrorsum; cf. *SEG* L 1010); 38) Trebius Loisius (TR. LOISIO; Latin stamp).

O. lists also stamps on bricks from S.Restituta (73-76; ph.; dr.) which are characterized, with few exceptions, by the combination of the abbreviations ΔΗ, ΔΗΜ or ΔΗΜΟ (for δημόσιος/δημοσία) with personal names also attested on the amphoras: ΔΗΜΑΚ, ΔΗΜΑΜΑΡ (sinistrorsum), ΔΗΝΥΜΠΟ, ΔΗΝΥΨΙ, ΔΗ[Ο]ΒΙ, ΔΗΧΑ[Ρ], ΔΗΜΧΑΡ, ΔΗΜΟΔΙ, ΔΗΜΟΣΕΛ/ΔΗΜΟΣΕΑ. As to the function of these stamps 'non è chiaro se si tratti di una produzione ceramica e/o laterizia "statale" o destinata allo stato, a seconda di come viene interpretata l'abbreviazione' (295).

1024. Arco (Trentino; north of Lake Garda). Amulet against epilepsy on a silver leaf, late 2nd/early 3rd cent. A.D. *SEG* LII 948. Republished by A.Valvo, in *Supplementa Italica* 25 (Rome 2010) 294-296 no. 109 (ph.; dr.; Italian translation; commentary; bibliography, inter alia A.Mastrocinque, *From Jewish Magic to Gnosticism* [cf. *SEG* LV 2083] 75/76, and A.Valvo, in E.Migliario, A.Baroni, *Epigrafia delle Alpi. Bilanci* ■ *prospettive. Atti del Convegno internazionale di studi, Trento, 3-5 novembre 2005* [Trento 2007] 238/239).

1025. Canusium. Inscribed bronze lamp, Augustan period? Bronze lamp in the shape of a mummy with the double Egyptian crown and the body wrapped in bandages forming a net-like pattern, interrupted by two holes for a hook and three cartouches filled with magic words (A-C); other magic inscriptions are incised along the lower edge (D/E) and on the flat back of the lamp (charakteres); found inserted in a wall of a domus of the Augustan period; probably imported from Egypt or Syria, perhaps for use in domestic ritual in the context of the Egyptian cults. Mentioned by M.Corrente, *Il dio con la folgore: Percorsi e immagini del sacro* ■ *Canusium: catalogo della mostra. Canosa di Puglia, Palazzo Iliceto, 18 maggio - 18 ottobre 2005* (Canosa 2005) 37/38. Ed.pr. G.Bevilacqua, *Scrittura e magia* 67/68 (ph.; cf. our lemma no. 2016), who points out that the lamp will be included in F.Ferrandini Troisi's *Iscrizioni greche di Italia. Iscrizioni dell'Apulia* (forthcoming).

A: Χαρχαν B: Λαβ[ι]αω C: charakteres (?) (right edge) D: Αλειλαχ (left edge) E: Σομμουχ

A. Cf. the name Χαρχαρ (*PGM* IV 2771), ed.pr. || the lamp 'si inserisce in una rara categoria di documenti connessi con il culto di Osiride e, per l'associazione tra la luce e la figura del dio, rimanda all'idea della rigenerazione legata alla sua storia mitica', ed.pr. For similar lamps see C.Grand Jouan, in *Agora VI* 75, pl. 26 (3rd/4th cent. A.D.).

1026. Cumae. Inscription on a bronze disk (sors?), 7th/6th cent. B.C. *IGDGG* I 14 (Arena III 26; *LSAG*² 240 no. 5; *SEG* XL 816). After discussing the various readings and interpretations proposed so far, M.Kajava, in L.Chioffi (ed.), *Il Mediterraneo e la Storia. Epigrafia e archeologia in Campania: letture storiche. Atti dell'incontro internazionale di studio, Napoli 4-5 Dicembre 2008* (Napoli 2010) 7-22 (ph.), suggests reading ἐπιμαστεύεσθαι (a variant of (ἐπι)ματεύεσθαι; ματεύω/μαστεύω: 'seek, search after') instead of ἐπιμαντεύεσθαι, in the sense of 'una targhetta disciplinare indicante qualcosa come "vietato mendicare" ..., espressione che avrebbe incluso tutte le attività relative considerate negative, quali per esempio sdraiarsi sui passaggi, ostruire l'accesso al santuario, ecc.' (17). The prohibition refers to a shrine of Ἥρα/Ἥρη (of unknown location) and can be connected with the 'sacred laws'

regulating the behavior of worshippers in a sanctuary. If K.'s interpretation is correct, the text is not a sors and offers no evidence that the oracle of Cumae originally belonged to Hera.

1027. Cumae. Epitaph of a Dionysiac/'Orphic' initiate, 525-500 B.C. *IG* XIV 871 (*LSAG*^{2} 240 no. 7; *IGDGG* I 18; Arena III 12; *SEG* LIX 1143 [1]*). In 'Cuma preromana nel Museo di Baia: temi e materiali', *MEFRA* 122 (2010) 345-376, C.Rescigno discusses this inscription and the physical context to which it belonged (369-374; excellent color ph.). Excavation reports of the tomb, found in 1888, testify to the existence of terracotta canals leading to the open air, through which wine could be poured. These facilities for libation may guide the interpretation of the inscription (ὑπὺ τε̃ι κλίνε̃ι τούτε̃ι λε̃νὸς hύπυ), which on account of its prominent place and size is likely to refer to the room as a whole: 'Sotto questa kline è la tinozza' (i.e., the tub for treading the grapes; 372). 'Può allora la nostra iscrizione trasformare la camera funeraria nello spazio rituale e temporale della vendemmia di Dioniso?' (373). Discussion of the Dionysiac vintage ritual as a symbol of initiation and rebirth, with reference to the 'Orphic' tablets, and, on 373/374, of the other famous funerary text from Cumae, the interdiction to bury a non-initiate *IGDGG* I 19 (*LSAG*^{2} 240 no. 12; Arena III 15; *LSCG* Suppl. 120; *SEG* IV 92; LIX 1143 [4]*; Italian translation).

1028. Falerio Piceno (area of: Montegiorgio). Bilingual (Greek/Latin) fragment, 4th cent. A.D.? Lower part of a marble plaque; exact provenance unknown. Ed.pr. G.Paci, Picus 30 (2010) 167-170 (ph.); cf. C.Courrier, An.Ép. (2010) [2013] no. 422.

--- | [---] Ç . . | ΙΟΥΔΑΙ [---] | ΚΙΤΕΤΑΒΙΤΑΝΤ [---]

1. If the text is in Latin, we have a C; if in Greek (more probable), a lunate sigma; after C a iota or upsilon, ed.pr. || 2-3. traces of triangular punctuation, ed.pr. || 3. the fourth letter is an epsilon in the shape of a crescent, ed.pr., who suggests that the entire text may have been in Greek letters for Latin words: [fe]|kit et (h)abitant[ibus? --] (habitantes as equivalent of populus, i.e., the recipient(s) of a fine for grave violation); 'interprétation incertaine', C. [in L. 2, probably a form of Ἰουδαῖος, with habitantes/populus corresponding to λάος (i.e., the Jewish community), Chaniotis].

1029. Lanuvium. Label on a wall painting, 20-10 B.C. Fragments of a wall painting representing a landscape with a rustic sanctuary including several figures involved in ritual (initiation?), a temple and a statue of a seated Dionysos holding a thyrsos, with the label Διόνυσος below (letters originally gilded); found in 1977 in a Roman house in Lanuvium; now in the Museo Civico of Lanuvio. Ed.pr. L.Attenni, *Frammenti di affresco con scene d'iniziazione dionisiaca* (Velletri 2002; non vidimus); S.Wyler, in C.Bonnet, J.Rüpke, P.Scarpi (edd.), *Religions orientales, culti misterici. Neue Perspektiven, nouvelles perspectives, prospettive nuove* (Stuttgart 2006) 135-145 (ph.); now discussed by A.-F.Jaccottet in the article summarized in our lemma no. 1669 on 254/255 (ph.). From the description of Wyler (137-141) we deduce that there are also two fragmentary labels: ΦΡΙ (identifying a male figure; perhaps the Greek transcription of Egyptian *Pa-heri* ['le grand seigneur'] or to be read ΦΡΗ̣: transcription of Egyptian *Pa-Râ* [Re, the sun god], W.) and [--?]ΕΙΝΩ or [--?]ΕΛΝΩ (possibly identifying a

figure partly lost; either the end of a name or an orthographic variant of Ἰνώ, the aunt of Dionysos whose name was used for 'maenad' in general in the Imperial period, W.). [The peculiar and partly unparalleled iconography may reflect a local cult: for a dedication Διονύσῳ θεῷ ἐπηκόῳ καὶ βοηθῷ from Lanuvium (50 B.C.-50 A.D.) see *SEG* XLV 1441, Tybout].

1030. Lokroi Epizephyrioi. Archive of the Olympieion, early 4th-late 3rd cent. B.C. *SEG* XXVI 1141; LVII 935*. After a survey of the contents of and previous research on the tablets, L.Del Monaco, *ArchClass* 61 (2010) 417-428, focuses on the metrological systems and coinage of the city. The internal proportionality of the talents, staters, litras and ounces on record in the loans granted by the Olympieion to the city testify to an advanced stage in the development of the Syracusan system. Lokroi started issuing its own currency as late as 346 B.C., with the introduction of democracy after the expulsion of Dionysos II. Recent excavations show that coins of Sicilian mints were used before on a modest scale; the city's own coinage, however, consisted of 'Pegasi' of the Syracusan-Corinthian type and Italic staters with local stamps, implying a metrological system different from that of the Sicilian talent which the Olympieion continued to use. The latter continued to be adapted in response to economic developments, as appears from the evolution of the ratio between gold and silver specified in tablet 35 (+ 36 + 37; ph.; dr.; *SEG* XLVII 1482): 1 : 9 instead of the nominal ratio 1 : 10. For details see *SEG* XLVII 1482 app.cr. ad Ll. 8/9 and XLVIII 1270 in fine, both summarizing previous publications by D.M. [See now also A.Filocamo, 'Locri Epizefiri: l'archivio di Zeus e la monetazione', *MEP* 14-17 (2009-2012) [2012] 115-156].

In *Lo spazio ionico* 461-475, L.Del Monaco examines the tablets for the light they shed on the civic organization of Lokroi. A study of the way in which tablet 15 was inscribed (ph.) shows that the tablets may contain scribal mistakes affecting the reconstruction of the sigla for civic subdivisions. It is possible that the siglum ΑΝΞ is a mistake for ΑΝΕ. On 466, he summarizes the attribution of the known sigla to tribes. Tribe 1: Ανα, Ανξ, Γαψ, Ευρ, Θρα, Κοβ, Λακ, Ομβ, Σκι, Τυν, Ψαθ; Tribe 2: Αστ, Βος, Δυσ, Κρα, Κυλ, Μνα, Σκα, Σωτ, Τηλ, Τιω; Tribe 3: Αγκ, Αγα/Αγφ, Αλα, Αλκ, Γαγ, Λογ, Πετ, Προ, Πυρ, Στρ, Φαω. ΑΝΕ cannot be assigned to one of the tribes. D.M. observes striking similarities between Lokroi Epizephyrioi and the Peloponnese, such as personal names, the office of θεοκόλος, and the Argive system of civic organization (four tribes with twelve units per tribe; *SEG* LIV 427). The system attested in Lokroi may have been influenced by Argos, as a result of the reforms introduced by Timoleon in Syracuse. There may have been twelve phratries per tribe (cf. the designations φάταρχοι and ὁ προστάτας τῶν Δυώδεκα).

1031. Metapontion, Inventory of a sanctuary, 550-500 B.C. Arena IV 81 (*IGDGG* II 76; *LSAG*² 376/377 Add. ad p. 287; *SEG* XIX 618; XXVIII 791; LVI 1120 [1]; see also G.Pugliese Carratelli, in *Siris e l'influenza ionica in Occidente. Atti del XX Convegno di Studi sulla Magna Grecia* [Taranto 1980] 400-405, and M.Guarducci, *L'epigrafia greca* [cf. *SEG* XXXVII 1777] 35-37 no. 2). R.Arena, *Acme* 63.1 (2010) 275/276, reflects on κράδεσμα ... τέζαρα, which may be the Achaian version of a Kolophonion κρήδεσμα τέΤαρα transplanted to Siris; the inventory perhaps lists the precious objects which survived the Achaian raid in Siris and for which the Metapontians acted as guarantors.

1032-1033. Neapolis. Victor lists of the Ἰταλικὰ Ῥωμαῖα Σεβαστὰ ἰσολύμπια, reign of Domitian. *SEG* LVIII 1085 (cf. LIX 1136). E.Miranda, in M.Silvestrini (ed.), *Le tribù romane Atti della XVI*^{e} *rencontre sur l'épigraphie, Bari 8-10 ottobre 2009* (Bari 2010) 417-422, discusses the dating formulas used in the inscriptions on the recently discovered marble plaques, which probably give only the victors in four Sebasta during the reign of Domitian. One mentions an Ἰταλίς and two suffect consuls (our lemma no. 1033). In most cases the fragments are dated by ἀγωνοθέται (thirteen new names, mostly of prominent senators; Domitian often occurs in his capacities of emperor, agonothetes [once; cf. our lemma no. 1032], victor of equestrian and enkomiastic contests) and possibly by δήμαρχοι (eponymous magistrates of the city). Winners in the newly introduced category of ἐγκώμια are listed as ἐγκωμιολόγοι and ποιηταὶ ἔπους. Praised are living and deceased members of the imperial family (Livia and Augustus, Tiberius, Claudius, Vespasian, Titus and his daughter Iulia, Britannicus, Domitian, Domitia and Domitilla). The new evidence also offers the full names of the two well known αὐληταί Kanos and Glaphyros as Τιβέριος Κλαύδιος Κανός from Ankyra and Τίτος Φλάουιος Γλάφυρος (no ethnic preserved). Two athletes can be identified: Μελαγκόμας (known mainly from Dio of Prusa, *Or.* 28 and 29, as of Carian origin, but here attested as an Alexandrian) and T. Φλάουιος Ἀρτεμίδωρος, for whose victories in the Kapitolia, Olympia, Pythia, Nemeia and Sebasta see *I.Napoli* 50 (*IG* XIV 746; *IAG* 67).

The headings dating the games are lost for the greater part; M. publishes two texts in which the dating formulas can be restored for the greater part.

1032: **419. Dating formula and victory of Domitian, 86 A.D.?**

[Ἀγωνοθετούντων τῆς .ʹ Ἰταλίδος τῶν Ῥ]ωμαίων Σ[εβαστῶν Ἰταλι]κῶν ἰσολυμπίων
[Αὐτοκράτορος Δομιτιανοῦ θεοῦ Οὐεσπασιαν]οῦ υἱοῦ Καίσ[αρος τὸ] δʹ, Ἀκειλίου
Ἀουίολα τὸ γʹ,
[-----, Διδίου Γάλλου Φαβρικ]ίου Οὐειέντων[ος τὸ .ʹ, --]ανοῦ, Ἀρρηκείνου Κλή-
[μεντος τὸ .ʹ], [[Ἀντωνίου Σατουρνίνου (?)]]
[------ τ]ὸ γʹ, Κλαυδίου [- ca. 8 -].ου τὸ γʹ, Ἀντωνίου Γάλλου τὸ γʹ, Πομ-
[πωνίου (or -πηΐου) -----]ωνος καὶ [Μ(άρκου)] Ἀτειλίου Βράδουα·
vacat
συνωρίδι τελείᾳ
Αὐτοκράτωρ Δομιτιαν(ὸς) Καῖσαρ
vacat ἅρματος τελείου vacat
vacat ἱερὸς ὁ στέφανος vacat
vacat

1-2. Since Domitian ■ recorded as victor (LL. 8-10), the first agonothetes can only be this emperor; the fourth agonothesia dates to 82, 86 or 90 A.D. (cf. below ad L. 4); Manius Acilius Aviola was consul in 82 A.D. (*PIR*^{2} A 49), M. || 2. θεοῦ or σεβαστοῦ, M. || 3. Aulus Didius Gallus Fabricius Veiento, famous senator and consul in 73 or 75, 80 and 83 A.D. (*PIR*^{2} F 91), was also sodalis Augustalis, sodalis Flavialis and sodalis Titialis; this links the Ἰταλικὰ Ῥωμαῖα Σεβαστὰ ἰσολύμπια to the Καπιτώλια, in which the sodales Flaviales accompanied Domitian in his capacity of agonothetes (Suet., Dom. 4), M. || 3-4. Marcus Arrecinus Clemens, consul in 73 or 74 and consul suffectus in 85 A.D. (*PIR*^{2} I A 1072), known from literary sources as

a member of the imperial council and friend of Domitian, who, however, condemned him to death in 94 or 95 A.D., M. || 4. the erased name ▮ probably L. Antonius Saturninus, consul suffectus in 82 and condemned in 89 A.D. for his rebellion. This would imply that our text dates to 86 A.D. M. || 5. Antonius Gallus may be identical to the [– G]allus known as consul suffectus for 84 A.D. (*PIR*² G 57), M. || 5-6. the next two agonothetai cannot be identified, M. || 6. Marcus Atilius Bradua, consul in 79 A.D. (*CIL* IX 3152 = *ILS* 5676), M.

1033: 418. **Dating formula, 94 A.D.**

[Ἀγωνοθετούντων Μ(άρκου) Κορνηλίου Κουρια]τίου Ματέρνου τὸ δ΄,
[------].αιτου τὸ γ΄, Τ(ίτου) Ἀτειλίου
[Ῥούφου τὸ .΄, ----- Κ(οΐντου) Οὐιβί]ου Σεκούνδου τὸ β΄ τῆς κδ΄
[Ἰ]ταλίδ[ος τῶν Ἰταλικῶν Ῥωμαίων Σεβαστῶν ἰσο]λυμ[πί]ων ἐπὶ ὑπάτων
[Μ(άρκου)] Λολλ[ίου Παυλλίνου καὶ Γ(αΐου) Ἰουλίου Κουαδράτου, δη]μ(αρχοῦντος?)
.[. . . .]ίου Πρόβου

Date: the 24th Italis (LL. 3/4) = 94 A.D. || 1. Marcus Cornelius Nigrinus Curiatius Maternus, consul suffectus in 83 A.D. and politically active especially during the reigns of Vespasianus and Nerva (for his career cf. *CIL* II 5630), M. || 2. [–].αιτου: probably one of the consuls known as Paetus for the Flavian period, M. || 2-3. perhaps T. Atilius Rufus, consul suffectus of 78 A.D., M. || 3. Quintus Vibius Secundus, suffect consul in 86 A.D., M. || 4-5. the suffect consuls of 94: Marcus Lollius Paullinus Decimus Valerius Asiaticus Saturninus and Gaius Antius Aulus Iulius Quadratus; there is no room to restore their full names, M.

1034. Pompeii. Acclamations in graffiti. In a review-article of two monographs on pantomimes W.Slater, *JRA* 23 (2010) 533-541, on 534 offers harsh criticism on J.Stark's article 'Pantomime actresses in Latin inscriptions', in E.Hall, R.Wyles (edd.), *New Directions in Ancient Pantomime* (Oxford 2008 [cf. *SEG* LVIII 1085]) 157-168; he points out, inter alia, that in Pompeian graffiti VA is often erroneously supplemented as va[le], whereas it is in fact the Greek acclamation ουα (cf. LSJ⁹ s.v.: οὐά or οὐᾶ, 'Lat. *vah!* exclam. of admiration, or of astonishment'), and that kalos written in Latin is the equivalent of the acclamatory adverb καλῶς, not an adjective 'beautiful'. Cf. also our lemma no. 1983.

1035. Pozzuolo del Friuli (area of Sammardenchia). Amulet on a gold leaf, 4th cent. A.D. *SEG* LVI 1124. G.Bevilacqua, *Scrittura e magia* 25 (ph.; cf. our lemma no. 2016 sub 1), reproduces the text, gives an Italian translation and comments on LL.1-3. According to B. Ἀρσαμων, also known from the magical papyri as Ἀρσαμωσι/Ἀρσαμω, is called τρίμορφος because of his connection with Sol, 'triforme nella concezione religiosa egiziana per le sue funzioni nell'arco della giornata (scarabeo al mattino, leone a messogiorno e ariete la sera) e trifasico durante il ciclo del suo percorso (giovinezza, maturità, vecchiaia)'. She interprets the παρθέναι ἀμύντα (LL. 2/3) as the name of the beneficiary of the prayer, and consequently reads Παρθένα<ν> Ἀμύντα ('Harsamon dalla triplice forma, combattente in prima linea salva, salva Parthena, figlia di Amynta').

1036. Rhegion. Honorary inscription for C.Norbanus C.f., 87-84 B.C. *I.Reggio Calabria* 4 (*SEG* I 418; XL 854; LIII 1091 sub [16]). G.Di Giacomo, in S.Antolini, A.Arnaldi, E.Lanzilotta (edd.), *Giornata di studi per Lidio Gasperini. Roma, 5 giugno 2008* (Tivoli 2010) 143-182 (ph.), republishes and re-examines the text, discusses the history of Rhegion, and argues that the honorand is C. Norbanus, triumvir monetalis of 83 B.C. and patron of the δᾶμος τῶν Ῥηγίνων, rather than his homonymous father, consul of 83 B.C. (comments on their careers). Her arguments are as follows: 1) the honorary inscription, erected in the gymnasion, is issued by the demos and not by an association like the κοινὸν τῶν ἀλειφομένων (*I.Reggio Calabria* 5 L. 6), in contrast to *I.Reggio Calabria* 3 and 5 (*IG* XIV 616 add.) which have the same dating formula (ἐπὶ γυμνασιάρχων; discussion, on 149-154, of the γυμνασιαρχία in Rhegion either as the eponymous magistracy [so G.Cordiano; cf. *SEG* XLVII 2277] or as relating to the gymnasion only (so L.D'Amore, commenting on *I.Reggio Calabria* 1 [*IG* XIV 612; *Syll.*³ 715; *IGDGG* I 40; *SEG* XLIX 1367, LV 1055]; cf. also *I.Reggio Calabria* 7-15 [*IG* XIV 617-621, *SEG* XXIX 987-989]; cf. *SEG* LIII 1092); 2) the absence of honorary titles like σωτήρ, and of the magistracy held by the honorand, especially since Norbanus Sr. is depicted as a very powerful person in Diod. 37.2.14 (ὁ ταύτης [sc. Σικελίας] στρατηγὸς Γάϊος Νορβανός κτλ.). The epigraphic and literary evidence from the late Republican period (listed in 168 note 77) shows that the 'carica che occasiona il conferimento dell'onore' or 'l'ultima carica, la più alta, che definisce in modo inequivoco la posizione socio-politica del magistrate al momento della dedica' (171), were always recorded; 3) on the basis of the honors claimed by C. Verres for himself and his son (Cic., *Verr.* 2.2.50) or bestowed by the Lugdunenses to their patron L. Dasumius Tullius Tuscus, consul of 152 A.D., and his son M. Tullius Varro Dasumius (*CIL* VI 1400 and 1526), Di G. argues in favor of a dedication of two statues, one for Norbanus when he was a praetor (now lost), the other for his young son, who at the time had not yet assumed the position of monetalis. Consequently the dedications at the gymnasium are to be dated between 87 and 84 B.C. The statue for Norbanus praetor could have been destroyed in the time of Sulla's proscriptions, but 'confidando nella futura riabilitazione e nella nuova fortuna della famiglia, è probabile che il δᾶμος abbia invece deciso di preservare almeno la *memoria* del legame con il proprio benefattore, risparmiando il monumento onorario eretto al figlio, ancora privo di titoli onorofici e cariche che potessero (imprudentemente) chiarirne il rango e quindi l'identità' (182).

1037. Riva del Garda. Amulet on a gold leaf, 4th cent. A.D. Folded gold leaf found in the nekropolis San Cassiano. Ed.pr. A.Mastrocinque, in *La via delle anime. Sepolture di epoca romana a Riva del Garda* (Trento 2010) 245-254 (ph.); cf. S.Dardaine in *An.Ép.* (2010) [2013] no. 597.

Ιαω | - - - three lines with charakteres || Σαβαώθ, | ἵνα ἐμὲ φιλήσῃ | ΟΛΟΔ̣ΙΣ τὸν ἔτεκ|εν· ἡμὶ ἱηρὰ τοῦ | ἔρωτι καὶ πόθῳ

---

7. After ΟΛΟ uncertain reading; Ολοδις: name of the male lover; τόν for ὅν, ed.pr. || 8. the name of Olodis' mother is lacking; it may have been unknown to the enamoured woman; ἡμί for εἰμί and τοῦ for τῷ, ed.pr.; Iao, Sabaoth and various deities represented by the magical signs were invoked, ed.pr.; amulet may have been 'de nature hébraïsante', D. || 'Iao Sabaoth. Perché (il tale, che la tale) ha generato mi ami, io sono consacrata all'amore e al desiderio', ed.pr.; 'Iao --, Sabaoth, afin que m'aime Olodis (?) qu'enfanta (une telle); je suis consacrée à l'amour et au désir', D.

1038. Rome. Death: the day of death and the deposition in pagan and Christian epitaphs. C.Carletti, in É.Rebillard, C.Sotinel (edd.), *Les frontières du profane dans l'Antiquité tardive* (Rome 2010) 213-234, returns to this subject, for which we refer to the summary of his earlier study in *SEG* LIV 968 (key terms: refrigerare/refrigerium, ἀναψύχειν; depositus/-a, depositio, κατάθεσις or κατετέθη). There is also some overlap with other previous studies by C. on related subjects; for references see *SEG* LVIII 1931*.

1039. Rome. Immigrants. D.Noy, in H.Eckardt (ed.), *Roman Diasporas. Archaeological Approaches to Mobility and Diversity in the Roman Empire* (Portsmouth, R.I. 2010) 13-26, examines the Latin and Greek epigraphical evidence for immigration and diaspora communities in Rome and in Roman Britain (for the latter see our lemma no. 1062). He lists the following criteria for identifying foreigners in inscriptions, mainly epitaphs [we mention the Greek examples discussed]: 1) designation as an immigrant (ethnic/place of origin), e.g. *ICUR* 4434 (village name) and *IGUR* 1287 (Ἕλλην μὲν τὸ γένος ['Greek by race'], πατρὶς δέ μοι ἦτον Ἀπάμεα); 2) language and calendar. The choice of Greek is also dictated by other factors than immigrant status, notably the association with high culture. Greek was the epigraphic language of some religious cults such as Isis and Serapis [see also *SEG* LVII 957], of medicine, and of Christians until its replacement by Latin in the 3rd cent. A.D.; occasional use of Hebrew, Palmyrene, Aramaic or Nabataean; Egyptian month names occur in Greek inscriptions, e.g. *ICUR* 12856; in *IGUR* 119/120, from the Palmyrene sanctuary (cf. *SEG* XXXVII 798, XLV 1460; LII 981), the month is given as Περίτιος and as Sebat in Palmyrene. Most people labelled 'Greek' left bhind Latin inscriptions; 3) names: to be used with caution, since non-Roman names could be used for religious reasons or because of distant non-Roman ancestors. Names like Hasdrubal or Pharnakes are distinctive, but others (e.g. Σίμων) were used more generally; foreign names may be indicative of slave status, not of origin; the preference of immigrants for Latin cognomina may be due to 'a substantial degree of Romanisation, which was what first encouraged them to migrate' (17); cf. *IGUR* 118/119 for the same man using different onomastic conventions in a Latin/Greek and a Greek/Palmyrene inscription; 4) terms or formulas, e.g. πύαλος for tomb (found otherwise only in Nikomedeia) in the epitaph of a Bithynian (*IGUR* 413), or the type of curse in 837 (epitaph of a Nikaian) mainly used in Nikaia [cf. also πύελος in *IGUR* 1692, similarly with a curse]; 5) foreign gods: not necessarily indicative of foreign origin of the dedicants. [For all these criteria, see also the highly cautionary reflections of H.Solin summarized in *SEG* LVII 956 (not in N.'s bibliography), Tybout].

Much of this returns in another study of Noy, in É.Rebillard, C.Sotinel (edd.), *Les frontières du profane* -- (cf. our lemma no. 1038) 199-211, though under the aspect of a comparison of immigrant and Jewish families in the 2nd-5th centuries A.D. (for Jews in Rome see also LI 1424/1425; LII 979, 1972; LIV 969; LVI 1130/1131; LVIII 1074). Drawing on the Greek and Latin inscriptions from the Jewish catacombs (4th/3rd cent. B.C.), N. first comments on Jewish family life, notably the co-existence of Jewish and Roman identity and onomastics (mixed practices [Biblical names are relatively rare; discussion of *JIWE* II 481, showing that the lack of a Jewish name is no evidence against someone's Jewishness]; double names [cf. also *SEG* LVIII 1917]; cf. also *SEG* LVII 2135). 'Jews formed a religious or ethnic group in Rome, but they were not normally immigrants or, legally or socially, foreigners, since the the main period of Jewish migration westwards was over by then.' (199). Detailed discussion of *JIWE* II 360 (translation; for the funerary curse cf. *IJO* II 177 [Akmonia]; clearly the family

originated from Phrygia) and 489 (epitaph of Εἰρήνη τρεζπτὴ [for θρεπτὴ] προσήλυτος πατρὸς καὶ μητρὸς Εἰουδέα, who died three years old; N. resumes earlier interpretations and emendations, and adds two suggestions: προσήλυτος may be a mistake for genitive plural, 'her father and mother (being) proselytes', which would solve the problem of a three-year-old proselyte), or a word could be missing after 'father and mother', e.g. 'her father and mother being dead', implying that Eirene was bought up by a Jewish foster family). In the second part of the article, on immigrant families, the topics are those summarized above sub (1-5) (cf. also N.'s monograph published in 2000: see *SEG* L 1056). Detailed comments on *IGUR* 367 (*IG* XIV 1413; translation; the term καμάρα points to Teos, Smyrna and Ephesos [thus to Ionia, not Phrygia as N. states on 207]; the hapax συνξενειτεύω, 'to live abroad with someone', shows that the epitaph was specially composed) and 837 (*IG* XIV 1901; translation; see above sub [4]); on 209/210 reflections on the repatriation of mortal remains to the homeland (cf. also our lemma no. 1380).

1040. **Rome. Religion: the Greek and Latin inscriptions concerning the cults in the Syrian sanctuary on the Ianiculum, late 2nd/early 3rd cent. A.D.** *IGUR* 109-116 (*SEG* LIX 1161*; cf. also XXXII 1044 and XLVI 1337). J.Frel, F.Duthoy, *Eirene* 44 (2008) 81-164, offer a comprehensive survey of the sculptural, architectural and epigraphical finds in the sanctuary on the Ianiculum. They first trace the development of the cultic activities over time (85-106; see also the convenient 'resumé chronologique' on 126-129, ranging from the 6th cent. B.C. to the 4th cent. A.D.) and subsequently focus on the images of the gods (106-121). A list of 82 monuments with a bibliography for each item, arranged in the chronological order of their discovery (starting from the 16th cent.), closes the article (129-144, including nine Greek or bilingual [Latin/Greek] inscriptions: 129 no. 1 = *IGUR* 1157 [*IG* XIV 1512; *SEG* XXIX 1000; *CIL* VI 32316]; 130 no. 4 = *IGUR* 166 [*IG* XIV 985; *IGR* I 70; *CIL* VI 420 and 30764 (cf. 36749); *SEG* XLVI 1337 (6)]; 132 no. 10 = *IGUR* 109 [*IGR* I 1388; *CIL* VI 36804; *SEG* XLVI 1337 (5); LVI 1135*]; 132 no. 11 = *IGUR* 111 [*IGR* I 1387; *CIL* VI 36802; *SEG* LV 1062*]; 132 no. 12 = *IGUR* 110 [*IGR* I 1386; *CIL* VI 36803; *SEG* XLVI 1337 (2); ph.]; 134 no. 24 = *IGUR* 114 (*CIL* VI 36797); 136 no. 32 = *IGUR* 113; 141 nos. 69/70 = *IGUR* 115/116). On 121-126 F. comments on the activities of M. Antonius M.f. Gaionas, cistiber Aug(ustorum)/κίστιβερ Ῥώμης and Cl(audialis) Aug(ustalis) Quirinalis, known from *IGUR* 109, 166, 1157, *CIL* VI 36793 and XIV 24; as to *IGUR* 109, amply discussed on 124/125 (French translation), he follows the interpretation of G.Montesi (cf. *SEG* XXXII 1044) according to whom the δεσμὸς κρατερός refers to the channeling of the water of a spring into a basin, 'rendant possible le bain rituel ... et permettant la préparation des sacrifices ... dont Gaionas assume la responsibilité' (124). [Unfortunately, F. ignored the study of J.Scheid, who pointed out that the block served as a basin only in secondary use and convincingly interpreted the δεσμός as a device to keep a sacrificial animal in place: see *SEG* XLV 1469 for details. For Gaionas cf. also D.Noy, in the second article mentioned in our lemma no. 1039, 204, Tybout].

1041. **Rome. Religion: 'Gnostics' and 'Orphics' in conceptions of afterlife.** Starting from their proximity in time (ca. 200 A.D.) and place (Rome), E.Thomassen, in J.Dijkstra, J.Kroesen, Y.Kuiper (edd.), *Myths, Martyrs, and Modernity. Studies in the History of Religions in Honour of Jan N. Bremmer* (Leiden-Boston 2010) 463-473 (texts and translations), points to the similarity in the expectations of immortality and bliss in afterlife expressed in the epitaph of the Valentinian Christian Flavia Sophe

(*ICUR* VI 15884 [*CIG* 9595 a; *SEG* LI 1437; cf. LVI 1128 and LVIII 1931]) and the gold tablet which was found in the tomb of the 'Orphic' initiate Caecilia Secundina (*SEG* XLVII 1509 [XLIX 1383]; A.Bernabé, *Poetae Epici Graeci* [cf. *SEG* LIV 1896] II 491), though the deities in whom they put their hopes were not the same. He shows that rituals providing for access to a privileged existence after death in the 'Orphic' gold tablets and 'Gnostic' texts (e.g. Irenaeus, *Adversus haereses* 1.21.5) have common elements, like guards to be passed, formulas to be spoken and special knowledge testifying to initiation to be displayed. It is 'highly probable that Orphic-Bacchic mysteries were an important model and inspiration for Gnostics' (473), both in social and religious terms.

On 463 note 1, T. states that he finds several of the conclusions in P.McKechnie's study of Flavia Sophe's epitaph (cf. *SEG* LI) untenable, especially his 4th cent. date.

1042. Rome. Dedication of a statue of the infant Asklepios by the physician Nikomedes, 2nd cent. A.D. *IGUR* 102 (*IG* XIV 967). G.W.Bowersock, 'Iatrosophists', in L.Galli Milić, N.Hecquet-Noti (edd.), *Historiae Augustae. Colloquium Genevense in honorem F.Paschoud septuagenarii. Les traditions historiographiques de l'Antiquité tardive: idéologie, propagande, fiction, réalité* (Bari 2010) 83-91, on 86/87 points to L.Moretti's identification (ad *IGUR* 102) of Νικομήδης Σμυρναῖος ἰατρός with the Nikomedes known as the author of a yet unpublished medical lexicon, in which he is called both ἰατρός and σοφιστής; the combination of both terms as separate words qualifying a single person is also attested in Aelius Aristides, *Or.* 49 Keil (Hier. Log. 3) 8. Cf. also *IGUR* 1283 (*IG* XIV 1879; *GV* 244): funerary epigram for the ἄριστος ἰητρός Nikomedes, probably the same man.

1043-1044. Rome. Two epitaphs, Imperial period. Ed.pr. G.Sacco, in C.L. Frommel, M.Pentiricci (edd.), *L'antica basilica di San Lorenzo in Damaso. Indagini archeologiche nel Palazzo della Cancelleria (1988-1993)* II. *I Materiali* (Rome 2009) 55 (ph.), publishes two epitaphs found in this basilica.

1043: 55 no. 1. **Epitaph of Iulia, 2nd/3rd cent.** A.D. Two fragments of a rectangular white marble plaque with a moulded frame: Ἰουλ[ίαν —] | τὴν ἰ[δίαν θυγ]ατέρα | [---]του | ----

Date based on the lettering; punctuation marks after THN and TOY || the originally large plaque may have borne a second inscription left of the extant text; the accusative may imply the presence of statues of the deceased persons (cf. *IGUR* 430 and 768), ed.pr.

1044: 55 no. 2. **Epitaph?, 3rd/4th cent.** A.D. Fragment of white marble plaque.

— | [---]ΘΑ[—]| [—]ΜΑ[—]

Date based on the lettering || 2-3. perhaps [ἐν]θά[δε] | κεῖ]μα[ι], ed.pr.

1045. **Rome. Christian epitaph of Ourbasios, undated.** *ICUR* 5683 (*CIG* 9782; Wessel, *IGCVO* 498). D.Feissel, in *Le tribù romane* (cf. our lemmata nos. 1032/1033) 423-425 (French translation), republishes the text; cf. S.Dardaine, *An.Ép.* (2010) [2013] no. 165.

[Ἐνθά]δε κῖτε Οὐρβάσι[ος | Ἴσ]αυρος

1. Οὐρβάσιος: epichoric name occurring in Isauria and Pisidia in literary sources (also Οὔρβασος) and in the inscription in our lemma no. 1573; for the element -βασις cf. Robert, Noms 430/431, F. || 2. [M]αῦρος (second name of the deceased), *ICUR*; [--]αυρος, W.; [Ἴσ]αυρος, F., who points to the probable occurrence of Κιλικίη in *ICUR* 5691 (cf. *SEG* XLI 876 ad 5691) and on 426 adds that the Christian Ὄβριμος and his relatives, buried in the cemetery of Priscilla (*ICUR* 26111 and 26122), originated in southern Asia Minor.

1046. **Rome and the Roman Campagna. Tabulae Iliacae, early 1st/late 2nd cent.** A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* LVIII 1118*. From the publications on the Tabulae mentioned in *SEG* LVIII which were published after 2008, we cover those published in 2010. See now also D.Petrain, 'The Archaeology of the Epigrams from the *Tabulae Iliacae*: Adaptation, Allusion, Alteration', *Mnemosyne* 65 (2012) 597-635; F.Battistoni, 'Il Chronicon Romanum: il suo posto nella cronografia, e dietro le tabulae Iliacae', *Chiron* 43 (2013) 221-241; M.Squire, 'Ekphrasis at the forge and the forging of ekphrasis: the "shield of Achilles" in Graeco-Roman word and image, *Word & Image: A Journal of Verbal/Visual Enquiry* 29.2 (2013) 157-191 (published online: http://dx.doi.org/10.1080/02666286.2012.663612); D.Petrain, *Homer in Stone. The Tabulae Iliacae in their Roman Context* (Cambridge 2014).

Anticipating his monograph *The Iliad in a Nutshell. Visualizing Epic on the Tabulae Iliacae* (Oxford 2011), M.Squire outlines his conception of the Tabulae as 'highly erudite objects - visual-verbal *amuse-bouches* enjoyed by the Roman cultural elite within the refined settings of their villas' (article cited below sub [1], 317; contra N.Horsfall: see *SEG* LVIII) in two essays (overlapping each other inter alia in the general introductions; ph. and dr. of several tablets in both):

1) in 'Toying with Homer in Words and Pictures: The *Tabulae Iliacae* and the Aesthetics of Play', in E.Walter-Karydi (ed.), *Μύθοι, κείμενα, εικόνες. Ομηρικά έπη και αρχαία ελληνική τέχνη* (Athens 2010) 305-346, S. attempts to reveal the tablets' 'collaborating and competing strategies of visual and verbal representation. As knowingly *intermedial* objects, these Homeric "iconotexts" pose fundamental questions about the interstices between visual and verbal communication: they probe the boundaries between what can be read and what can be seen ... [they] teasingly signify the artifice of all signification: their miniature forms render readable the fiction of representation at large. ... Both literally and metaphorically, the tablets place *their* meaning in *our* hands: they champion the subjectivity of the reader-viewer who (be)holds them' (308/309). S. tries to demonstrate that the Tabula Capitolina (1A; *IG* XIV 1284 [*IGUR* 1612]) can be viewed and read in several directions: 'there are as many stories to be told here as there are axes for viewing them. As viewers we are free to choose our own epic adventure' (324). In the final section the focus is on the 'magic squares' on the reverse of seven tabulae (2NY; 3C; 4N; 5O; 7Ti; 15 Ber; 20Par; texts and translations) and on the hexameter containing the instruction to read the squares in every possible direction starting from the middle letter on two of them (Tabula of New York [2NY; *IGUR* 1613] and Tabula Veronensis I [3C; *IG* XIV 1285; *IGUR* 1614]; for the text see below sub 3 b); the γράμμα μέσον instruction is taken to apply not only to

the letter grid on the verso, but also on the pictures on the other side to be seen in 'whichever way you want' (the pun of γράμμα being its applicability both to images and words). Special discussion of the altar-shaped inscription on 4N and of the Hellenistic tradition of picture-poems in general (*AP* 15.21/22, 24-27).

2) In 'Texts on the Tables: The *Tabulae Iliacae* in their Hellenistic Literary Context', *JHS* 130 (2010) 67-96, S. first comments on the literary allusions implicit in the epigrams on 1A and 2NY (see above): their key words δαείς, σοφία and μέτρον draw on a fragment of Stesichorus' *Ilioupersis* (*P.Oxy* 2619, referring to Epeius' craftsmanship in constructing the wooden horse), to which the Capitoline tablet claims pictorial derivation in the caption Ἰλίου πέρσις κατὰ Στησίχορον. Echoes may also be found in an Archaic poem attributed to Solon (cf. Guarducci, *EG* III 430), implying that the '*Tabulae* epigrams fuse artistic with poetic craftmanship' (75). The promise of possessing the 'measure of every wisdom' (πάσης μέτρον ... σοφίας) is also found in epic evocations of artistic and poetic craftmanship (inter alia *Il.* 15.411/412). The double τέχνη of Theodoros celebrated in the epigrams also reflects Hellenistic epigram exploring 'the poetic *techne* involved in ecphrasticallly turning artistic *techne* into language' (77). Secondly, S. discusses, again, the word games on the reverse of seven tablets and the art of epigrams using line length to picture the objects they describe. Finally, S. argues that Θεοδώρηος τέχνη (cf., besides the epigrams, also 3C, 4N, 5O and 20Par, with various formulas) alludes to the Archaic Samian sculptor Theodoros renowned for his large-scale works as well as for his (contrasting) miniature artistry (cf. Pliny, *N.H.* 34.83, and especiallyl Poseidippos, *Andriantopoiika* 10.38-11.5, 67 A-B, also for the unusual adjectival form: τῆς Θεοδωρείης χειρὸς ὅσος κάματος): 'Theodorean' is not a signature, but a qualification of the great labor and small scale characteristic also of the Tabulae. In sum, 'the various literary resonances leave little doubt about their erudite viewer-readers' (90).

3) D.Petrain, 'More inscriptions from the *Tabulae Iliacae*', *ZPE* 174 (2010) 51-56, presents three detailed notes on the Tabulae: a) (52/53) the header Τρωϊκός in Tabula Capitolina (1A [see above sub [1] L. 3) should not be supplemented by κύκλος, since the phrase 'Trojan Cycle', first suggested by Wilamowitz, is nowhere attested (neither is a 'Theban' or 'Tragic Cycle'). O.Jahn's supplement πίναξ is more attractive, but P. argues that the adjective's referent was left undetermined on purpose: 'the floating modifier Τρωϊκός, its large lettering unmistakable, its referent unspecified, spreads indiscriminately over the entire plaque and marks the whole work with its Roman biases as "Trojan"' (53); b) (53/54) in the hexameter instructing the viewer how to read the 'magic squares' on 2NY and 3C (see above sub [1]), C.Gallavotti's restoration γράμμα μέσον καθ[ορῶν παραλάμβα]νε οὗ ποτε βούλει (*BollClass* 10 [1989] 49 note 2) is preferable to that of M.Guarducci (καθ[ελὼν παρολίσθα]νε, *EG* III 426, followed by *IGUR* IV on p. 97); c) (54-56): in the Shield of Achilles (4N; *IGUR* 1615), an image of the Ocean that the Iliad situates on the shield's outer rim (18.607/608) seems to have been omitted, which led R.Amedick to postulate a more faithful Alexandrian original from the mid 2nd cent. B.C. (see *SEG* XLIX 1382). Since, however, the image of Homer as an Ocean was a common metaphor for describing his poetry and its importance, the Homeric verses engraved in minute script on its rim (18.483-557; transcribed by P.Bieńkowski, *MDAI(R)* 6 [1891] 201-207) should be considered an erudite substitute of a pictorial representation of waves; consequently, there is no reason to infer an Alexandrian model. P. points out that Bieńkowski's text is complete (due to a minor error in B.'s description, lists of sources for the Iliad's text all suppose that verses 520-532 are absent). [M.Squire, who was still unaware of B.'s edition when writing his article mentioned above sub (1) (*ibid.* 337 note 64), has now

republished this text on the basis of autopsy: 'Texts on the Tables: The 'ΑΣΠΙΣ ΑΧΙΛΛΗΟΣ ΘΕΟΔΩΡΗΟΣ ΚΑΘ' ΟΜΗΡΟΝ. An Early Imperial Text of Il. 18.483-557', *ZPE* 182 (2012) 1-30].

Cf. also our lemma no. 1941.

1047. **Sybaris (area of: Francavilla Maritima). Dedication to Athena by the Olympian victor Kleom(b)rotos, 600-550 cent. B.C.** *IGDGG* II 5; Arena IV 2; *LSAG*² 456 no. 1 (a); *CEG* 394; *SEG* LVII 971*. W.Decker, in B. Le Guen, *L'argent* 245-247, argues that the statue, dedicated by Kleom(b)rotos in Sybaris and financed with the tenth part of the premium paid by that city for the victory, cannot have been a bronze one. The premium must have been exceedingly high for 10% of it to have been enough to pay an artisan manufacturing such a statue. D. suggests that the statue is likely to have been a wooden one; he refers to Pausanias 6.18.7 (two wooden statues of athletes in Olympia).

1048. **Thourioi. Name on an ostrakon, 450-400 (415-413?) B.C.** Sherd found during excavations at the eastern border of Thurii-Copia; the graffito is certain to have been incised on the sherd and not on the intact vase. Ed.pr. E.Greco, *ZPE* 173 (2010) 97-101 (ph.; dr.): Χάρων | Ἀγάθω|νος

The inscription may testify to ostracism, for which the only occasion in the second half of the 5th cent. B.C. would be the dominance of the pro-Athenian faction in Thourioi between 415 and 413; cf. Thuc. 6.44.2 (lukewarm reception of the Athenian fleet) against 7.33.5 (a stasis had chased away the adversaries of Athens, resulting in substantial support of the Athenian fleet and Thourian participation in the war against Syracuse), ed.pr., with references to ostracism outside Athens.

1049. **Velia. Marks on building blocks, 4th-2nd cent. B.C.** L.Vecchio, *PP* 65 (2010) 321-361 (ph.; dr.), (re)publishes 34 'contrassegni alfabetici': single letters and groups of two or three letters mostly in ligature incised on building blocks notably from the fortifications of Velia (4th-2nd cent. B.C.). The tabular survey on 326 shows A (with and without broken hasta, for which see V.'s comments on 337-339), Δ, E, H, M, M (or Σ), N, and Π, all in several variants with the exception of H (on 324, V. also mentions Γ, Z, I, Λ) and the groups ΔH (δη(μόσιον); various forms; for the Velian δῆμος and ἄρχοντες cf. *SEG* XII 378 L. 13: decree of Velia found in Kos), ΔHΔ, ΔHE (perhaps δη(μόσιον) ἔ(ργον)) and ΔΙω (possibly διῶ(ρυξ), 'aqueduct'; found on blocks from the substructure of an aqueduct); on 327 V. also mentions AH and ΔI; on 327 a drawing of a single siglum EV on a block from a terrace wall on the akropolis, possibly dating to the 5th cent. B.C. on account of the form of the upsilon. The meaning of most of these marks is unclear (abbreviations of names?; numerals?); their random distribution shows that they are quarry marks rather than cues for the assembly of blocks during construction. In the introduction (321-323), V. offers copious bibliographical references to similar marks and symbols on architectural elements from central and southern Italy and Sicily. Cf. also our lemmata nos. 1058 and 1895.

1050. Unknown provenance (southern Italy). Obscene graffito on a lekythos, late 6th/early 5th cent. B.C. *IGDGG* II 106; *LSAG*^{2} 262 no. 31 K.Tsantanoglou, *ZPE* 173 (2010) 33/34 (dr.), argues that this graffito, considered non-Greek in *LSAG*^{2} (259: 'evidently in one or other of the pre-Italic dialects') and partly non-Greek in *IGDGG* (183: 'il 's'agirait alors d'une inscription obscène avec une première partie en grec approximatif et une seconde partie dans une langue indigène non identifiée du sud de la Péninsule'), is a Greek text in the Eastern (blue) alphabet which can be read as follows; cf. also L.Dubois, *BE* (2011) no. 4.

Δὶς πεπυγι(κ)ὸ̆ς τοῖόν νυ ἐπ' ἄ̆ματ' ὄ̆χεεν

'After having anal intercourse twice, he continued in such a way day by day' (cf. *AP* 9.317 LL. 3-5 for a similar situation; for an obscene graffito on a vase cf. *IGDS* 167 [Arena II^2 120]); ΠΕΠΥΓΙΔΟΣ, vase; corr. T., who greatly doubts whether πεπυγιδὼς may represent a (dialectal?) perfect form in -δα like οἶδα, ἔαδα, κέχλαδα; ἐπ' ἄματ' = ἐπ' ἄματι rather than ἐπ' ἄματα (cf. ἐφ' ἡμέρᾳ), though an adverb *ἐπάματα cannot be excluded. Perhaps the inscription is an imperfect verse (trochaic tetrameter catalectic with a longum missing after the diaeresis), T.; strong criticism by D.: T.'s interpretation is untenable if only in view of the alphabet: the presence of broken iota and of the san is incompatible with the presence of a 'normal' epsilon (which excludes the Corinthian); the alphabet is certainly Achaian; in *IGDGG*, D. offered the following transcription: Δὶς πεπυγιδοστοιοννυεπασατοξεεν.

1051. Unknown provenance. Label incised on an Apulian vase, 340-320 B.C. Apulian vase in the shape of the prow of a trireme with a seated goddess (Aphrodite?); on the back Eros leaning against a female statue. H.B.Walters, *Catalogue of the Terracottas in the Department of Greek and Roman Antiquities, British Museum* (London 1903) 336/337 no. D201. In an exhaustive study of this vase, L.Ambrosini, *MEFRA* 122 (2010) 73-115 (ph.; dr.), on 83, 101/102, and 108 draws attention to an inscription Τυχ[--], now vanished but recorded in a BM inventory (not in Walters) to have been visible on the pedestal of the female statue on the back. It was presumably incised after firing to identify the figure as Τύχη. This vase and two parallels from Apulia may have been ritual objects representing a theophoric ship: a dedication or perhaps a wedding gift.

GAUL

1052. Gaul (and Spain). Greek (and indigenous) epigraphy. In the context of his reflections on 'L'écriture gréco-ibérique et l'influence hellène sur les usages de l'écriture en Hispanie et dans le sud de la France', J.de Hoz, in *Grecs et indigènes* -- (cf. our lemma no. 1022) 637-657 (maps illustrating the diffusion of Greek and indigenous inscriptions), on 643-648 presents a useful survey of the Greek epigraphy in southern Gaul and in Spain prior to the Imperial period. Numerous inscriptions - mainly of private nature; the absence of a proper public epigraphy is characteristic of both regions - are mentioned in passing; comments of more than average length on the letter on a lead tablet from Pech-Maho (*IGF* 135; *SEG* XXXVIII 1036 [LVII 986*]; development of ▪ technical commercial

vocabulary at a remarkably early stage; the non-Greeks involved in the transaction are not all Iberians, and the Iberians are not necessarily indigenous), on the dedication of a bronze statuette from Valentia *IGEP* 240 [for *IGEP* see our lemma no. 1059] (no. 8 in the corpusculum mentioned in *SEG* LIX 1182; Ἀπολόνιος ἀνέθεκεν; 5th cent. B.C.; the Ionian dialect combined with the non-Ionian alphabet shows that the dedicant came from Attica or Euboia [or its colonies]), and on the epigraphy of Emporion, which in spite of being a polis did not develop an 'épigraphie institutionelle directement issue du fonctionnement politique de la ville' (646; cf., however, some bricks stamped δημ [*IGEP* 125]). Discussion inter alia of the commercial letter on a lead tablet (*SEG* XXXVII 838 [LIII 1153*]; *IGEP* 129; cf. also our lemma no. 1958); *IGEP* 139 offers rare evidence of the official polis religion (Θέμις; the lettering does not exclude an earlier date than 2nd/1st cent. B.C. [647 note 38]). [For the two commercial letters on lead tablets see now M.J.Pena, 'Quelques réflexions sur les plombs inscrits d'*Emporion* et de Pech Maho. Pach Maho était-il un "comptoir du sel"?', *REA* 116 (2014) 3-21, Tybout].

J.de Hoz, *Historia Lingüística de la Península Ibérica en la antigüedad* I. *Preliminares y mundo meridional prerromano* (Madrid 2010) 436/437 (in a chapter on Greek linguistic evidence in the Archaic period) refers to *IGEP* 328, 331, 339, and 341. There is some more Greek epigraphy in vol. II (*El mundo ibérico prerromano y la indoeuropeización* [Madrid 2011]), which we will cover in *SEG* LXI.

1053. Antipolis (Antibes). Metrical dedication to Aphrodite, 5th cent. (450-425?) B.C. *IG* XIV 2424 (*CEG* 400; *IGF* 84; *LSAG*² 288 no. 3; *SEG* XXXIX 1081; XLII 1821 [1]; L 1074 [2]). In his discussion of biographical aspects of dedicatory epigrams, W.D.Furley, *art.cit.* (cf. our lemma no. 1923) 156-159 (ph.), reprints this double hexameter, and suggests that the reference to those who set it up, τοῖς καταστήσασι, reinforces the idea that it would have stood upright like an erect phallus. The anonymous donors might have been a couple or even a collectivity of lustful men. 'The text draws past (τοῖς καταστήσασι), present (Τέρπων εἰμί) and future (χάριν ἀνταποδοίη) together into a "time-ball" which rolls on into the future' (159).

In *Archeologia* 488 (May 2011) 20, an excellent color photo of the stone is published; according to E.Delaval, curator of the Musée archéologique in Antibes, 'une analyse pétrographique a levé le doute, la pierre est bien locale, et donc l'inscription est antiboise'; J.-C.Decourt (ad *IGF* 84) considered the stone to be imported; cf. id., *BE* (2011) no. 661.

1054. Burdigala (Bordeaux). Various inscriptions. L.Maurin, M.Navarro Caballero, *Inscriptions latines d'Aquitaine* (*ILA*), *Bordeaux* (Bordeaux 2010), includes two Greek inscriptions (texts; French translations; stone descriptions; bibliography; comments): the funerary epigram for Λουκίλλη *IGF* 137 (*IG* XIV 2521; 499/500 no. 284, with copies of Apianus [= P.Bienwitz or Bennewitz, 1495-1552] and Élie Vinet [1509-1587; two copies]), which has generated several Latin and French translations by humanists, and the fragment *IGF* 138 (*IG* XIV 2522; 569/570 no. 364; ph.; not necessarily an epitaph; in the same sense J.-C.Decourt, *BE* [2011] no. 665, who adds (contra M., N.C.): 'rien ne permet d'affirmer que cette pierre ... n'est pas une importation, comme toutes les autres inscriptions grecques de Bordeaux à l'exception de l'épitaphe de Lucilla').

1055. Lattara (Lattes). Commercial document on a lead tablet, ca. 430 B.C. (or earlier). Inscriptions incised by the same hand on both sides (A/B) of a lead tablet; found folded (single fold) near a gate leading to the harbor zone. Ed.pr. M.Bats, *Lattara* 21 (2010) 749-756 (ph.); cf. also id., in C.Ruiz Darasse, E.R.Luján (edd.), *Contacts linguistiques dans l'Occident méditerranéen antique* (*Madrid 2011*) 202-204, and J.-C.Decourt, *BE* (2012) no. 512.

A:
ὦ Ζήν εγ (or επ)[- - - - - - - - - - - -]
σις πλεο[- - - - - - - - - - - - - Κλ]-
εοσθένη[- - - - - - - - - - - - - - - -]
σον στατ[ῆρα - - - - - - - - - - - -]
ὦ Ζήν πλεα[- - - - - - - - - - - - -]
εξ[-]αι ογδ[ο - - - - - - - - - - - - - -]
Κλεάνακτα [- - - - - - - - - - - - - -]
σσον στατῆ[ρα - - - - - - - - - - - -]
τῶπελαιον [- - - - - - - - - - - - - -?]

B:
ἀπαιτῆσαι
κεῖθι γαρε-
λάην δύο ὀκ-
τάνα

Date: the archaeological evidence points to ca. 430 B.C. or earlier; the lettering finds it closest parallels in documents from the Ionic cities of Asia Minor of the late Archaic/early Classical period, ed.pr. || A. 2-3. the name Κλεοσθένης in the dative or accusative, ed.pr. || 4. (and 8). στατῆ[ρα], probably preceded by δισσόν or τρισσόν: a double or triple stater, probably of the Phokaian rather than the Milesian standard. ed.pr. || 6. perhaps ἕξ [κ]αὶ ὀγδ[ο--]: 'six and an eighth of...' (unity of capacity?), ed.pr. || 9. τῶπελαιον: probably for τῷ ἐπὶ ἔλαιον ('as regards the oil'); the line, the last one on (A), may be complete, ed.pr. || B. 1. either infinitive pro imperativo of the aorist active (ἀπαιτῆσαι) or imperative of the middle aorist (ἀπαιτήσαι), ed.pr. || 2. γαρελάης: previously unattested composite of γάρος and ἐλάη; cf. γαρέλαιον (inter alia Hesych. s.v.: γάρος καὶ ἔλαιον i.e., a mixture of garum and olive oil); γαρελάης is either a synonym or may indicate 'garon assaisonné aux olives'), ed.pr. || 3-4. ὀκτάνα: neutral nominative or accusative of the previously unattested ὀκτάνον, for which cf. *ὀκτάνιον implicit in ἡμιοκτάνιον on record in LL. 3 and 12 of the Pech Maho lead tablet (*IGF* 135; *SEG* LVII 986*); both indicate eight times a standard unity: a monetary unity (stater?) in the Pech Maho lead tablet and either a monetary unity (cf. the stater mentioned in A) or a unity of capacity in our text, ed.pr. || only (B) yields a comprehensible message: 'Réclamer là du garos aux olives, deux octains (= deux octains de garos aux olives)'; the document as a whole may be an order to round off an incompleted transaction - to pay or claim payment of a debt expressed in staters - in which the Greeks Kleosthenes and Kleanax (A LL. 2/3 and 7) were involved (their names point to the Greek East or to Massalia, colony of Phokaia; Kleanax had something to do with olive oil) and for which the support of Zeus was invoked. It is unclear whether the transaction took place in Lattara or elsewhere. The invocation of Zeus may be a formula obligatory in contracts, vel sim., or, preferably, should be interpreted as part of a prayer; in the latter case our document is not a straightforward commercial letter like those from Pech Maho and Emporion (*SEG* XXXVII 838; LIII 1153*), but 'une lettre de sollicitation qui concernerait une tentative pour mener à son terme une transaction inachevée et pour laquelle l'aide de Zeus serait nécessaire' (754); D. is sceptical concerning the interpretation as a prayer, referring to the exclamation Θεοί at the head of a letter from Athens (*Hesperia* Suppl. 7 [1943] no. 17). He also argues that this and similar documents like that from Pech Maho are 'commerical documents ' rather than 'business letters', since all characteristics of the epistolary genre are missing.

1056. **Narbo. Alba Helvorum (Alba-la-Romaine; area of: Mondragon [Vaucluse]). Charm against hail, undated.** *IGF* 90 (*IG* XIV 2494; *SEG* LVIII 1945 [11]; cf. LIV 1892). This inscription, now lost, is republished with an exhaustive bibliography by A.Roumégous, *Carte archéologique de la Gaule* 84/3. *Vaucluse. Orange et sa région* (Paris 2009) 172 no. 068 Mondragon NL 22; reference is also made to the very similar text *IGF* 91 (*IG* XIV 2481; cf. *SEG* LIV 1892 and our lemma no. 2016 sub 4), now in the Musée Calvet in Avignon. Cf. J.-C.Decourt, *BE* (2013) no. 487; cf. also id., ibid. no. 488, for a note (on the basis of Roumégous, *l.c.*) on a now lost 'inscription à Bacchus inscrite en grec sur une coupe en verre' from Camaret-sur-Aigues. Cf. our lemma no. 2017.

1057. **Narbo. Moux (Aude). Dedication to Larraso, undated.** *IGF* 207 (*IG* XIV 2520; *IGR* I 22; text also ad *CIL* XII 5370; *SEG* L 1080). P.Ournac, M.Passelac, G.Rancoule (edd.), *Carte archéologique de la Gaule* 11/2. *L'Aude* (Paris 2009) 399 no. 261 Moux 7* (031), publish a photo of this dedication to Λαρρασών, which is now in a private collection in Moux together with one of two other dedications to this deity in Latin (the other is in the Musée Comtal in Carcassonne). Cf. J.-C.Decourt, *BE* (2013) no. 486: 'Je m'interroge toujours sur l'authenticité de la dédicace grecque pour ce dieu topique'.

1058. **Saint Blaise. Marks on building blocks from fortifications, mid 2nd cent. B.C.** H.Rolland, Fouilles de Saint Blaise (Bouches-du-Rhône) (Paris 1951) 94. H.Tréziny, 'Fortifications grecques et fortifications indigènes dans l'Occident grec', in *Grecs et indigènes* -- (cf. our lemma no. 1022) 557-566, on 562/563 offers a brief survey of marks on building blocks from fortifications in southern Italy (cf. our lemma no. 1049) and Gaul, with special comment on those from Saint Blaise (dr.). These marks, mainly single letters or combinations of two letters, are probably numerals, perhaps indicating the number of blocks placed by a building team in a given time span. He wonders whether the builders are Greeks or Gauls who borrowed their numeral system from the Greeks in Marseille. On 557-560, an analysis of the vocabulary related to fortifications (notably φρούριον) from the 5th cent. B.C. to the Roman period with occasional reference to inscriptions.

SPAIN

1059. **Spain (and Lusitania). Corpus and other publications.** Shortly before closing the manuscript of *SEG* LX we learned that the new corpus by M.P.de Hoz has been published: *Inscripciones griegas de España y Portugal* (Madrid 2014) (610 pp.; 499 Greek inscriptions; appendices I-III with some more texts belonging to special categories: with single Greek letters in Latin inscriptions, of unknown provenance, and forgeries, respectively; texts with app.cr., ample comments and bibliography, Spanish translations and ph.; full indices and concordances; abbreviation: *IGEP*); we will cover this impressive volume in *SEG* LXIV. For the inscriptions from Spain and Lusitania we will refer from now on to the nos. of *IGEP* instead of those of *EGH* (concordance in *IGEP* on pp. 588/589). We thank M.P.de Hoz for giving us early and convenient access to the corpus; from this publication

and from ensuing correspondence with the author, we learned that besides the new texts presented in our lemmata nos. 1060/1061 there are several articles published in 2009/2010 which include inedita (see below sub nos. 2 and 5) or bear on inscriptions already known. We will present the ineditum mentioned below sub no. (2) in *SEG* LXI:

1) A.Domínguez Monedero, in M.D.de la Orden, E.García Alonso (edd.), *Cádiz y Huelva, puertos fenicios del Atlántico. Catálago de la exposición* (Huelva 2010) 58-63 nos. 9-11 (= *IGEP* 336, 338, 340, respectively; for 340 cf. below sub 2; texts; comments; color ph.);

2) A.Domínguez Monedero, in M.García Fernández et alii, 'Un inscripción griega arcaica hallada en el Cabezo di San Pedro (Huelva)', *SPAL. Revista de prehistoria y arqueología* 18 (2009) 93-103, on 98-101 (ineditum; *IGEP* 340);

3) J.d'Encarnaçâo, 'Eburobrittium e as suas epígrafes singuares', *Conimbriga* 49 (2010) 41-67, especially 54/55 no. 8 (*IGEP* 348; text; comments [description without a reading making sense]; ph.);

4) D.Gorostidi, *Ager Tarraconensis* 3. *Les inscripcions romanes* (*IRAT*) (Tarragona 2010) pp. 88 A/B (= *IGEP* 236 and 235, respectively [see now G.Alföldy, *ZPE* 178 (2011) 102/103 nos. 16/17; for no. 17 (= *IGEP* 235) cf. also C.B.Kritzas, *ZPE* 181 (2012) 88]; 93 no. 41 (*IGEP* 207), 97 no. 49 (*IGEP* Appendix 2.3) (texts; brief comments; ph.);

5) J.de Hoz, 'Los grafitos y marcas', in X.Nieto, M.Santos (edd.), *El vaixell grec arcaic de Cala Sant Vicenç* (Barcelona 2010) 153-162 (signs or [trade] marks consisting of one or two letters mostly on amphoras 6th cent. B.C.; inedita], for which we refer to *IGEP* 470-472);

6) J.de Hoz, 'Zeus soberano en el extremo occidente', in *Homenaje -- López Eire* 321-328 (mainly on Ζεὺς Κάσιος, on record in *IGEP* 290 [for which cf. 326 note 19]);

7) L.Puccio, 'Les cultes isiaques à *Emporion*', *Pallas* 84 (2010) 207-227, especially 209-211 (*IGEP* 140: bilingual [Latin/Greek] dedication to Sarapis; comments, mainly on the find circumstances and on the possibility of restoring [Isidi] and [Εἴσιδι] in ll. 1 and 7, respectively, which would imply that the temple is an Iseum rather than a Serapeum; ph.);

8) T.G.Rodrigues de Araújo, 'O Mosaico Sepulcral Paleocristâo do Lugar do Castelo (Freguesia de Frende, Concelho de Baiâo), Douro', *Douro* 1 (2010) 325-345 (*IGEP* 350; discussion of questions concerning the mosaic; no comment on the inscription);

9) P.Rothenhoefer, 'Ponderales con inscripciones griegas en la colección numismática del Museo Arqueológico de Lorca', *Alberca* (Revista de la Asociación de Amigos del Museo Arqueológico de Lorca) 8 (2010) 61-72 (*IGEP* Appendix 3.1.3 [probably a forgery]).

For Greek (and indigenous) epigraphy in Spain see our lemma no. 1052.

1060. Onuba (Huelva). Graffito on a cup (owner's name), late 7th/6th cent. B.C. Fragment of a probably local gray glazed cup; geometrical patterns incised on the inside and a graffito on the outside; found in the historical center of Huelva. Edd.pr. J.Llompart et alii, *Huelva en su historia* 13 (2010) 3-13 (ph.); republished by M.L.Lazzarini, in F.Raviola et alii (edd.), *L'indagine e la rima. Studi in onore di L. Braccesi* (Rome 2013) 879-883 (ph.); cf. also A.Domínguez Monedero, in M.P.de Hoz, G.Mora (edd.), *El oriente griego en la Península Ibérica. Epigrafía e historia* (Madrid 2013) 27-29, and *IGEP* (cf. our lemma no. 1059) 346/347 no. 337 (ph.). We give Lazzarini's reading: Ἰστιαίο

Date: between 631 and 540 B.C., on the basis of archaeological data and literary sources on the presence of Greeks in Huelva, edd.pr.; 7th/6th cent. B.C., *IGEP*; 600-550 B.C., Lazz. || Ionic alphabet, Lazz. || Ἱστίαι δ(έκα) (dedication to Hestia followed by the numeral 10, possibly of commercial nature or referring to ten gifts to the goddess) rather than Ἱστιαία (the Euboian city), edd.pr.; however with Ἱστ- for Ἑστ- (Ionic dialect) one expects a dative Ἱστίηι, Lazz. (in the same sense De Hoz in *IGEP*), who prefers reading an omikron in fine, yielding the owner's name Ἱστιαῖος in the genitive; D.M. considers the possibility that the delta stands for δεκάτη or, preferably, δῶρον (preceded by Hestia's name in the dative); in *IGEP*, M.P.de Hoz does not reject outright the interpretation as relating to Hestia, but considers the possibility of reading Ἱστιαῖ(ος) or Ἱστιαί(ου) δ', i.e., a personal name followed by a numerical indication of commercial nature ('la delta es muy clara'; 347) || Lazz. discusses the attestations of the name Ἱστιαῖος in the 6th/5th cent. B.C. (popular in western Asia Minor and especially in Samos), the evidence for Greek presence in Huelva (probably the center of the region Tartessos) from the 8th cent. B.C., its role as an emporion and the presence of Ionians in all important emporia in the Mediterranean in the 6th cent. Though of uncertain reading and interpretation, *SEG* XXXVI 954 (LI 1468 [6]; LIV 984 [6]; LV 1079 [10]; *EGH* 22.1; = *IGEP* 339) offers additional evidence of Ionian presence in Huelva at the time of our inscription; Lazz. rejects reading a name Νηθος (cf. *SEG* LIV) in the dative; in *IGEP* 339, M.P.de Hoz reads a name Νηθος in the dative (probably a local personal rather than a divine name) perhaps going with a verb ἔδωκε]ν rather than ἀνέθηκε]ν.

1061. Valentia. Private letter on an ostrakon, 2nd/3rd or 4th-6th cent. A.D. Inscription incised on two sides (A/B) of an amphora sherd by two different hands. Ed.pr. A.Melero, *SPhV* 5 (2001) 155-160 (non vidimus); cf. J.Curbera, *Hispania Epigraphica* 11 (2001) [2005] no. 586: Republished by J.Corell, X.Gómez Font, in Á.Martínez Fernández (ed.), *Estudios de Epigrafía Griega* (La Laguna 2009) 36-38 no. 12 (cf. *SEG* LIX 1182; see M.Sève, *BE* [2010] no. 4, for a French translation of their text) and, independently, by M.P.De Hoz, in *Homenaje -- López Eire* 329-336, with different texts, interpretations and Spanish translations; for her text see now also *IGEP* (cf. our lemma no. 1059) 249-253 no. 250 (ph.; Spanish translation; comments). For the sake of clarity we present both texts.

Corell, Gómez Font:

A: Καπίτων ἐγὼ λέγω | Σαμβατί· ἀπόδος | μοι τὰ τῶν γάμων | κἀγώ σοι ἀ||ποδῶ τὰ π|ίονα

B: Νίως, ὀγώ | σοι πιῶ τώς· ἀ|πόδως μοι τὰ | τωσώ(τα) ἃ || λόγες

De Hoz:

A: Καπίτων ἐγὼ λέγω· | Σαμβατί, ἀπόδος | μοι τὰ τῶν γάμων | κα' γώ σοι ἀ||ποδῶ τ' ἀπόγονα

B: Νίῳ κουρι(δίῳ or -δία)· | σοι πιῶ τώς· ἀ|πόδως μοι τ' ἀ|πώγω(να) || Κουρι (or Κουρη)

Date: 2nd/3rd cent., C., G.F.; 4th-6th cent., De H., following ed.pr. || A. 2. σ' Ἀμβάτη, ed.pr.; Σαμβάτη, Curb.; Σαμβατί for Σαμβατίδι (dative of Σαμβατίς), C, G.F.; Σαμβατί: either the vocative of Σαμβατίς or the dative of Σάμβας, De H. || 4-6. ἀ|ποδῶ τα τ|ῶν. [--], ed.pr.; πίονα: neuter accusative plural of πίων ('fat', 'abundant', 'fertilizing'), C., G.F.; ἀπόγονα: either 'children' or 'the capital/goods' (acquired during marriage), De H. || B. 1. νιω σουω[--], ed.pr.; νίως for νέος, C., G.F.; initio the name of the addressee: either a dative of Νίος (previously unattested variant of Νίων/Νείων, itself a variant of Νέων) or the continuation of Κουρι in L. 5: Κουρινίῳ (unattested variant of Κουρήνιος) or Κουρηνίῳ; κουρι (in L. 1): κουρι(δίῳ), κουρι(δίη) or κουρί(δι) ('spouse'), De H. || 2-3. ποιῶ τόσα | ποδος μοι τα[--], ed.pr.; πιῶ for ποιῶ and ἀπόδως for ἀποδός, C., G.F., De H. || 4-5. πωγω | [--]λιλο λ, ed.pr.; τωσώ(τα) ἃ λόγες for τωσαῦ(τα) ἃ λέγεις, C., G.F. || 5. Κουρι (or Κουρη): written

upside down; either the beginning of Κουρινίῳ (see above ad B L. 1) or Κουρι(νίῳ) (i.e., the name of the addressee written at the end of the letter) or a word present on the sherd prior to our inscription. De H. || Corell, Gómez Font: marriage proposal of a young man (Capito) to a woman (Sambatis; or proposal to have sexual intercourse, on the assumption that Sambatis was a woman of questionable reputation) and positive response of Sambatis: 'Yo, Capitón, te digo a ti, Sambatis: concédeme las relaciones matrimoniales, y yo te daré la fecundidad'; 'Joven, yo te lo haré asi; tú dame todo eso que dices', C., G.F. (Sève: 'donne-moi les joies du mariage et moi je te donnerai l'opulence'; 'Jeune homme, moi je fais ainsi: donne-moi tout ce que tu dis') || De Hoz: correspondence concerning a divorce, with reference to the restitution of the fruits of marriage (whether objects or children); the precise contents and the relationship of the persons involved remain unclear: 'Yo Capitón, digo: "Sambatis, devuélveme lo del matrimonio, yo te devolveré a ti los gananciales (o los niños)"'; 'para Nio (o Kourenio), su esposa (o bien: para su esposo Nio/Kourenio): "así lo haré para ti; devuélveme los gananciales (o los niños)"'. Reflections on Roman legislation on divorce and the presence of 'Orientali' (writing in Greek) in Valentia.

BRITANNIA

1062. Britannia. Immigrants. In the article signalized in our lemma no. 1039, D.Noy on 18-24 discusses the following Greek or bilingual (Latin/Greek) inscriptions: the dedications *RIB* 461 (*IG* XIV 2547), 662/663 (*IG* XIV 2548), 808 (*IG* XIV 2551), 1072 (*IG* XIV 2552), 1124 and 1129 (*IG* XIV 2553/2554 [for the latter cf. our lemma no. 1646]; each a single line of hexameter) and 3151 (*SEG* LIX 1188*; epigram), and the funerary epigram 758 (*IG* XIV 2550; translation). In Roman Britain, the use of Greek can be considered a 'strong statement of ethnic or cultural identity. Greek was a language of high status in Roman culture, as well as being associated at Rome with slaves and immigrants, and much of the epigraphic use of Greek in Britain may reflect that' (22).

GERMANIA

1063. Strasbourg. Latin and Greek dipinti, mid 1st cent. A.D. Two red dipinti on the back of the architrave of the mausoleum of Valerius Rufus (cf. *An.Ép.* [2000] no. 1064). Ed.pr. M.-D.Waton, in B.Schnitzler, G.Kuhnle (edd.), *Strasbourg-Argentorate. Un camp légionaire sur le Rhin (I^er^ au IV^e^ siècle après J.-C.)* (Strasbourg 2010) 131; cf. J.-Y.Strasser, apud M.-T.Raepsaet-Charlier, *An.Ép.* (2010) [2013] no. 1068.

A: Calias fec(it) B: ΕΙΡΕΝΑΙ εὐτύχι

B. 'Sois en paix, sois heureux', ed.pr.; in this translation εἰρέναι is considered a variant spelling for εἰρήνη; cf., however, *IG* XIV 2577 (5) (stamp on a late antique vase from Strasbourg [cf. also *IG* XIV 2577 (6)]), which has been interpreted as a wish of well being to Eirenaios: Εἰρηναῖ' εὐτύχι; see J.W.Hayes, *Hesperia* 36 [1967] 340); the same interpretation may apply to our dipinto. S.

AFRICA PROCONSULARIS

1064. **Africa Proconsularis. Religion: the cult of Asclepius/Aesculapius. and Hygieia.** Cf. *SEG* LVII 1002. On the basis of Greek and mostly Latin inscriptions and archaeological material, N.Benseddik, in H.Di Giuseppe, M.Dalla Riva (edd.), *Atti del XVII International Congress of Classical Archaeology - Meetings between Cultures in the Ancient Mediterranean* (Rome 2008), *Bollettino di Archeologia on line* 1 (http://151.12.58.75/archeologia/bao_document/articoli3_BENSEDDIK.pdf), discusses the cult of Aesculapius and its expansion in Africa, with special reference to the assimilation of Greek Asklepios, Phoenician Eshmun and local Berber healing deities like Macurgum. References are made (12/13) to the trilingual (Latin/Greek/Punic) dedication to Ἀσκληπιός Μηρρη from Sardinia (*IG* XIV 608 [*IGR* I 511; *CIL* I² 2226; *ILS* 1874; *CIS* I.1.143; *SEG* L 1030; LVIII 1068*]), to the bilingual (Greek/Phoenician) dedication to Asklepios/Eshmun (?) (*I.Délos* 2322 [*SEG* XIII 430; XL 660]), and the dedication to the Phoenician deity Horon (Αυρωνας; *I.Délos* 2308 [*SEG* XXIII 512]].

N.Benseddik, *Esculape et Hygie en Afrique* (2 vols.; Paris 2010), republishes six Greek inscriptions: two from Lambiridi (Kherbet-Ouled-Arif; *SEG* IX 877/878; vol. 2, 149-151; French translations; color ph. of 878) and four from Lambaesis (*GV* 785 [*SEG* XXX 1237; LVIII 1145; cf. Samama, *Médecins* no. 458]; vol. 2, 138 no. 49; the inscription very probably comes from the southern nekropolis rather than from the Aesculapius temple) and the three texts in our lemmata nos. 1065-1067. For the book in general cf. C.Briand-Ponsart, *An.Ép.* (2010) [2013] no. 1774.

1065-1067. **Lambaesis. Dedications from the Aesculapius temple, 2nd/3rd cent. A.D.** In vol. 2 of *Esculape et Hygie* -- (cf. our lemma no. 1064), N.Benseddik republishes the following inscriptions found in or near the Aesculapius temple.

1065: 137 no. 47. **Dedication to Sarapis, 2nd cent. A.D.?** Ex voto found at the esplanade of the temple. M.Carcopino, *BCTH* (1918) p. CCLXIV: θεῷ ἐπηκόῳ Σαράπιδι

1066: 137 no. 48. **Dedication to Eirene, 2nd/3rd cent. A.D.** White marble altar found south west of the temple. M.Albertini, *BCTH* (1921) p. CCXLVII: Εἰράνᾳ

1067: 138 no. 50. **Dedication to Athena, 2nd/3rd cent. A.D.** Upper part of a reddish breccia marble altar found west of the temple. M.Janon, *L'Asclépieium du Lambèse* (Algeria 1968; typescript dissertation) XIX no. 75; cf. C.Briand-Ponsart, *An.Ép.* (2010) [2013] no. 1838: Τῇ κυρίᾳ θεᾷ Ἀθην(ᾷ) | K(οΐντος) Ἄττιος Φροντινιαν(ὸς) | τῆς ἰδίας

2. K(άϊος), ed.pr. || 3. since the altar [redacted] broken at the bottom, left of the tau and below the line, a formula like [ἐκ] τῆς ἰδίας | [δαπάνης] should be restored, J.-Y.Strasser apud B.-P.

CARIA

1068. Caria. Carian-Greek bilingual incriptions. I.J.Adiego, in *Hellenistic Karia* 153-161 and 173-176, examines the modest role of the few Carian-Greek bilingual texts for the decipherment of Carian. He quotes (in part or in full) and comments on *IG* I³ 1344 (Athens); *I.Kaunos* K 1/K 2; Robert, *Sinuri* no. 74; *SEG* LV 1113 (Hyllarima). – Cf. also the articles by H.C.Melchert, D.Schürr and D.Piras in the same volume (177-186, 187-205, and 217-233 [see our lemma no. 1069], respectively), who occasionally refer to these bilingual texts.

1069. Caria. Identity of the Carians in the Hellenistic period. On the basis of epigraphic evidence and an onomastic survey, D.Piras, in *Hellenistic Karia* 217-233, attempts to elucidate the identity of the Carians in the Hellenistic period. In this time, Carian was for the most part replaced by Greek as the language of inscriptions, and personal names became increasingly Greek (although names from the Hekatomnid dynasty were still popular), on the evidence of the inscriptions of Mylasa (*I.Mylasa* 201-232, 336, 350, 426, 483, 497; *SEG* XLII 999/1000, 1002; LIV 1118-1121 ['newcomers' from central and northern Greece in Mylasa]; including Olymos: *I.Mylasa* 812, 817, 881/882; *HTC* 90/91) and Stratonikeia (*I.Stratonikeia* 501-503, 1002, 1030, 1341, 1377). She concludes that the Carians 're-shaped their identity in order to integrate better into the complex system of the Hellenistic world'.

1070. Caria. Sympolities. See our lemma no. 1988.

1071. Caria. Medicine, gods and doctors in Caria, 5th cent. B.C.-5th cent. A.D. On the basis of literary, epigraphic and numismatic sources, C.Nissen, *Entre Asclépios et Hippocrate. Étude des cultes guérisseurs et des médecins en Carie* (*Kernos* Suppl. 22; Liège 2009), studies the practice of medicine in Caria (including some neighboring cities such as Laodikeia on the Lykos and Hierapolis). She examines the relation between healing gods and doctors (79-156), the interactions between cults of healing gods and doctors (157-224), the influence of medicine on the cult and the perception of Asklepios (227-259), the worship of Asklepios by doctors (261-281), and the special case of Herakleia Salbake (283-300; N. connects the numerous depictions of Asklepios and Hygieia on coins and the coin emission by Trajan's doctor Στατίλιος Ἄτταλος, a native of the city, with the plague of the 160s). The conclusions (301-305) are followed by a catalogue of healing gods in Caria (307-318) and of Carian doctors (319-337). Cf. the review by G.Petzl, *Gnomon* 83 (2011) 619-624 with several corrections.

1072. Caria. Inscriptions of the Hekatomnid dynasty, 4th cent. B.C. N.W.Efremow, *Voprosy epigrafiki* IV (Moscow 2010) 82-165 (in Russian; summary in German) reprints 36 inscriptions (Russian translation) mentioning members of the Hekatomnid dynasty, mostly from Caria itself, and briefly discusses the nature of their rule; bibliography. Good photos of the Letoon trilingual (Rhodes/Osborne, *GHI* no. 78) and of a dedication from Tegea (*Syll.*³ 225). [Cf. also our lemma no. 1110.]

1073. Alabanda. Honorary decree for Pyrrha[ko]s?, 160s B.C.? C.Diehl, G.Cousin, *BCH* 10 (1886) 299-306; M.Holleaux, *REG* 11 (1898) 258-266 no. 3 (*SEG* XXXVIII 1048; XLV 1500). R.M.Errington, *EA* 43 (2010) 125-130, reprints the text of LL. 1-34 (German translation). He defends a date of the decree in the 160s B.C. and suggests identifying the βασιλεύς in L. 32 with the Pergamene king Eumenes II (*SEG* XXXVIII 1048 (C.Marek): shortly after the Mithridatic War). The first embassy to Rome (LL. 19-25) dates from the period shortly after the defeat of Antiochos III in the battle of Magnesia, during which Alabanda helped the Roman army (L. 14). Alabanda was one of the many cities which according to Polybios (21.18.2) sent embassies to Rome immediately after Magnesia. A second embassy (probably in the 170s) resulted in ἀφορολογησία (L. 31; cf. L. 27: πε[ρὶ τ]ῶν φόρων). E. suggests that Alabanda paid taxes to Rhodes, to which Caria was assigned after 188 B.C. Apparently there was no consensus about what the assignment to Rhodes implied for cities like Alabanda. E. refers to Polybios 25.4 (the Lycians addressed Rome in the 170s about similar problems with the Rhodians) and Livy 43.6.5/6, which attests Alabandian support for Rome in 170 in the 3rd Macedonian War. In the context of the increasing hostility between Alabanda and Rhodes, Alabanda may have decided to ask for support in Pergamon (Eumenes II, the βασιλεύς in L. 32). We take the opportunity to present the entire text (a 'nicht leicht zugängliche Inschrift' according to E.) in the version of M.Holleaux.

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[. . . . . φιλοδο]ξεῖν, π[ρεσβευτὴς δὲ πλεονάκις]
[αἱρ]εθεὶς ὑπὸ τοῦ δήμου [πρὸς τὰς . . . .]
[π]όλεις ἀπροφασίστως ὑπήκουε [τοῖς ἀξιουμένοις καὶ τὰς]
πρεσβείας ἐκτενῶς καὶ ἐνδόξως ἀ[ναδεχόμενος ὅσον ἐφ' ἑαυ]-
τῶι διετέλει, καὶ ὁσάκις ποτὲ τῶι δήμωι χρεία ἐ[ξέβαι]-
νεν, ἐπισυναχθῆναι χρήματα ἐξ ἐπαγγελίας κ[αὶ]
ἄλλην τινὰ παρασκευὴν γενέσθαι πρὸς τὴν τῆ[ς πό]-
λεως σωτηρίαν ἐν ἅπασιν πρωταγωνιστῶν ἐφαί[νε]-
το, καθ' ἰδίαν τε τῶν πολιτῶν ἑκάστωι προσεφ[έρε]-
το φιλανθρώπως, τινὰς δὲ καὶ τῶν πολιτῶν ἐ[πὶ ξέ]-
νης δουλεύοντας ἀπέσωισεν, σπεύδοντός τε [τοῦ]
δήμου τὴν ὑπάρχουσαν πρὸς Ῥωμαίους οἰκ[ειό]-
τητα καὶ φιλίαν ἀνανεώσασθαι καὶ τὰς χρείας [ἃς]
παρέσχηται εἰς τὰ στρατόπεδα αὐτῶν ἐκφαν[εῖς]
γενέσθαι πρὸς αὐτοὺς καὶ ποιήσασθαι συμμαχ[ίαν],
καὶ περὶ τούτων δόξαντος πρεσβείαν ἐξαποσ[τα]-
λῆναι πρὸς τὴν σ[ύγ]κλητον, θεωρῶν τὴν χρεί[αν οὖ]-
σαν ἀναγκαίαν καὶ πρὸς τὴν τῆς πατρίδος ἀσφά[λειαν]
καὶ σωτηρίαν ἀ[ν]ήκουσαν, παρακληθεὶς ὑπὸ τοῦ δή[μου]
προθύμως ὑπ[ή]κουσεν οὐθένα κίνδυνον ὑφιδόμεν[ος]
καθ' αὑτόν, ἀποδημήσας τε κατώρθωσεν τὰ κατὰ τὴ[ν πρεσ]-
βείαν συμφερόντως τῆι πατρίδι, περὶ ὧν καὶ ὁ δῆμο[ς παρα]-
γενομένου αὐτοῦ ἐπ[ιγν]οὺς τὰ πεπραγμένα καὶ [τὴν κα]-
λοκαγαθίαν ἀπεδέξατό τε τὴν προαίρεσιν αὐτο[ῦ μετὰ]
πάσης εὐνοίας καὶ ἐτίμησεν αὐτὸν εἰκόνι χαλκ[ῆι· ὕστερόν]

τε τοῦ δήμου [π]ρο[ε]λομένου πέμψαι πρεσβευτ[ὰς πρὸς]
Ῥωμαίους πε[ρὶ τ]ῶν φόρων, ἀπαράκλητον ἑαυτ[ὸν παρε]-
σκεύασεν, παραθεὶς τε τῆι Ῥωμαίων συγκλή[τωι τὰ ὑ]-
πάρχοντα τῆι πόλει δίκαια καὶ ἀναστραφε[ὶς ἐν τού]-
τοις ἐνδό[ξ]ω[ς] καὶ προσκαρτερήσας φιλο[τίμως ἔλα]-
βεν δόγμα περὶ τῆς ἀφορολογησίας συμφέρ[ον ὂν τῆι πό]-
λει, καὶ ἐπισταλεὶς πρὸ[ς] τὸ[ν] βασιλέα περὶ τῶν [---],
τῶν δὲ με[γ]ίστ[ω]ν ἀγαθῶν αἴτιος γενόμεν[ος, ἀ]-
πεξέλιπε τὸν βίο[ν] ἐ[ν τ]ῆι πρεσβείαι· ὅπως [οὖν ἡ]
τοῦ δήμου εὐχαριστ[ί]α φανερὰ πᾶσιν γένη[ται],
ἣν ἔχων δ[ι]ατελεῖ ἐμ πα[ν]τὶ καιρῶι ὑπὲρ [τῶν ἀγαθῶν]
ἀνδρῶν [καὶ μνήμ]ης ἀξίων, οἵ τε ἄλλοι θεωρ[οῦντες τὴν]
τοῦ δήμ[ου σπ]ουδὴν ἣν ἔχει οὐ μόνον εἰ[ς τοὺς ζῶντας]
ἀλλὰ καὶ εἰς [τ]οὺς μετηλλαχότας γίνω[νται πρωτα]-
γω[ν]ισταὶ ὑπὲρ τῆς πατρίδος, οἰόμεθα [δεῖν τὴν βου]-
λὴν ψηφίσασθαι στεφανοῦσθαι Πυρρα[------------]
χρυσέωι στεφάνωι ἀρετῆς ἕνεκεν καὶ εὐ[εργεσίας τῆς εἰς]
τὴν πατρίδα καὶ τὸν καθ' ἕκαστον ἐνι[αυτὸν εἰρημέ]-
νον ἀγωνοθέτην ποιεῖσθαι τὴν ἀναγ[όρευσιν ἐν πᾶσιν]
τοῖς γυμνικοῖς καὶ μουσικοῖς ἀγῶσιν κ[αὶ τοῦ προ]-
γεγραμμένου στεφάνου καὶ τῆς εἰκόνος [ἣι πρότερον ἐτι]-
μήθη, ἀναγραφῆναι δὲ [κ]αὶ τὸ ψήφισμα τ[οῦτο ἐν στήληι λι]-
θίνηι καὶ ἀνατεθῆναι [ἐ]ν τῆι ἀγορᾶι τ[ῆς πόλεως.....]
[.....]· ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι ε[........]
[.........] αν ἐψηφοφορήθη κατὰ [τὸν νόμον.....]
[----------------] ως [------------------]

32. In fine [συνθηκῶν], Holleaux; [αἰχμαλωτῶν] or [λυτρῶν], Marek (cf. *SEG* XXXVIII 1048); 'eine aus der Not geborene Lösung' according to E. || 41. στεφανοῦσθαι Πυρρά[κου τὴν εἰκόνα], Holleaux; στεφανοῦσθαι Πύρρα[κον], Habicht (cf. *SEG* XLV 1500).

1074. **Aphrodisias. The name Ἄδραστος.** R.van Bremen, in *Onomatologos* 440-455, argues that the popular Aphrodisian name Ἄδραστος (63 individuals) has an Anatolian rather than a Greek origin. Almost all attestations of the name are from Aphrodisias and Herakleia-on-the-Salbake. The name is in use from as early as the 2nd cent. B.C. to the 4th cent. A.D. and also occurs in Attouda, Aphrodisias' neighbor to the northeast, where allegedly a cult of Μήτηρ Ἄδραστος (a local Mother) is attested; van B. prefers to think in terms of Μήτηρ Ἀδράστου, Adrastos being the founder of the cult and being a name with 'an undeniably strong Lydian connection — and a Lydian/Indo-European-Anatolian etymology' (450). In a postscript van B. notes a dedication from Aphrodisias mentioning a Μητρὶ Ἀδράστου [see now A.Chaniotis in C.Ratté, P.D.De Staebler (edd.), *Aphrodisias V. The Aphrodisias regional survey* (Darmstadt/Mainz 2012) 365/366 no. 24 (ph.), Pleket]; it confirms van B.'s suggestion concerning the Mother in Attouda.

1075. **Aphrodisias. Honorary decree for the Rhodian commander Damokrines, ca. 188-167 B.C.** Upper part of a moulded marble stele; re-used in a wall of the workshops north of the bouleuterion and south of Aphrodite's temple. A.Chaniotis, in *Hellenistic Karia* 456 note 6, provides a text of the inscription engraved on the stele (ph.).

Ἀρχόντων γνώμη· ἐπειδὴ Δαμοκρίνης
Ῥόδιος ἀποσταλεὶς ὑπὸ Ῥοδίων ἡγε-
μὼν ἐπὶ τῶν κατὰ Καρίαν τόπων κα-
[θα]ρῶς καὶ μισοπονήρως τὰν ἀναστρο-
[φὴν ἐποιήσατο ἀξίως τοῦ] πέμψαντος
[αὐτὸν δήμου, προνοῶν ὅπω]ς πάντες ο-
[ἱ δῆμοι? τῆι βελτίστηι κατ]αστάσει ὑ-
[πάρχωσι καὶ ἐν ὁμονοίᾳ πολιτ]εύωνται·
[παραγενόμενος δὲ καὶ εἰς τὴν π]όλιν ἡμῶν
[τὴν ἀναστροφὴν ἐποιήσατο με]τὰ πάσης
[ἐπιμελείας τοὺς διαφερομένους] τῶ[ν πο]-
[λιτῶν -------------------------]

Underlined letters are restorations based on the text of a very similar decree found in 1964 and to be published by Chaniotis and J.Reynolds, C. || 2-3. ἡγεμών: a commander in subject territory, not in incorporated territory, whereas στρατηγός was used in connection with Rhodian territory, both on Rhodes and in the incorporated Peraia, C., who adds that in other inscriptions the full title is ἡγεμὼν ἐπὶ Καρίας; τόπων: a term used in the Attalid kingdom, which probably continued Seleukid practice, C., who refers to *I.Sestos* 1 (*OGIS* 339), *I.Prusa* 1001, *SEG* XXVI 1238 (*I.Eph.* 201) and XLVI 1434 (Tralles); the term probably refers to areas not belonging to urban territories; the Rhodians adopted Seleukid terminology, if not administrative practice, and may well have respected the freedom of the poleis in Caria [for the problem of the incorporated and the not-incorporated Peraia see our lemma no. 1142] || 9. πόλιν: the local civic community (Aphrodisias; or Plarasa and Aphrodisias), which apparently was already a polis during the Rhodian occupation of Caria, C., who suggests that the settlement near Aphrodite's temple may have claimed polis-status after the peace of Apamea (188 B.C.; 'but we cannot a priori exclude an earlier date', 461) || on 461-466 reflections on the original settlement and its name (Νίνευδα/Νίνευδον), the creation of the new name (Aphrodisias; 'when it was awarded the status of polis'), the relation between Plarasa and Aphrodisias (the sympolity probably occurred after the grant of polis-status) and the origin of the settlers (indigenous settlements; the driving force behind the acquisition of polis-status, however, was 'military settlers ['not --- exclusively Macedonian'] and not the indigenous landowners of the adjacent regions'.

1076. **Aphrodisias. Two epigrams for Pollion (a governor?), ca. 250-300 A.D.** Marble block re-used in a mid-4th cent. A.D. city wall; cuttings for clamps indicate that more blocks were originally attached to its right and left; two inscriptions (A and B, separated by a vacat) continued onto the adjacent block to the right; the blocks were probably part of a statue base. Edd.pr. A.Petrovic, M.Skountakis, P.DeStaebler, *ZPE* 172 (2010) 38-42 (ph.; English translation).

A: [-----------------------]
[- ca. 2-]ΕΟ[----------------]
[Π]ωλλίω[ν - ca. 5 -]Ο[.]ΕΦ[---]
[..?]ΓΕΝΕ.[- ca. 4 -]ΤΑΔ[------]
[α]ὐτὸς δ' ἐμ μέσσοις [-------]
καὶ τῇ μὲν φορέει ΣΤ[---------]
εὐφροσύνης λήθης [----------]
ζώει μὲν γὰρ ἀνὴρ [----------]
καὶ φθίμενος λήθην [---------]

Unidentified meter, edd.pr., who add that possibly one or two lines are missing at the beginning; if both epigrams contained the same number of lines, A is likely to have been composed in hexameters, edd.pr. || 4 initio. some form of εὐγε-

νέτης or γενεή; Pollion's children may have been praised (cf. II L. 9), edd.pr. || 5. probably a form of ἵστημι is to be restored, e.g. στῆσε, edd.pr. || 6. in fine, στ[έφος] or στ[έφανος]; τῇ: viz. [χειρί], e.g. καὶ τῇ μὲν φορέει στ[έφος - - - τῇ δέ]; a reference to a statue holding a wreath in one hand and a book in the other; the wreath may have been honorific or the symbol of the stephanephoria held by Pollion, edd.pr. || 7. εὐφροσύνης λήθης: because of his euphrosyne Pollion will not end up in the harbor of λήθη or will not drink her water, edd.pr., who provide parallels || 8. in fine, [ἀγαθός]?, edd.pr. || 9. the honorand, though dead, will not be forgotten.

B:

Πωλλίωνος τόδε [-⏑⏑-⏑⏑-⏑⏑-x]
δέρκεο δ' εἰκόνε vacat [-⏑⏑-⏑⏑-⏑⏑-x]
λαΐνεον θηητὸν [⏑ or --⏑⏑-⏑⏑-x]
δεξιτερῇ στέφος [- or ⏑⏑-⏑⏑-⏑⏑-x]
ἐσθλὰ σαοφροσύ[νη ⏑⏑-⏑⏑-⏑⏑-x]
πάντα δ' ἑκὼν πα[- or ⏑-⏑⏑-⏑⏑-x]
ἰθύδικος καὶ πᾶσι[⏑ or - (or vice versa) -⏑⏑-⏑⏑-x]
σὺν πάσῃ γενεῇ [- or ⏑⏑-⏑⏑-⏑⏑-x]
οὔτε φίλων παίδ[ων ⏑⏑-⏑⏑-⏑⏑-x]
vacat

1. τόδε [μνῆμα --?], edd.pr. || 2. εἰκόνε: dual form referring to two further statues or groups depicting relatives or ancestors (cf. LL. 8-9); ἐμ μέσσοις in A L. 5 would make sense in this context, edd.pr. || 3. after θηητόν, e.g. [σῆμα], [ἄγαλμα], or [ἀνδριάς], edd.pr. || 5. ἔσθλα σαοφροσύ[νης ἔργα]?, edd.pr. || 6. perhaps πά[τρῃ] or πά[τριδι]; Pollion willingly (ἑκών) held public offices, edd.pr. || 7. ἰθύδικος: 'righteous'; often used in late epigrams to characterize the behavior of governors, edd.pr., with parallels from Aphrodisias; if Pollion was a governor, he would have been governor of Caria-Phrygia, edd.pr. || 8. a reference to P.'s descendants, edd.pr. || Pollion was previously unattested in Aphrodisias, edd.pr.

1077. **Aphrodisias. Acclamations, 6th cent.** A.D. *ALA* no. 61. D.Feissel, in *Mélanges Cécile Morrisson* (= *TMByz* 16, 2010) 265, suggests restoring in no. 61 III LL. 3/4 ἰνδ(ικτίωνος) [δευ|τέ]ρας (*ALA*: ἰνδ(ικτιόνι) [..|....]ΡΑΣ). A second indiction beginning on Sept. 1, 583 A.D. is perfectly compatible with the date of birth of the first son of Μαυρίκιος and Κωνσταντίνη (August 4, 583 A.D.). Ceremonies in honor of the newborn νέ(ος) Θεοδόσιος (no. 61 I LL. 5/6) began in Aphroidisias in Sept. 583 A.D. at the earliest. According to *ALA*, it is the emperor Anastasius who was acclaimed as 'new Theodosius'.

1078. **Aphrodisias. Worship of gods other than Aphrodite.** A.Chaniotis, *CCG* 21 (2010) 235-248, discusses a number of gods worshipped in Aphrodisias, in competition with the dominant cult of Aphrodite. In an Appendix on 245/246 he lists 18 inscriptions (Greek texts; English translations); nos. 10, 12/13, and 17 are anatomical votives [we retain the numbering given in the Appendix]: 1) *IAphr.* 8.209 (dedication, possibly by freedmen or slaves, to Κούρη Πλυαρις; Plyara, an independent polis in the Hellenistic period, was incorporated into Aphrodisias in the late Hellenistic period; cf. our lemma no. 1075); 2) *SEG* LIV 1037 (Ζεὺς Νινεύδιος; marble image of an eagle; cf. below, nos. 8 and 9, probably also dedicated to Zeus Nineudios; for this god cf. also *SEG* LVIII 1154 in fine); 3) *IAphr.* 8.207 (Κόρυνβος dedicates something to [--] θεῶι); 4) see our lemma no. 1080; 5) see our lemma no. 1079; 6) *SEG* XXXIII

857 (Ζεὺς Σπαλώξιος; the dedicator Φιλόμουσος may have been a slave or freedman (235)); 7) ineditum briefly mentioned in *SEG* LVIII 1186/1187; C. now suggests reading {E} Ε[ὐστο]χίου; 8) *SEG* LVIII 1187 (marble image of an eagle); 9) *SEG* LVIII 1186 (marble image of an eagle); 10) *IAphr.* 15.240 (dedication to Θεὸς Ἀσκληπιός; representation of a pair of eyes; 1st cent. A.D.); 11) *IAphr.* 4.113 (dedication to Θεὸς Ἀσκληπιός; 2nd cent. A.D.); 12) *IAphr.* 11.3: Διονύσιος ὑπὲρ Ἀμμίας εὐχήν (altar with representation of breasts in relief; Imperial period); 13) *IAphr.* 5.112: Ἀμια|ς Θεῷ Ἀσ|κληπιῷ εὐ|χήν (representation of breasts on a votive panel; 2nd cent. A.D.); 14) *IAphr.* 2.516 (dedication by Μαρκιανός to Θεὸς Ὕψιστος; Imperial period); 15) *IAphr.* 10.103 (dedication to Θεὰ ἐπήκοος by Εὔδαμος; representation of a bird and a dolphin; 2nd cent. A.D.); 16) see our lemma no. 1081; 17) *IAphr.* 5.117 (dedication by Εὐγενία to εὐεπήκοος Ἀσκληπιός; representation of breasts; 3rd cent. A.D.); 18) *SEG* LVI 1191 (gladiatorial dedication; first dedicated by Σαρπηδών; re-used by Ἕρμος; the θαιὰ ἐπήκοος is likely to have been Nemesis). Except for nos. 4 and 5, these were probably dedications by people from the lower social strata.

1079. **Aphrodisias. Dedication to Zeus Spaloxios and Zeus Patroos, early 1st cent.** B.C. Fragment of a lintel of a monumental doorway of a naos or oikos; broken on left and right; an inscription on the two lower fasciae; found re-used in a medieval wall of the North Avenue. Briefly mentioned by A. Chaniotis, *CCG* 21 (2010) 245 no. 5 as an ineditum (ph.; English translation; no description of the stone [supplied here be the ed.]): [Δι]ὶ Σπαλωξίωι καὶ Διὶ Πατρῴωι Εὐσεβὴ[ς | Μ]ενάνδρου Φιλόπατρις, ὁ ἱερεὺς αὐτῶ[ν]. Cf. our lemma no. 1078.

[For Zeus Spaloxios cf. *SEG* XXXIII 857 (= no. 6 in C.'s catalogue, see our lemma no. 1078); for the name Eusebes Philopatris see A.Chaniotis, in R.Parker (ed.), *Personal Names in Ancient Anatolia* (Oxford 213) 225 no. 41, Pleket].

1080. **Aphrodisias. Dedication to Plouton, Kore, and the Demos, 1st cent.** B.C./1st cent. A.D. R.R. R.Smith, B.Yıldırım, *KST* 31.3 (2010) 109 (Turkish) and 118 (English), report on the discovery of an inscribed stele with a dedication of a temple and statues for Plouton and Kore by their priest Διογένης Κῶκος, son of Χαρίξενος. The inscription is briefly mentioned by A.Chaniotis, *CCG* 21 (2010) 245 no. 4 (see our lemma no. 1078) as an ineditum (ph.; English translation; no description of the stone): Διογένης Χαριξένου | Κῶκος, ἱερεὺς Πλούτω|νος καὶ Κόρης, τὸν ναὸν | καὶ τὰ ἀγάλματα καὶ τὰ || ἐν αὐτῶι προκοσμήμα|τα πάντα καὶ τὴν στοὰν | Π[λ]ούτωνι καὶ Κόρηι καὶ | τῶι Δήμωι vacat. Cf. our lemma no. 1078. [For the name Κῶκος see Robert, *Noms* 312, Pleket.]

1081. **Aphrodisias. Dedication to Zeus Thynnaretes, 2nd cent.** A.D. *SEG* LVII 1009 (summary of the content). Complete text now provided by A.Chaniotis, *CCG* 21 (2010) 246 no. 16 (see our lemma no. 1078) (ph.; English translation; no description of the stone [marble altar with top and bottom moulding; on top, remains of holes for the support of an incense-burner, Chaniotis]): Διὶ Θυνναρέ|τῃ Ζήνων καὶ | Ἀρτεμίδωρος | τὸν βωμὸν vv || καὶ τὴν λιβανω|τρίδα κατὰ ἐ|πιταγὴν vvv|vv τοῦ θεοῦ vvv|, πραγματευ||ταὶ v Ἀντ(ωνίου) | Κέλσου | ἱπ|vvπικοῦ vv; Zenon and Artemidoros made this dedication to the Zeus of their home city of Synnada, famous for its marble; Zenon and Artemidoros were the agents of Antonius Celsus (LL. 9-11), who was

perhaps involved in the trade of marble. – For λιβανωτρίς and remarks on the use of perfumes (incense, myrrh, cassia/cinnamon) in cults cf. A.Chaniotis, *EBGR* (2009) [2012] no. 101.

1082. **Aphrodisias. Funerary epigram for Philadelphos, late 2nd cent.** A.D. Two joining pieces of a marble block, part of a grave monument; on top a channel and two holes for the support of an object (relief?, panel?); found in a field south of Geyre, about 600 m southwest of the Southwest Gate; inscription in a panel enclosed by a roughly picked frame; L. 1 on the frame. Ed.pr. A.Petrovic, *Mnemosyne* 63 (2010) 616-624 (ph.; dr.; English translation); republished by A.Chaniotis in C.Ratté, P.D. De Staebler (edd.), *Aphrodisias V. The Aphrodisias regional survey* (Darmstadt/Mainz 2012) 360-362 no. 15 (ph.; English translation); see also 347-349 for a discussion of Philadelphos' status ('soldier or servant?').

Τ̣ύμβόν, σοι, Φ̣ι̣[λά]δελφε, καταφθι|μ̣ένῳ ἐμόγησα,
Ἑλενίς, ἡ μ̣ή̣τ̣η̣ρ̣, | ᾧ ἐπέγραψε πάρος·
πῶς ἔθαν̣ε̣ς; ποί̣|οισι τόποις; τίνος ἦς ἀκόλουθος; ||
ζητοῦσα ψυχ̣ὴ̣ν̣ τέκνου κατατεθν(η)|ῶτος,
τῷ καὶ ἑκοῦσα, τέκνον, κατα|βήσομαι δόμον εἰς Ἀΐδαο
καὶ | σὺν σοὶ μ̣ε̣λ̣έη κείσομαι ἀθάνα| vacat τος vacat

Retrograde sigmas in LL. 1-3; the inscribed triangles in LL. 1/2 (between ἐμόγησα and Ἑλενίς, μήτηρ and ᾧ, and πάρος and πῶς), 4 (between κατατεθν(η)ῶτος and τῷ) and 5 (between Ἀΐδαο and καὶ) indicate metrical divisions: the separation of hexameters from pentameters; the pentameter's diaeresis. In L. 5 δόμον does not fit the meter; perhaps an 'explanatory intrusion', F.Waanders apud ed.pr.; the epigram consists of two elegiac distichs (LL. 1/ 2 and 5/6) and two hexameters (LL. 3/4). The base probably marked a cenotaph, ed.pr. and C., both adducing L. 3 (πῶς ἔθανες: Helenis does not know how and where her son died; the son's body was apparently not transported to Aphrodisias, because in that case Helenis would presumably know where he had died) || 2. ᾧ: refers to σοι - - καταφθιμένῳ ('I had [this] inscribed for you who are dead') rather than to τύμβος ('I had inscribed on your tomb'), ed.pr.; πάρος: 'once', ed.pr. and C. || 3. ἀκόλουθος: 'follower', ed.pr., who suggests that the deceased may have served 'as a soldier (mercenary?) in a military company of a general'; C. refers to *I.Mylasa* 363, where in a list of a delegation from Aphrodisias ἀκόλουθος denotes a private slave of citizens; Philadelphos apparently did not serve in such a function, because in that case his mother would presumably have known where and how he had died; C. prefers to regard the deceased as a soldier (in literary sources ἀκολουθέω 'is often used to designate the soldiers following an army commander' (349)) and suggests that 'the wars of the late 2nd cent. A.D. provide the historical context'. *I.Aphr.* 11.30 records an Aphrodisian veteran of a Roman legion, who served at Singara on the Tigris || 4. ζητοῦσα ψυχὴν: ed.pr. refers to *GV* 727 (Merkelbach-Stauber, *SGO* IV 20/05/08; Apamea in Syria): πνεῦμα τὸ σὸν ζητῶν; κατατεθν|ῶτος, lapis; but metri causa we need κατατεθν(η)ῶτος (or κατατεθν(ει)ῶτος), ed.pr. || 4-6. ed.pr. suggests that Helenis, who decided to die of her own free will (ἑκοῦσα), committed suicide; C. writes 'suicide or simply indifference toward death' || 6. 'with you I will rest, forever wretched', ed.pr., remarking that ἀθάνατος is not used in the sense of 'immortal' but of 'perpetual, everlasting' (622) and that 'the only thing the mother and the son will share ever again is death' (623); 'and with you I shall lie, wretched in eternity', C.

1083. **Amyzon. Dating formulae and political identities.** I.Savalli-Lestrade, *Studi Ellenistici* 24 (2010) 127-136, deals with transformations of the dating formulae as expressions of political identities.

On the basis of a detailed diachronic analysis of the dating formulae in Hellenistic decrees of Amyzon, she rejects as too simplistic the equation that a dating formula of royal type indicates the subordination of a city and that a dating formula of civic type indicates the independent status of a city. The presence or absence of a dual-dating system, the use of a particular calendar, and the incorporation of new offices and/or priesthoods into a dating formula was not only an articulation of the existing political situations and policies (cf. also our lemma no. 1101), but also revealed aspects of the dialog between the Hellenistic kings (especially the Seleukids) and the cities (on the civic royal cult cf. our lemma no. 1084) which may help in discerning the political attitudes both of the Hellenistic kings and of the subordinated cities. S.-L. comments on the following inscriptions (in chronological order): *Amyzon* 2 (321/320 B.C.; 'dual-dating system' (cf. *SEG* LIX 1417), i.e. dating of royal and civic type; attestation of a προστατεύοντος ἐν Ἀμυζόνοις who could have been 'la principale articulation entre l'organisation royale et l'organisation civique', perhaps later replaced by the ἐπιμελητής); *Amyzon* 3 (277/276 B.C.; replacement of the local calendar by the Macedonian); *Amyzon* 28, 36 (end of the 3rd cent. B.C.; during the short period of independence the dating formula is purely of the civic type with a stephanephoros as an eponym; the calendar is Macedonian, Rhodian or Ionian); *Amyzon* 14 (202 B.C.; dual-dating system, with the addition of the ἀρχιερεύς of the royal cult and the highpriest τοῦ Διὸς τοῦ Κρηταγενέτα καὶ Δικτύννης [cf. our lemma no. 1101] in the dating formula of royal type; use of different calenders, Macedonian and local); *Amyzon* 15 (201 B.C.; again dual-dating system, but without use of the civic calendar [most probably either because it has simply been forgotten or because it became superfluous given its automatic correspondence to the Macedonian calendar] and the introduction of a new civic priesthood, the ἱερεὺς τῶν βασιλέων. This new civic priesthood [also attested in *Amyzon* 15B (*SEG* XXXIII 1184, XXXVII 1232); *IMylasa* 894 [Olymos]; *SEG* XLVI 1721] can be interpreted as the reaction of Amyzon 'à l'imposition du pouvoir séleucide en créant, de leur côté, un culte royal'; on the priesthood, cf. our lemma no. 1084).

1084. **Amyzon. The civic royal cult and the Seleukid policy.** I.Savalli-Lestrade, *Studi Ellenistici* 24 (2010) 133-135, discusses the civic cult for the Seleukid kings (ἱερεὺς τῶν βασιλέων), attested in Amyzon (*Amyzon* 14, 15B [*SEG* XXXIII 1184, XXXVII 1232]), Mylasa (*IMylasa* 894), and Xanthos (*SEG* XLVI 1721). She argues that the introduction of this priesthood, a 'copy' of the central priesthood for the royal cult, and especially its inclusion into the civic dating formula should be understood both as a testimony of the collective allegiance to the royal power and as a chance for the annual holders of the priesthood and members of the local elites to further enhance their prestige (cf. also our lemma no. 1083). S.-L. rejects P.van Nuffelen's interpretation of the model of 'création du culte royal central/ création de cultes royaux civiques' as a specific phenomenon of the Seleukid kingdom, given an earlier attestation of a similar priesthood for the Ptolemies in Xanthos (*SEG* XXXVIII 1476, LIII 1719). S.-L. speculates that the civic priesthood for the Seleukid kings might have been instituted in Amyzon in the wake of a previous annual priesthood for the Ptolemaic kings, as was the case in Xanthos, while noting that evidence for Ptolemaic rule over Amyzon (Ptolemaios III and/or Ptolemaios IV) is not secure.

1085. Bargasa. Testimonia and inscriptions. P.Debord, in *Cités de Carie* 121-228, gives an overview of the area between the left bank of Akçay (Harpasos) and Bozdoğan. He discusses the geographical position of the city (identified with some certainty with Çamlıdere; comments on ancient Piginda [cf. also our lemmata nos. 1087/1088 and 1094/1095], 'partie intégrante de la cité de Bargasa dont la création a donné lieu à un synoecisme'), presents the testimonia on the city of Bargasa (*I.Stratonikeia* 21; W.Kubitschek, W.Reichel, *AAWW* 30 [1893] no. 96 L. 18; *I.Tralleis* 31 L. 4; *SEG* XXVI 1289; for two further delegation-lists from Klaros, cf. our lemmata nos. 1241/1242), and republishes the inscriptions found in the region (*SEG* XXX 1258/1259 [cf. our lemmata nos. 1086 and 1090]; XLV 1515; LI 1495 (ph.; French translation); for the inedita see our lemmata nos. 1087-1089, 1091-1095). See the review by F.Rumscheid, *Gnomon* 85 (2013) 624–638.

1086. Bargasa. Dedication by a gymnasiarchos, 2nd cent. B.C. *SEG* XXX 1258. P.Debord, E.Varinlioğlu, in *Cités de Carie* 149-152 no. 5, republish the inscription (ph.; dr.) and mention another marble block which, together with the two blocks inscribed with *SEG* XXX 1258, can be identified as an architrave with a Doric frieze. Noting that the blocks were found close to the theater of Bargasa, D.-V. interpret τ[ὰς σ]τυλοπαραστάδας (cf. *I.Iasos* 22 LL. 9-11) as 'pilliers à demi-colonne engagée' used as 'ouvertures d'un *proskènion*'. F.Rumscheid, *Gnomon* 85 (2013) 629, questions the proposed dating for the architrave and the frieze, and thus for the inscription. For the office of γυμνασίαρχος in Bargasa cf. our lemma no. 1090.

1087-1088. Bargasa. Dedications by the priest Aristodemos, end of the 2nd cent. B.C. Two dedications, inscribed on two marble blocks found in the so-called *naos A*, the temple of Zeus Pigindenos, at the temenos south of the acropolis of Bargasa, now in the museum in Aydın. Edd.pr. P.Debord, E.Varinlioğlu, in *Cités de Carie* 179-182 no. 14 (ph.; French translation). Both inscriptions refer to Aristodemos, priest διὰ γένους of Ζεὺς Πιγινδηνός who is already attested in an honorary inscription (*SEG* XLV 1515; republished with ph. and French translation on 178). The inscriptions document the munificence of the hereditary priest (donation of the cult statues of Nike and probably of Hera) and the honors awarded to him by the demos. D.-V. note the finding of a fragmentary cult statue of Zeus (ca. 2.40 m in height) – and perhaps also one of Hera – within the temple (170-177); the statue of Zeus can be reconstructed by comparison with the coins of Bargasa as holding in his right hand two bunches of grapes. D. proposes 'une origine vernaculaire de la divinité' (175).

1087: 179. White marble block, probably the pedestal of the cult statue of Hera, found at the southeast corner of the temple. L. 4 on the moulding.

Ἀριστόδημος Ἀθηναγόρου ἱερεὺς vvv
διὰ γένους Διὸς Πιγινδηνοῦ ἀνέθηκεν
Ἥραι καὶ Διῒ Πιγινδηνῶι καὶ τῶι δήμωι vvv
ἐπ' ἀγαθῆ[ι] τ̣ύχηι τοῦ δήμου καὶ τοῦ ἱερέως

1088: 180/181. White marble block with mouldings at the top and bottom; base of ■ cult statue of Nike.

Ἀριστόδημος
Ἀθηναγόρου
ἱερεὺς Διὸς Πιγινδηνοῦ
διὰ γένους
τὴν Νίκην
καὶ τὸν κίονα
[[σ̣τ̣άλα̣ Διῒ
Π̣ι̣γ̣ι̣ν̣δ̣[ην]ῶι
κα̣]]

3-4. It remains unclear whether the διὰ γένους priesthood refers to the 'persistance d'une situation ancienne où le clergé était recruté sur des critères familiaux (aristocratiques)' or to a new situation, well known in the Hellenistic period 'où un petit nombre de familles tiennent le haut du pavé et détiennent les sacerdoces sur la longue durée', edd.pr. || 7-9. erased 'de façon sommaire ce qui permet de lire partiellement la partie manqante', probably a mason's error, edd.pr. || 7. the erased *στάλα* appears to conflict with the *κίων* of the previous line; but cf. *IG* II² 1368 (= Sokolowski, *LSCG* 51; *SEG* XLII 124) LL. 28-30: ἔσται | ἡ στήλη ἐπὶ τοῦ κείονος, καὶ ἀναγραφή|σονται, edd.pr.

1089. **Bargasa. Dedication (?), Hellenistic period?** Fragments of eight marble blocks of an architrave, found in the gymnasium of Bargasa. Edd.pr. P.Debord, E.Varinlioğlu, in *Cités de Carie* 153-158 nos. 6-11 (ph.; French translation), tentatively read [ὁ δ. ἀνέθηκε (*vel simile*) ... καὶ τῷ] δήμῳ τοὺς κείονα[ς καὶ τὸν κατ' αὐτῶν κ]όσμον Ε[- - -]; a fragment preserving ΤΩΙ̣ might belong to this same architrave. Three further fragments presumably were parts of different architraves of the same building: ΙΑ (on a fragment with signs of re-use), [---]σοις καὶ [---], and ΤΑΔ | [παρασ]τάδας.

1090. **Bargasa. Dedication, Imperial period.** *SEG* XXX 1259. P.Debord, E.Varinlioğlu, in *Cités de Carie* 131/132 no. 3, republish the fragmentary inscription with new readings.

[---]νος στεφανηφορήσας καὶ γυμνασιαρχήσας καὶ πᾶσαν ἀρχὴν καὶ
[---]ος σὺν καὶ Ἀμμίᾳ̣ Σω̣πόλε̣ος τοῦ Ἀριστέο̣υ, [τῇ] ἑαυτοῦ γυναικὶ καὶ
[---]ου τῆς α[ὐ]τῆς

1. In fine, the last καὶ not in *SEG*; the earliest attestation of the *γυμνασιαρχία* (2nd cent. B.C.) in Bargasa is given in *SEG* XXX 1258 [cf. our lemma no. 1086]; the holding of more than one office by the same individual is typical for the Roman period, D.-V. || 2. [--]ος, σὺν καὶ [---] Ἀριστέου (?), τῇ ἑαυτοῦ γυναικί, *SEG*; for the genitive Σωπόλεος cf. *IG* XIV 421, D.-V. || 3. not in *SEG*.

1091. **Bargasa. Dedication of Apollonides, Imperial period.** Marble plaque found in the agora. Edd.pr. P.Debord, E.Varinlioğlu, in *Cités de Carie* 162/163 no. 12 (ph.). Greek text also in *An.Ép.* (2010) [2013] no. 1604.

Ἀπολλωνίδης
Ζεύξιδος στεφανη-
φορήσας καὶ τὴν
θύρωσιν τοῦ καισαρήου

κατεσκεύασεν

4. For καισαρεῖον as a place of display for documents, cf. *RDGE* 65.D67 [for which see now *I.Priene* (*2014*) 14, Corsten], ll. 10/11, edd.pr., who add that the temple *in antis* in the agora of Bargasa can be identified as a Kaisareion.

1092. Bargasa. Epitaph of Apollonieus, early Imperial period. *SEG* LIX 1202. Marble plaque found in the vicinity of the village Haydere next to a Byzantine construction. Republished by P. Debord, E.Varinlioğlu, in *Cités de Carie* 133 no. 4.

Ἀπολλωνιε[ὺς]
Θεοφάνους
ἀνὴρ ἀγαθὸς γε-
4 γονὼς πᾶσιν φί-
λοις τε καὶ συν-
[οἰκοις χαῖ]ρε

1. Ἀπολλωνιε[..], *SEG*; the name Ἀπολλωνιεύς is rare and derives from the toponym Apollonia, D.-V. [Ἀπολλώνιος, *LGPN* V.B s.v. Ἀπολλώνιος (153), Corsten] || 5-6. or συν[πολίταις], V. (as V. in *SEG* LIX 1202).

1093. Bargasa. Epitaph of Hekataios, Imperial period (?). Round marble altar with garlands and an engraved double-axe; found next to the ruins of a Byzantine building. Dedication to Apollo (no text) and a funerary inscription. Edd.pr. P.Debord, E.Varinlioğlu, in *Cités de Carie* 126 no. 1: Ἑκα-ταῖ[ος] | Μηνοδό|του, | χαῖρε

1094-1095. Bargasa. Incerta, end of the 2nd cent. B.C. Fragments of marble blocks found in the so-called *naos A*, the temple of Zeus Pigindenos, at the temenos, south of the acropolis of Bargasa; now in the museum in Aydin. Edd.pr. P.Debord, E.Varinlioğlu, in *Cités de Carie* 181/182 nos. 16/17 (ph.). They constitute together with the dedications of the priest Aristodemos (cf. our lemmata nos. 10871/1088) a chronologically homogeneous group.

1094: 181 no. 16. Fragment of the top of a white marble block; letters painted in red.

[---]ΣΙΕΙΑ περιγεγονεο[--- | ---] καὶ ὑπολελειπ[---]

1095: 182 no. 17. Fragment of a white marble block, perhaps belonging to the same monument as the previous inscription.

[---] τῶι δήμωι κα[ὶ --- | ---]α ὑπάρξαντα Ε[--- | ---]ψαντες εξ[---]

1096. Bargylia. The festival of Artemis Kindyas. *SEG* XLV 1508 (cf. L 1100); L 1101. In his study on the role of religious festivals for the self-identification of Greek communities, H.-U.Wiemer, in *art. cit.* (see our lemma no. 2006) 94-96, emphasizes the importance for the Magnesians of the festival in honor of

Ἄρτεμις Κινδυάς, instituted most probably after the Aristonikos War and not identical with the principal celebrations for Artemis (for which see *IIasos* 607). The citizens thanked the goddess for her help during the war and sought her protection for the future.

1097. **Bodrum. Incertum, early Byzantine period.** Upper right corner of a plaque with frame and broken ornaments (church screen?), inscription on the frame; provenance unknown, now in the museum at Bodrum. Ed.pr. H.Özyurt Özcan, *AST* 27.2 (2010) 342 (ph.): [- - -]μου κὲ παντὸς τοῦ Ο|[- - -]

[In fine probably ο[ἴκου]. Pleket].

1098. **Bybassos (area of: Hisarönü Köyü). Altar of the Nymphs, Hellenistic period.** W.Held, *AST* 27.3 (2010) 221 (ph. [inscription not visible]), reports on the find of an inscribed altar: Νυμφᾶν

1099. **Bybassos (area of: Ördekbabacak Tepe). Amphora stamps from the Rhodian Peraia, Hellenistic period.** Edd.pr. G.Çankardaş Şenol, A.K.Şenol, *AST* 27.3 (2010) 224 (ph.): A. Ἀστός (potter; 3rd cent. B.C.). – B. Ἱεροτέλης (potter; 3rd cent. B.C.). – C. Ξενοφάνης (magistrate; two different stamps; ca. 189 B.C.).

1100. **Bybassos (area of: Ördekbabacak Tepe). Rhodian amphora stamps, ca. 145-108 B.C.** Two identical stamps; edd.pr. G.Çankardaş Şenol, A.K.Şenol, *AST* 27.3 (2010) 224 (ph.): Ἀπολλωνίου (Apollonios II, potter).

1101. **Euromos. Regulation concerning the introduction of two new magistracies, shortly after 197 B.C.** *SEG* XLIII 707. I.Savalli-Lestrade, *Studi Ellenistici* 24 (2010) 136-148, discusses the decree (Greek text; French translation) with the focus on the 'Cretan' elements featuring in it, namely the collegium of κόσμοι (L. 1) and the election of the priest of Zeus Kretag[enes] or Zeus Kretag[enetas] as στεφανηφόρος (LL. 18/19). Following a suggestion by T.Boulay, S.-L. considers it possible that the new foundation of Philippoi-Euromos had become attractive for a large group of Cretans living in Myous and the region, as citizens of Mylasa or as metics. On this interpretation, the establishment of the kosmoi might reflect a compromise between the various components of the population, yielding a collegium with a Cretan name, but with competences equivalent to those held in many cities by the strategoi or similar officials. – In LL. 18/19, S.-L. restores the epiclesis of Zeus as Ζεὺς Κρηταγ[ενέτας] (so already J.Ma [cf. *SEG* XLIX 2457], *Antiochos III and the Cities of Western Asia Minor* [Oxford 1999] 339 no. 30), which is attested together with the cult for Δικτύννα as a royal cult in *Amyzon* 14/15 (cf. *IMylasa* 179 for an association of Δικτυνναϊσταί [cf. also our lemma no. 1083]) and rejects the restoration Ζεὺς Κρηταγ[ένης], which is attested together with the cult of Κουρῆτες in *IMylasa* 102, 107, and 806 (for the cult cf. *SEG* LII 1026). She argues that 'dans sa (re)conquête de la Carie, Antiochos III a unifié symboliquement le pays occupé sous la tutelle d'un Zeus nouveau, qui fût non seulement au-dessus de la multitude de Zeus 'cariens' vénérés localement, mais aussi et surtout capable de concurrencer efficacement, sinon de

supplanter, Zeus Chrysaorien, le dieu de la vaste confédération jadis patronnée par les Ptolémées, rivale du koinon réuni autour de Zeus Labraundeus et de Mylasa' (146).

1102. **Halikarnassos. Law concerning disputed property, ca. 465-450 B.C.** *Syll.*[3] 45; Tod, *GHI* I 25; Meiggs/Lewis, *GHI* 32; *SEG* XXXIII 862; XXXVII 856. I.E.Surikov, *Voprosy epigrafiki* IV (Moscow 2010) 63-81 (in Russian; summary in English; Russian translation) reprints the text and discusses the political structure of Halikarnassos in the 5th century B.C. and a possible family connection between Φορμίων ΠανυάΤιος (LL. 15/16) and the historian Herodotos. He stresses the use of both Greek and Carian names in the family and its continuing political importance after the fall of the tyranny.

1103. **Halikarnassos. Letter of Hadrian, before or after 128/129 A.D.?** Building block of grayish marble with white veins, broken at the bottom and at the left; perhaps originally from Bodrum, now exhibited in the Bodrum Museum of Underwater Archaeology. Edd.pr. S.Isager, P.Pedersen, in T.Wegener-Fries, K. Midtgaard (edd.), *Diktatur og demokrati. Festskrift til Kay Lundgreen Nielsen* (Odense 2010) 325-332 (ph.); republished by iid., *ZPE* 181 (2012) 95-97, 100 (ph.). This letter, together with three dedications to Hadrian and Sabina (see our lemmata nos. 1104-1106), constituted a dossier testifying to 'some sort of a dialogue between the emperor Hadrian and the city of Halikarnassos' (*ZPE*).

[Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραϊανοῦ Παρθικοῦ υἱ]ός, θεοῦ Νέρουα υἱω-
[νός, Τραϊανὸς Ἀδριανὸς Σεβαστὸς ἀρχιερεὺς μέγι]στος, δημαρχικῆς
[ἐξουσίας τὸ -, ὕπατος τὸ -, πατὴρ πατρίδος, Ἀλικαρ]νασέων τοῖς ἄρχουσι
[καὶ τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν- - - - - - - - - - - - -]τὴν πόλιν τὴν ὑμε-
[τέραν - τὰ ἱε]ρὰ καὶ τὰ δημόσια
[- -]ποιήσων τὴν πόλιν
[- -] τὴν φιλίαν τὴν
[- -]διὰ τὸν ἄνδρα
[- -]η ἱστορίας οὐ κε-
[- -]πολλοῖς καὶ παθη-
[- -]και ἀπόλωλεν
[- -]ως καινὴν ποι-
[- -]λ̣α̣ς[- - 5-6 - -]ν

Line ends correspond to syllabic breaks, edd.pr.; on the basis of the dating formula in LL. 1-3, edd.pr. restore a line length of 52 (L. 1) to 54 letters (L. 2) || this letter of Hadrian may be a response to a petition or a positive reaction to some honor bestowed on him by the city of Halikarnassos, edd.pr. || 5. [ἴδ]ια is also possible (cf. *IG* II² 1102 LL. 10/11), edd.pr. || 6. the verb may refer to something Hadrian will do for the city, edd.pr. || 8. reference to the messenger or the person recommended? (cf. *I.Ephesos* 1487; on the difficulties connected with embassies to the emperor, see *SEG* LIII 659 = *I.Thrac.Aeg.* E180), edd.pr. || 9. the word ἱστορία 'might echo the interest in having a history documenting Greekness and Greek culture, evoked or rather spread by Hadrian's Panhellenic programme', L-P., in *ZPE*. Cf. *SEG* LI 641, LVI 565.

1104-1105. **Halikarnassos. Dedications to Hadrian, after 128/129 A.D.** S.Isager, P.Pedersen, in T. Wegener-Fries, K. Midtgaard (edd.), *Diktatur og demokrati. Festskrift til Kay Lundgreen Nielsen* (Odense 2010) 329 (Danish translation), and iid., *ZPE* 181 (2012) 97/98 (ph.; English translation) (re)publish two dedications to Hadrian.

1104: 329 (97/98). **Ineditum.** Cylindrical altar found in the Maussolleion excavations (still in situ) with inscription on its front: Διὶ Ὀλυμπίῳ | νέῳ Ἀδριανῷ

Terminus post quem for the dedication is 128/129 A.D., since after that year Hadrian received the epithet (Zeus) Olympios; at that time many small altars were dedicated to him in Asia Minor (e.g. *Milet* VI.3.1327-1337) in conjunction with the emperor's journeys, edd.pr. || 2. the first alpha has a broken crossbar, the second a straight one, edd.pr. || the word order is exceptional (cf. our lemma no. 1105), edd.pr.; 'Zeus hardly ever appears as Neos, perhaps because that would be felt a too bold step to take' (J.Wallenstein, *ZPE* 181, 2012, 97), a sentiment that might account for the word order used here, W.

1105: 329 (98). G.E.Bean, J.M.Cook, *ABSA* 50 (1955) 105 no. 29. Block of dark limestone; present location unknown. [Αὐτ]οκράτορι | [Καίσ]αρι Ἀδριανῷ | [Διὶ? Ὀ]λυμπίῳ

1106. **Halikarnassos. Honorary inscription for Sabina, after 128/129 A.D.** B.Haussoullier, *BCH* 4 (1880) 396 no. 3. Block of light-colored marble with extensive blue-gray zones; re-used as part of the lintel of a window in one of the powder magazines in the lowermost floor of the French tower. Republished by S.Isager, P.Pedersen, *ZPE* 181 (2012) 98-100 (ph.; English translation).

Ἰουλίαν νέαν Ἥραν
Σαβεῖναν Σεβαστὴν
ὁ δῆμος ὁ Ἀλικαρνασέων,
4 προνοήσαντος Δημοσθέν[ους]
τοῦ Μενεκράτους

1.-2. Contra Haussoullier, who identified Ἰουλία Σαβεῖνα Σεβαστή with Titus' daughter and thus dated the inscription to 79-81 A.D., I.-P. propose an identification with the empress Sabina, wife of Hadrian, who normally is represented just as Σαβεῖνα in Greek inscriptions. In their opinion, the Halikarnassians 'chose to raise the value of their dedication by adding an inofficial Iulia'. On the title of Σεβαστή, I.-P. refer to the setting up of the statue of Diva Sabina Augusta in the Forum Iulium at Rome, probably initiated or sanctioned by Hadrian himself. || 4-5. possibly the same person as in an ephebic inscription (C.T.Newton, *A History of Discoveries in Halicarnassus, Cnidus, and Branchidae* II [London 1863] 703/704 no. 12b), dated by Haussoullier some years before the reign of Titus, in consequence of his identification of Iulia Sabina Sebaste, and which might now be dated around 120 A.D., I.-P.

1107. **Halikarnassos. Milestone from the reign of Geta.** P.Pedersen, *AST* 27.3 (2010) 246 (ph. [legible in part]), reports on the find of a milestone with Geta's name erased.

1108. Halikarnassos. Sculptor's signature, late Hellenistic period. *GIBM* IV.1.900. In an article on the family of the famous Tyrian sculptor Ἀρτεμίδωρος Μηνοδότου (cf. our lemma no. 885), N.Badoud, *ZPE* 172 (2010) 138/139 (ph.), reads Ταλέστης Ἀρτεμιδώρου (so *GIBM*; Γαλέστης, other editors). Since Ταλέστης is unparalleled, B. prints (Γ)αλέστης and rejects the idea that this man belonged to the family of the sculptor.

1109. Herakleia under Latmos. Sympoliteia treaty between Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563; LVII 1036. J.LaBuff, *EA* 43 (2010) 115-124, reconsiders the accepted view that the union between the two cities was imposed on them by the satrap Asander, and argues that the motives for the voluntary sympoliteia should be sought in the two cities themselves. Pidasa was not simply absorbed by Herakleia but maintained its identity more than scholars have argued previously. Analysis of the intermarriage (ἐπιγαμία) and the housing clauses (σταθμοί; see *SEG* LVII 1036 in fine). Cf. P.Hamon, *BE* (2011) no. 526 ('cette relecture n'emporte guère la conviction').

1110. Iasos. The Hekatomnids. G.Maddoli, in *Hellenistic Karia* 123-131, studies the contribution of several recently published inscriptions to the knowledge of the Hekatomnid history of Iasos and of Caria in general. He comments briefly on the following inscriptions: 1. *SEG* LVII 1040 (honorary decree for Συέννεσις, perhaps the Cilician 'king', ca. 412 B.C.; the text is placed in relation to Thuc. 5.43/ 44 and 8.5/6 and Xen., *Anab.* 1.2 and in the context of the creation of the satrapy of Caria); 2. *SEG* LVII 1056/1057 (honorary inscriptions for Ἀγέπολις from Samos and for the four sons of [- -]γγυλος from Kalymnos, mentioning a Μαυσσώλλειον in Iasos); 3. honorary epigram for Ἰδριεύς with the name of Ἑκατόμνως erased [now published by M.Nafissi, in P.Brun, L.Cavalier, K.Konuk, F.Prost (edd.), *Euploia. La Lycie et la Carie antiques. Dynamiques des territoires, échanges et identités. Actes du colloque de Bordeaux, 5, 6 et 7 novembre 2009* (Bordeaux 2013) 303-315 (ph.; French translation), Corsten]; 4. *SEG* LVII 1074 (honorary decree for Ἑκατόμνως, son of Κόρρις, priest of Ζεὺς Λαβραυνδος, a descendant of the satrapal family, ca. 225-200 B.C.); 5. altar inscribed Ἀλεξάνδρου καὶ Ὀλυμπιάδος, ca. 250-200 B.C. [Alexander the Great and his mother]; the block was reused for the altar, as is shown by faint remains of an older inscription.

1111. Iasos. Magistrates and phylai, late Classical and early Hellenistic period. On the basis of the large number of decrees known from Iasos (*IIasos* 1-6, 20-79; *SEG* XXXVI 982/983, XXXVIII 1059-1061, XLI 929-933, LI 1506, LVII 1040-1045, 1047-1083), R.Fabiani, in *Hellenistic Karia* 467-482, studies the institutional structure of the city in respect to the functions and evolution of several magistracies, and the number of the φυλαί. She concludes from *IIasos* 1 (mid-4th cent. B.C.) that at that time ἄρχων was the title of the highest of the ordinary magistrates, while it could also be used for magistrates in general; it ceased to be used after the mid-3rd cent. B.C. The νεωποῖαι had economic tasks to perform in addition to their religious duties; among them is the financial responsibility for the erection of public inscriptions, which was later (late 4th cent. B.C.?) extended to the overall supervision of the publication of the decrees of the assembly; payment of the ἐκκλησιαστικόν by the neopoiai may also belong to this period (*IIasos* 20 [for which cf. also *SEG* XL 959 and our lemma no. 1112], which she dates to about 300 B.C. [ca. 330-325 B.C.?, *SEG*]). The νεωποῖαι were closely connected to the φυλαί (there was

apparently one νεωποίης for each phyle), and their competences steadily increased. The προστάται (first mentioned in *IIasos* 20) seem to have had 'the specific task of watching over, guaranteeing and protecting the interests of the entire citizen body', which included religious and financial matters as well as foreign relations; they were the highest civic magistrates in the Hellenistic period, perhaps replacing the ἄρχοντες, whereas the στρατηγοί were the highest military officials. The πρυτάνεις (committee or magistracy?) acted as presidents of the βουλή and the δῆμος at least in the Hellenistic period, and from the 3rd cent. onwards, they alone were responsible for motions submitted to the assembly; they may also have received foreign ambassadors. The number of the φυλαί is controversial, since the supposed existence of six phylai does not correspond to the changing number of πρυτάνεις (each of whom is often supposed to come from one φυλή). F. assumes that the five προστάται in the 3rd cent. B.C. (*SEG* XLI 931 LL. 27-30; LVII 1082 LL. 4/5) represented a φυλή each, which corresponds to the number of στρατηγοί, ἐπιμεληταί and ἄρχοντες at the same time. As there were four ἄρχοντες, ταμίαι and συνήγοροι in *IIasos* 1 from the Hekatomnid period, the number of phylai must have increased. There must thus have been major constitutional reforms in the early Hellenistic period. – Cf. P.Fröhlich, *BE* (2011) no. 537.

1112. Iasos. **The ekklesiastikon.** *IIasos* 20; *SEG* XL 959; F.Delrieux, *REG* 114 (2001) 160-189. K. Konuk, in *Hellenistic Karia* 59-67, argues that the ἐκκλησιαστικόν of three obols was paid in the form of a (silver) hemidrachm following the Rhodian standard (contra Delrieux: bronze coins). Cf. also our lemma no. 1111.

1113. Iasos. **Inscriptions in the Istanbul Archaeological Museum.** F.Berti, R.Fabiani, Z.Kızıltan, M.Nafissi (edd.), *Marmi erranti. I marmi di Iasos presso i Musei Archeologici di Istanbul – Gezgin taşlar. İstanbul Arkeoloji Müzeleri'ndeki Iasos mermerleri – Wandering Marbles. Marbles of Iasos at the Istanbul Archaeological Museums* (Istanbul 2010) 53-82 (in Italian), 113-142 (in Turkish), and 173-202 (in English), present a catalogue of twelve stones from Iasos, nine of them inscribed (excellent photos; translations), now in the Archaeological Museum in Istanbul. Brief history of Iasos and its excavations, the Hekatomnids, the Iasian elite and the city's gymnasion, which is the findspot of most of these twelve items. Inedita include an honorary inscription for an athlete (cf. our lemma no. 1115) and various graffiti (including νίκη-inscriptions: see our lemma no. 1116). We provide a comparatio numerorum with *IIasos* and *SEG*.

IIasos	*Marmi*, no.	*IIasos*	*Marmi*, no.
1 a	9	224 (A)	2 (A)
42 (C)	3 (C)	225 (B)	2 (B)
47 (B)	3 (B)	250	5
54 (A)	3 (A)	287-295	7 (A-J)
60	3 (D)		
99 (A)	6 (A)	***SEG***	
121	8	XLVIII 1333	4 (A)

P.Fröhlich, *BE* (2011) no. 533, points out that *I.Iasos* 99 A (*Marmi* no. 6 A) L. 2 is shorter than L. 3 (at least 7 letters shorter) and suggests restoring LL. 1/2 as follows: [- - -? Γαΐου Ἰουλί]ου | [Καπίτωνος π]αιδονόμου (*Marmi*: [Περὶ τῶν καλλίστων τειμῶν Γαΐ]ου | [Ἰουλίου Καπίτωνος π]αιδονόμου). In *I.Iasos* 121 (*Marmi* no. 8) M.Nafissi argues that ἥρωα (L. 3) does not refer to the fact that the honorand has passed away but to special honors granted to him by the city. Fröhlich prefers to interpret ἥρωα as 'deceased'.

The editors of *Marmi* offer new readings and restorations in two texts. In *I.Iasos* 60 (*Marmi* no. 3 D) R.Fabiani restores in L. 12 ὑπὸ το[ῦ δήμου τοῦ Ἰασέων] (*I.Iasos*: ὑπὸ τ[οῦ δήμου - - -]) and in LL. 13/14 αὐτ[ὸν καὶ ἐκγόνους προξένους | καὶ εὐ]εργέτ[ας] (*I.Iasos*: αὐτ[ὸν πρόξενον - - - | καὶ εὐ]εργέτ[ην]). In *I. Iasos* 250 (*Marmi* no. 5) M. Nafissi reads in LL. 5-7 τὴν στοὰν τῶ|ι δήμωι καὶ τοῖ[ς π]|ρεσβυτέ[ροις] (*I. Iasos*: τὴν στοὰν τῶ|ι δήμωι καὶ τοῖ[ς νέοις καὶ τοῖς πρεσβυτέροις ἀνέθηκεν]).

1114. Iasos. Proxeny and citizenship decree for Athenagoras of Rhodes, late 4th-early 3rd cent. B.C. *I.Iasos* 40 (new fragment). White-gray limestone fragment, broken on all sides, found in the agora, now kept in the depot of the Missione Archeologica Italiana. Ed.pr. R.Fabiani, *Bolletino dell' associazone Iasos di Caria* 16 (2010) 27-30 (ph.; Italian translation). The new fragment contains parts of LL. 4-7 of *I.Iasos* 40 (here printed in bold). Greek text of LL. 4-7 also in *BE* (2011) no. 534.

[Ἐπὶ στεφανηφόρου - - - - τοῦ - - - - - μηνὸ]ς Ἀν[θ]εστηριῶνος ἕκτηι ἱσταμένου·
[- - - - - - - - - - - - - - - - ἐπεστάτει, - -] Κλεάνδ[ρο]υ ἐγραμμάτευεν· Πυθίων
[- - - - - - εἶπεν· ἔδοξεν τῆι βουλῆι καὶ] τῶι δήμωι· ἐ[πει]δὴ Ἀθηναγόρας Τελεία Ῥόδιος
[ἀνὴρ ἀγαθ]ὸς [ἐστιν περὶ τὴν πόλιν τὴ]ν Ἰασείων καὶ [πο]λλοῖς τῶν ἐντυχόντ[ω]ν
[χρήσιμος γε]γένητα[ι, εἶναι αὐτὸν καὶ ἐ]γγόνους προ[ξ]ένους τοῦ δήμου τοῦ Ἰασείων·
[δεδόσθαι δ]ὲ αὐτοῖς κ[αὶ πολιτείαν καὶ π]ροεδρίαν ἐ[ν τ]οῖς ἀγῶσι καὶ εἴσπλουν κ[αὶ]
[ἔκπλουν κα]ὶ ἐν εἰρήν[ηι καὶ ἐν πολέμωι ἀ]συλεὶ καὶ ἀ[σπονδ]εί

Dated on the basis of the following elements, in Iasos attested in this time only: ει instead of closed ε (L. 3 Τελεία, LL. 4/5 Ἰασείων), cf. *I.Iasos* 42 and G.Maddoli, *PP* 62 (2007) no. 9 L. 6, no. 10 L. 3; the formula δεδόσθαι δὲ αὐτοῖς καὶ πολιτείαν καὶ προεδρίαν ἐν τοῖς ἀγῶσι (L. 6), granting the privilege of the prohedria, without the addition of πᾶσι; no provisions for the publication of the decree, F. || this decree, the first preserved Iasian decree for a private citizen of Rhodes, provides the first epigraphical evidence of the connection between Rhodes and Iasos, F. || 1-3. the sequence of the opening elements of the psephisma is the same as attested in *I.Iasos* 64; cf. also *I.Iasos* 27 and G.Maddoli, *art.cit.* 5, F. || 3. Athenagoras of Rhodes, son of Tele(i)as, is not attested elsewhere; the name Τελέας is attested once in Rhodes (a priest of Athena in Kamiros, 266 B.C.; cf. G.Pugliese Carratelli, *ASAA* 27-29 (1949-1951) 141-318 no. 5 II); the theophoric name Athenagoras of the Iasian decree suggests possible family relations of the two men. The Ionian form Ἀθηναγόρας instead of Ἀθαναγόρας, expected on Doric Rhodes, may be due to an Ionian redaction of the decree, F. || 4. the first preserved letter of this line in *I. Iasos* 40 is certainly a nu, not an iota as reported by P. C. (cf. *I.Iasos*), F. || 6. erasure underneath the first four letters, F.

1115. Iasos. Honorary inscription for the long distance runner Titus Flavius Metrobios, shortly after 86 A.D. Limestone block belonging to a monument in honor of the Hekatomnids; on the main side an inscription mentioning Aba, daughter of Hyssaldomos (Robert, *Sinuri* 100); on a lateral side the

inscription for Metrobios; now in the Archaeological Museum in Istanbul. Ed.pr. M.Nafissi in, *Marmi erranti* (cf. our lemma no. 1113) 55-57 no. 1 B (ph.). The text also in *An.Ép.* (2010) [2013] no. 1612.

[Ἡ βουλὴ καὶ ὁ δῆμος Τ(ίτον) Φλάουι]-
ον Δημητρίο[υ υἱὸν Κυρ(είνα) Μη]-
τρόβιον νικήσ[αντα ἀνδρῶν]
δόλιχον τὰ ἐν Ῥ[ώμῃ Καπετώ]-
λεια πρῶτον ἀνθρ[ώπων καὶ]
[τὴν π]ερίοδον νικ[ήσαντα]
[πρῶτον Ἰασέων -------]
[-------------------]
[-------------------]

This athlete is also on record in *I.Iasos* 107/108 and *SEG* XLVIII 1333 = *Marmi erranti* 183 no. 4 (A) (ph.) [J.-Y.Strasser in *An.Ép.* wonders whether this statue was erected by an association; *SEG* XLVIII 1333 was erected by the boule, demos and gerousia; it is far from certain that the boule and demos erected a second statue; for the περίοδος (L. 6) see now M.E.Della Bona, *Nikephoros* 25 (2012) 115-142, Pleket].

1116. **Iasos. Graffiti (νίκη-inscriptions).** In *Marmi erranti* (cf. our lemma no. 1113), the ed.pr. of graffiti inscribed on stones otherwise already known from earlier publications. 1) inscribed on the mouldings of a base in honor of T. Flavius Metrobios (*Marmi* 183 no. 4 A = *SEG* XLVIII 1333 [cf. our lemma no. 1115 app.cr.]): (a) Νίκη Α[ἰ]νέου? τοῦ Εὐπολέμου; (b) Νίκ[η –]; (c) [Ν]ίκη Σώσου; (d) Πρωτογ[–]; 2) below the inscription *I.Iasos* 99 A (*Marmi* 189-191 no. 6 A): (a) Νίκη [–]; (b) Α[–]νίκου; (c) Νίκη[–]; 3) on the column drum, that carries *I.Iasos* 287-295 (*Marmi* 192/193 no. 7 A-J; dr. of the graffiti a-h): (a) Νίκη | Ἐπινίκου (at left a palm); (b) Νίκη Μενελά[ου]; (c) Νίκη | Πετραίτου | Ἡγησίου [P.Fröhlich, in *BE* (2011) no. 533, wonders whether Πετρα[ί]του is to be restored in *I.Iasos* 301 (L. 1: Νίκη Πετρα[-]του)]; (d) Νίκη Ἀπολλωνίδου; (e) Νίκη | Πλειστοκράτου | Ἀλεξάνδρου | Ἀριστέου (to the right of Πλειστοκράτου a wreath); (f) ΔΕΙΟΣ (either nominative of the name Δ(ε)ῖος or the beginning of a genitive such as Δειοσ[κουρίδου] or Δειογ[ένους]; above the graffiti a nu (ν[ίκη]?)); (g) Ἀριστέας | ἐποίει; (h) Νίκη Λέοντος; (i) Νίκη Ἑκατα[ίου]; (j) [Νίκη] Θεοφιλίωνος; (k) [Νίκη] Κρατίππου; (l) Νίκη Διονυσίου.

1117. **Kaunos. Dedication of a statue of Semonides by his mother, beginning of the 2nd cent.** B.C. *I.Kaunos* 59. On the basis of squeezes and photos, K.Hallof, *Hyperboreus* 16/17 (2010/2011) 395/ 396 (ph.; dr. of L. 4), provides a new edition of the text as follows:

Δημητρία Νικασίωνος | Σημωνίδην Διονυσίου | v v τὸν υἱ[ὸν] θεοῖς· | Λέων v Μενίππο[υ v v Ῥ]όδ[ιος v v] ἐπο[ί]ει

H. refers to five other inscriptions that mention the Rhodian sculptor Leon (L. 4), who was active around 200 B.C. || 4. [---]ΕΝΙ[...]Ο[.]Α[---], *I.Kaunos*.

1118. **Knidos. The relocation of the city.** On the basis of archaeological and epigraphical evidence (*I.Knidos* 603, 605; *SEG* XLIV 900/901), A.Bresson, in *Hellenistic Karia* 435-440, supports the theory that

the city of Knidos was relocated from Datça to Tekir at about 330-320 B.C.; at Tekir there was also the Τριόπιον.

1119. **Knidos. Letter of Augustus to the Knidians, 6/5 B.C.** *SEG* LVI 1124. E.D.Karabatsou, *Ἐπετηρὶς τοῦ Κέντρου Ἐρεύνης τῆς Ἱστορίας τοῦ Ἑλληνικοῦ Δικαίου* 42 (2010) 95-109 (Greek translation; English summary), offers a detailed analysis of *I.Knidos* 34 (*RDGE* 67) which contains the decision of Augustus in a case of homicide. The case probably does not represent an *appellatio*, but rather a judgment of Augustus based on his *tribunicia potestas* and especially on his right to extend *auxilium* to privileged citizens of *civitates liberae*. The defendants Εὔβουλος and Τρυφέρα made use of the right to appeal directly to the emperor. Knidos, although a free city, did not seem to want to take legal action in a capital case when the defendants did not accept trial. Augustus apparently saw the case as a potential source of public disorder (cf. LL. 32-35, in which Augustus reproaches the Knidians for their contempt of one of the main imperial values, the *securitas publica*: τὴν κοινὴν ἁπάντων ὑμῶν ἀσφάλειαν).

1120. **Knidos. Honorary epigram for Damoxenos, reign of Augustus.** *I.Knidos* 103; Merkelbach-Stauber, *SGO* I 01/01/05. G.Benedetto, in R.Pretagostini †, E.Dettori (edd.), *La cultura letteraria ellenistica. Persistenza, innovazione, trasmissione* (Atti del Convegno COFIN 2003, Università di Roma "Tor Vergata", 19-21 settembre 2005; Rome 2007) 167-195, reprints the text of *SGO* (Italian translation) and discusses in detail the relations between Knidos and Rome, with special reference to the status of *civitas libera*, mentioned in the epigram in L. 4. Detailed discussion of the grant of freedom given by Caesar and the cardinal role of C. Iulius Theopompos (*I.Knidos* 33 [*SEG* LI 1519] and the inscriptions recording Theopompos and his relatives [for which see *SEG* LIX 1206, Pleket]). LL. 5/6 of the epigram show that Augustus re-confirmed the freedom granted by Caesar. We give *SGO*'s text.

Ἀρητῆρα θεῆς ἐρατῆς Κνιδίης Ἀφροδίτ[η]ς,
ἤθεσιν ἠδὲ λόγων ἀμφ' ἀρετῇ πρό[θε]μεν
βουλὴ καὶ δῆμος Δαμόξενον, οὕνεκε [χ]αρτᾶς
τήρησεν πάτρῃ κῦδος ἐλευθερίης,
ἀθανάτων ζαθέῃσι προμηθείῃσι Σεβασ[τοῦ]
Ῥώμῃ σωσαμένων μητέρα Δωριέαν

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3. [χ]αρτᾶς, S.Follet in *BE* (1993) no. 17 ('libertà che arreca gioia', B.) || 6. 'la madre dorica', B., with detailed reflections on Knidos as the mother-city of the Dorian pentapolis and on the Δωριεια in Knidos (*I.Rhod.Per.* 555 = Moretti, *IAG* 50; *IAG* 60; *SGO* I 01/01/02).

1121. **Knidos. Curse.** *I.Knidos* 150. For B L. 7 see our lemma no. 2018.

1122. **Knidos. Funerary epigram for Ἀτθίς, 2nd/1st cent. B.C.** *GIBM* IV 829B; *GV* 1874; Merkelbach-Stauber, *SGO* I 01/01/07; *I.Knidos* 303. J.Hanink, *JHS* 130 (2010) 15-34 (ph.; English translation), republi-

shes the text (no new readings [two misprints: in L. 2 read ἡλικίης instead of ἡλικίς and in L. 20 ἠέλιον instead of ἠέλυον, Pleket]), with ample commentary. She gives parallels for δώμημα (L. 1), εἰς ἐμὲ πνεῦμα λιποῦσα (L. 5: 'in me left your last breath') and παρηγορίην (LL. 11/12; in two other inscriptions it is the tomb which provides consolation: *GV* 849 and *TAM* III 550; for the theme of consolation see further down) and comments on the meter, dialect, dialogue structure and the division of the text into four strophes (LL. 1-4; 5-10; 11-14; 15-20), separated by an interlinear space (comparison with *GV* 1873 = Bernand, *Inscr. métriques* 33) and with indentation of pentameters in the first and last strophe (recommending a date of the poem 'later in the first century B.C.' (22)).

Separate discussions of ritual lament (by men and women) and its topoi (cf. L. 7: πουλυγόητε (hapax)) and of consolation; in LL. 11/12 Atthis tells her husband: 'I did not drink of Lethe — the final water, so that I might have the consolation of you, even among the dead'. By not drinking the water of Lethe, Atthis avoids forgetfulness and is able to think of her living husband as consolation. H. points to Orphic lamellae, in which the deceased is warned not to approach the κρήνα, where the souls of the dead refresh themselves (and forget everything) but to go to the 'lake of Μναμοσύνη', and also cites *GV* 1090 (Abydos; the deceased boy claims not to have drunk a draught of the Lethe: καὶ λήθης οὐκ ἔπιον λιβάδα) and 1829 (Miletos: οὐ Λήθης - - -). The mystic motifs of Orphism are 'domesticated' and 'secularized' in Atthis' epigram.

1123. **Knidos (Old; Datça). Funerary epigram for Charikles, ca. 100 B.C.** White marble stele with pediment and tenon brought from Datça to the museum in Marmaris. Inscription on the lower part of the shaft. Edd.pr. G.Staab, W.Blümel, *EA* 43 (2010) 110-114 (ph.; German translation).

Σ̣τάλη κ̣αὶ τάφος ἔν|θ̣α Χαρικλέο̣ς ὅς πο|τ' ἐπάγροις
    χερσὶν ἐ|π' ἠϊόνας γρῖπον ἐφελ||κόμενος
εὐώνους ἰ|χθῦς ἠμείψατο πρὸς | κα̣λ̣ὰ Βά̣κχου
    πώμα|τ'· ἐν εὐφρ̣οσύνα̣ διεξε|τέλεσσε βίον·
πόντο(ς) || μ̣ὲν ζωόν σε κατάγα|γεν· εἰ δ' ἐπὶ χέρ̣σω̣
    κάθ|θανες, ἀθανά̣των ο|ὐδέ τίς ἐστι πόλι[ς]

Rather careless, non-professional script, edd.pr. || 1-2. ἐπάγροις χερσίν: 'mit jagdgeübten Händen'; γρῖπος: 'Netz', edd.pr., with parallels || 5. ΠΟΝΤΟΝ, lapis; the mason was misled by βίον and ζωόν, edd.pr. || 5-6. variant of 'nobody is immortal', edd.pr., who point out that πόλις is the symbol of orderly, safe life and the opposite of πόντος. They translate as follows: 'Das Meer hatte dich lebendig zurückgebracht. Wenn du aber (danach) an Land gestorben bist, (so wisse:) auch nicht (irgend) eine Stadt von Unsterblichen gibt es'.

1124. **Lagina. The documents on the temple of Hekate and the temple frieze.** R.v.Bremen, in *Hellenistic Karia* 483-503, studies the relationship between the temple of Hekate, its frieze, and the documents inscribed on its walls. She attempts to locate the places on the temple walls where the texts were inscribed: on the antae were the lists of and dedications by priests (*I.Stratonikeia* 512, 601-605, 607, 609, 611-613, 626/627, 633, 636, 652, 657, 660, 670, 695a, 717), a dedication by a certain Μανείλιος (*I.Stratonikeia* 514) and a fragment (*I.Stratonikeia* 520); most probably inscribed on the temple's south

wall was the dossier consisting of *IStratonikeia* 505 (letters of Sulla and senatus consultum, 81 B.C.), 507 (decree of Stratonikeia), and 508 (list of cities that acknowledged the festivals of the Ἑκαταῖα and the asylia of her sanctuary). The north frieze is thus unlikely to be a representation of the impact of Rome on Caria, as has often been suggested; it may rather show a (Chrysaoric?) foundation myth. She republishes *IStratonikeia* 512 (reading in L. 24 [b L. 4] [κ]αταξίως; καὶ ἀξίως in the previous editions) and, on the basis of the letter forms and the language, cautiously prefers a date of ca. 150-100 B.C.; since the text of *IStratonikeia* 512 was on an anta, it cannot have any connection with the dossier including the senatus consultum. V.B. concludes that the date of the construction of the temple was not after the revolt of Aristonikos nor after the Mithridatic War, but in a time of 'relative calm and prosperity' between the 160s and early 130s B.C.

1125. **Loryma. Sanctuaries and cults.** W.Held, in *Hellenistic Karia* 355-377, provides an overview of sanctuaries (all outside the city) and cults in Loryma, using archaeological and epigraphic evidence. The main cult, and the oldest one, was that of Ἀπόλλων, its importance attested by statues and inscriptions (*IRhod.Per.* 8-11, 13; *IPér.rhod.* 175, 177, 179, 181, 195; *SEG* LIII 1239, 1243; *IG* XII.1.845). Other epigraphically attested gods include Ζεὺς Ἀταβύριος (*IRhod.Per.* 1, 2, 5; *IPér.rhod.* 178, 185/186; cf. *SEG* LIII 1236/1237 [German translation]), Ἄρτεμις (at the harbor; *SEG* LIII 1238), Ἄρτεμις Περγαία (*IRhod.Per.* 21; *IPér.rhod.* 174; *SEG* LIII 1242; ph.), Ἄδωνις (*IRhod.Per.* 12; *IPér.rhod.* 202), Σωτεῖρα Βαχχία (*IRhod.Per.* 6/7; *IPér.rhod.* 200, 205; ph.), Διόνυσος (at the harbor; *SEG* LIII 1241), Διόνυσος Ναρθακοφόρος (*IRhod.Per.* 4), Θεοὶ πάντες (*IRhod.Per.* 35; *IPér.rhod.* 191; *SEG* LIII 1240). Cults for Κυβέλη and probably for Ἑρμῆς are attested through archaeological evidence only, and the name of the god who was worshiped in a cave is unknown (*IRhod.Per.* 3, 25 [H. rejects the interpretation of the text, reading Φάων, as an epitaph], 32; *IPér.rhod.* 187/188, 194, 204).

1126. **Mylasa. Territory of the city, Hellenistic period.** G.Reger, in *Hellenistic Karia* 43-57, attempts to reconstruct the enlargement of the territory of the city of Mylasa, which developed in two steps, occurring under different political circumstances: first, the acquisition of the 'Little Sea', perhaps in the 4th century B.C.; second, the absorption of Labraunda, Sinuri, Olymos, Hydai, Euromos and possibly other communities after the mid-3rd century B.C. He supports the proposal that the 'Little Sea' (μικρὰ θάλασσα) belonged to Mylasa in the 4th century B.C. (perhaps as a compensation by Maussollos for the moving of his capital to Halikarnassos) before it was (temporarily?) given to Iasos by Alexander the Great (cf. *IIasos* 30; *SEG* LI 1508, LVIII 1210), and argues that Mylasa's access to it was provided by the possession of Φύσκος (Strab. 14.2.23), which R. locates northeast of the 'Little Sea' (cf. also A.Bresson, *ibidem* 450/451). If the territory of Kindye also bordered on the 'Little Sea' (which R. assumes), the purchase of land from Kindye by Mylasa (*SEG* XL 991/992 [*HTC* 90/91]) would have made sense as a means of controlling the area around the Sea. After Mylasa lost the 'Little Sea', the city declined, surrounded by the more powerful cities of Halikarnassos and Stratonikeia (and perhaps by a Laodikeia at modern Muğla), and was under Seleukid (or Ptolemaic) control until it regained its freedom in 246 or 245 B.C. (*IMylasa* 22 with *SEG* LVIII 1220). The possession of the sanctuary at Labraunda was under disput for a long time, and it was only under Philip V that Mylasa gained firm control over it (*ILabraunda* 1, 3-5, 8, 9; *IMylasa* 863; *Milet* I.3.146). Other communities were incorporated by means of

συμπολιτεία, like Olymos and Hydai in the late 3rd century B.C., thereby preserving the religious traditions of the integrated communities (*IMylasa* 817, 861; *SEG* XXXIX 1135-1137, LIV 1163; discussion of the status of the Σολωνεῖς, for which see the remarks by P. Hamon, *BE* (2011) no. 529).

1127. Mylasa (area of: sanctuary of Sinuri). **Letter of Antiochos III to the sanctuary of Sinuri, 203-201 B.C.** Block, found in 1934 by L.Robert in the sanctuary of Sinuri at Kalınağıl (southeast of Mylasa), today lost. The badly weathered text constitutes the remains of a dossier of letters exchanged between Antiochos and the sanctuary. Its main part consists of a letter of Antiochos (II), preceded by two lines of which only ■ few letters are legible (I), and followed by three or four lines with undecipherable traces of letters (III). The text of II is quoted in Robert, *Sinuri* p. 12 in part only, due to the bad state of preservation of the stone and the consequent difficulties in reading the squeezes made by P.Devambez. Ed.pr. B.Virgilio, *Studi Ellenistici* 23 (2010) 55-107, on the basis of Devambez' squeezes, Robert's notes from ■ second visit to the sanctuary in 1946 and Robert's tentative readings (ph. of the stone and the squeezes; dr.; Italian translation). After an overview of the history of research (L. Robert's discovery of the sanctuary of Sinuri; P.Devambez' excavation), V. presents the text with a detailed commentary. – Robert suggestetd that another fragment (see our lemma no. 1128) also belonged to this inscription, but according to V., the dimensions of the fragment indicate that it is probably part of a stele.

I ------------------Μ̣Α--
------------------Υ---Τ̣Α̣---

II [Βασιλεὺς] Ἀντίοχος Μέ̣γα̣ς τ[ῆι Πορμουνου συγγενείαι καὶ -- ca. 7-10? -- ἱερεῖ (?) χαίρειν]·
[ἐπειδὴ τυγ]χάνει κα̣τ̣ὰ̣ ΚΑ.ΑΝΕ[ca. 2-5? τὰ ἱερὰ σώματα ἀπαχθέντα, ὑμῖν συγχωροῦμεν ταῦτα]
[ἅπαντα] ἀ̣νασ̣τ̣α̣λ̣ῆναι [ἀ]π̣ὸ̣ τοῦ π[------------------ ca. 38-41? ------------------ τοῦ]
[τό]που κα(ὐ)τὸν στηλ[ν?]ῶ̣σαι στή̣[λαις (?)· περὶ οὗ πρότερον μὲν Ζεῦξις ἐγεγράφει τοῖς στρατι]-
[ώ]τ̣αις συντάξας τὸν αὐτὸν τό̣[πον ------------------ ca. 39-42? ------------------]
[1-2]Σ̣Η δὲ τῶν ἀπαχθέντω̣ν κ̣α̣ὶ̣ τα̣ῦ̣τ̣[ῶν ------------------ ca. 37-40? ------------------]
[ε]ὐ̣θ̣ὺ ἡ̣μ̣ῖς γεγράφαμεν δ̣[ὲ κα]ὶ̣ τ̣[οῖς ἐ]π̣[ὶ τῶν πραγμάτων τασσομένοις συντάξαντες τὰ]
[ἀ]π̣αχθέντα ἅπαν̣τα ἀ̣ναστ[αλῆναι εἰς τὴν ἰδίαν e.g. καὶ ὑμῶν μὲν εὐνόων ὄντων καὶ πρὸς ἡ]-
[μᾶ]ς πιστ(ε)υ̣ό̣ν̣τ̣ων μηθεν̣ὶ̣ τ'· ἐπιτρέπει̣ν̣ [ἐνοχλεῖν ὑμᾶς καὶ ὑμῶν προθύμως ἀντιλαμ]-
[βά]νεσθαι· vac. ἔρρωσθε

III ---------------------------- traces of three or four lines? ----------------------------

---

II. The letter is concerned with misbehavior on the part of the soldiers of Antiochos III (LL. 4/5) during the king's campaigns in Caria in 203-201 B.C., ed.pr., who for similar situations and the reactions of the governor and the king refers to *Amyzon* 10-12 (cf. p. 140) which shows Antiochos' care for the well-being of the sanctuaries and their personnel || the line length is calculated on the basis of the secure [Βασιλεύς] in L. 1 and the certain restoration of L. ■ (cf. *Amyzon* 9), ed.pr. || date: Antiochos III assumed the epithet Μέγας (L. 1) in 203, and from 201 onwards his name appears in the order Βασιλεὺς Μέγας Ἀντίοχος, ed.pr. || 1-4. the king's concessions: repatriation of the captives, the possession of a certain τόπος, and the delimitation of the topos by stelai, ed.pr. || 1. the last preserved letter, tau, excludes the Mylaseans as addressees of the letter as well as possible functionaries, since a letter to functionaries is mentioned in LL. 7/8; the addressees must be

a group of people as the plural ἔρρωσθε in L. 10 shows; the συγγένεια (L. 1) was the institution managing the sanctuary and communicating with the king; it is here of comparable status with a polis, ed.pr., who for the inclusion of the priest (L. 1) refers to *I.Labraunda* 1 and 5, and to *RC* 47, 55-61, and 69 || 2. *τὰ ἱερὰ σώματα ἀπαχθέντα*: restored on the basis of L. 6 ἀπαχθέντων and L. 8 [ἀ]π̣αχθέντα, referring to people belonging to the sanctuary (perhaps as ἱερόδουλοι or ἱεροί; cf. *Amyzon* 18 LL. 4/5) and abducted from it, ed.pr. || 3. ἀ̣ναστ̣α̣λ̣ῆναι: the usual verb indicating the liberation of captives is ἀποστέλλειν (numerous examples in A.Bielman, *Retour à la liberté* (see *SEG* XLIV 1736), which is here replaced by ἀναστέλλειν, which includes the notion of repatriation, ed.pr., who cautiously suggests next in this line [ἀ]π̣ὸ τοῦ π[εριεστηκότος πολέμου] (cf. *Amyzon* 14 L. 13), or [ἀ]π̣ὸ τοῦ π[εριεστῶτος κινδύνου] (cf. Bielman, *op.cit.* 7 L. 15) || 3-4. e.g., [καθότι/καθάπερ ἠξιοῦτε κυρίους εἶναι τοῦ | κτλ.] || 4. initio, the stone apparently has ΚΑΙΤΟΝ, ed.pr. || 4. *τόπος* here signifies the landed property of the sanctuary, ed.pr., who refers to Robert, *Sinuri* 11 L. 11 (ph.: fig. 18), *I.Laodikeia am Lykos* 1, *RC* 55; the stelai that were to be erected to mark the boundaries of the sanctuary (which had apparently been devastated by Antiochos' army) might have referred to the sanctuary as ἱερὸς καὶ ἄσυλος, cf. *Amyzon* 12, ed.pr. || 4-6. δ̣[έ] in L. 7 presupposes the preceding mention of a letter containing orders from a royal functionary (L. 5 συντάξας) which are likely to have matched those of the king; this functionary must be Zeuxis (restored in L. 4) who was the governor of Asia Minor in 214-189 B.C., ed.pr. || 7. for the spelling ἡμῖς (rare in Hellenistic inscriptions) cf., e.g., *SEG* XLI 1003 L. 40, ed.pr.; for γεγράφαμεν δ̣[ὲ κα]ὶ τ̣[οῖς ἐ]π[ὶ τῶν πραγμάτων τασσομένοις συντάξαντες] cf. *Amyzon* 9, *I.Magnesia* 18 LL. 25/26, and *SEG* XXXV 1476 LL. 11/12, ed.pr. || 9. the stone apparently has ΠΙΣΤΟ̣ΥΟ̣ΝΤ̣Ω̣Ν, ed.pr. || 10. after ἔρρωσθε there seem to be faint traces of letters that could be restored as Α̣[ΙΡ] or ΑΙ̣[Ρ], being a date according to the Seleukid era (111 = 203/202 B.C.), ed.pr., stressing, however, the hypothetical nature of this reading.

1128. Mylasa (area of: sanctuary of Sinuri). Incertum (royal letter?), Hellenistic period. Fragment of a stele (?), found in 1934 by L.Robert in the sanctuary of Sinuri at Kalınağıl (southeast of Mylasa), today lost. Robert suggested that this fragment belonged to the block in our lemma no. 1127 which is, however, ruled out by their differing dimensions. Ed.pr. B.Virgilio, *Studi Ellenistici* 23 (2010) 88/89, on the basis of a photo by L.Robert (ph.: fig. 8).

[---]ΛΑΣΕΝ[--- | ---ἀ]π̣εστειλα[--- | ---το]ῦ ἱεροῦ τοῦ [--- | ---]Τ̣Ε̣ΟΥΝΑ[---]

2. [ἀ]π̣έστειλα or [ἀ]π̣εστείλα[μεν], ed.pr.

1129. Mylasa. The Κλαύδιοι/Claudii. Starting from Τιβ(έριος) Κλαύδιος Μέλας, on record on bronze coins struck under Titus and Domitian and in *I.Mylasa* 411 (reprinted with French translation and commentary on 117-119), F.Delrieux, in F.Delrieux, F.Kayser (edd.), *Des déserts d'Afrique au pays des Allobroges. Hommages offerts à François Bertrandy* (Chambéry 2010) 107-143, points out that it is often difficult to establish whether the Claudii were enfranchised by Claudius or Nero, for which he quotes in full the following inscriptions: *SEG* XXXI 913 (Aphrodisias); *I.Labraunda* 33; *I.Mylasa* 33; *I.Tralleis* 37 and 39; *La Carie* 150/151 [cf. *SEG* XXX 1264]; *Syll.*³ 806 (Kalymna). Comments on the cult of imperial allegories (Pietas; Securitas).

1130. **Nysa (area of). Honorary decree for Claudia Cognita (LL. 1-84) and a list of golden objects offered by Claudia (LL. 85-90), 1st cent. A.D.** Marble cylindrical altar moulded above and below and decorated with garlands and ribbons hanging down from the garlands; found in Salavatlı (ancient village of Acharaka), ca. 3 km west of Sultanhisar (Nysa) and now in the museum in Aydın. Inscription in five columns; the first four below the garlands, the fifth (LL. 85-90) above the garlands; in an uninscribed field above a garland a cross. Edd.pr. F.Ertuğrul, H.Malay, *EA* 43 (2010) 31-42 (ph.; English translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1602. Cf. also P.Hamon, *BE* (2011) no. 527.

Εἰσαγγειλάντων
τοῦ τε γραμματέ-
ως καὶ τῶν τῆς πόλε-
ως στρατηγῶν,
ἔδοξεν τῆι βουλῆι, στρ-
ατηγῶν γνώμη καὶ γρα-
μματέως τοῦ δήμου
Κύρου τοῦ Κύρου νεωτέρου·
ἐπεὶ Κλωδία Αὔλου θυγάτηρ
Κόγνιτα, γυνὴ δὲ Ποπλίου Οὐ-
ηδίου Δημάδου, σωφροσύνῃ
καὶ ἀρετῇ διαφέρουσα εὐσεβέσ-
τατα διάκειται πρὸς τοὺς θεοὺς
ἡμῶν καὶ τοῖς ἀπὸ τῆς ἰδίας τύχης
ἀπάργμασιν κοσμεῖ τὸ ἱερὸν καὶ χρυ-
σοῖς ἀναθήμασιν καὶ θαλασσίοις
ὕφεσ[ι] καὶ τοῖς ἄλλοις ποικίλως
πᾶσιν, οὐθὲν π[αρ]αλείπουσα τῶν εἰς
τειμὴν καὶ θεοσέβηαν, ἡ δὲ βουλὴ διά
τε τὴν ἄλλην αὐτῆς ἀρετὴν καὶ διὰ
τὴν εἰς τοὺς θεοὺς ἀρέσκηαν ἀποδέχε-
ταί τε τὰ γεινόμενα καὶ δίκαιον ἡγεῖται
μενεῖν αὐτὰ ἀεὶ καὶ μηθὲν τῶν ὑπὸ
τῆς Κλωδίας τοῖς θεοῖς φερομένων ὑπὸ
τῶν τραπεζωνῶν ἐκφέρεσ-
θαι, ἵνα καὶ αὐτὴ καταλαμβά-
νῃ τὰ παρ' ἑατῆς ἀνατιθέμενα
καὶ τοῖς ἄλλοις ταῦτα κείμε-
να προτροπὴν ἐμποιῇ τοῦ τοὺς
θεοὺς κοσμεῖν· δεδόχθαι τῆι
βουλῇ ἐπῃνῆσθαί τε καὶ τετει-
μῆσθαι Κλωδίαν Αὔ(λ)ου θυγα-
τέρα Κόγνιταν διά τε τὴν
ἰδίαν αὐτῆς εὐσέβηαν καὶ
σωφροσύνην καὶ διὰ τὴν τοῦ
ἀνδρὸς αὐτῆς ἀρετὴν καὶ
εἶναι αὐτὴν ἐν ἀποδοχῇ τῇ
μεγίστῃ παρὰ τῆι πόλει· καὶ
μηθὲν ἐκφέρεσθαι τῶν ὑπὸ
τῆς Κλωδίας ἀνατιθεμέ-
νων τοῖς θεοῖς ἢ τῶν τέ-
κνων αὐτῆς ἢ τοῦ ἀνδρός,
ἀλλὰ τὸ μὲν καθ' ἔτος ὑπο-
λογηθῆναι τὰς ἀξίας τῶν
ἐνπειπτόντων εἰς τοὺς
τραπεζῶνας, ἀπὸ δὲ τοῦ νῦν
εἶναι τὰς πράσεις τῶν τραπε-
ζῶν χωρὶς τῶ[ν ὑ]πὸ τῆς Κλω-
δίας ἢ τῶ[ν τέκν]ων αὐτῆς ἢ τοῦ
ἀνδρὸς εἰσφερομένων τοῖς θε-
οῖς καὶ ἐπὶ τούτῳ διενγυᾶσθαι
τὰς ὠνάς, κἂν μὴ προσγράψῃ δέ
τις ταῖς διενγυήσεσιν κατὰ
τοῦτο τὸ ψήφισμα, τὰς πράσεις
κυρίας εἶναι· τόν τε μαρμάρινον
βωμό(ν), ὃν κατεσκεύακεν ἡ Κλω-
δία τοῖς θεοῖς, ἀτελῆ τεθῆναι
ἐν τόπωι τῶι καθήκοντι τοῦ
προνάου γενομένης ἐπιγραφῆς
ἐπ' αὐτοῦ, ἣν ἂν αὐτὴ προαιρῆται,
ἐφ' οὗ καὶ τόδε τὸ ψήφισμα ἀναγρα-
φῆναι· ἐξεῖναι δὲ αὐτῇ καὶ τῶν ἀν-
ατεθειμένων ἢ ἀνατεθησομέ-
νων ὑπ' αὐτῆς ἢ τῶν τέκνων αὐ-
τῆς ἢ τοῦ ἀνδρὸς ἕκαστον ἐπὶ
τοῦ βωμοῦ χαράξαι, καὶ ἐπιγράψαι
ὅτις αὐτῶν ἀνατέθειχεν·
ἀνατεθῆναι δὲ αὐτῆς καὶ εἰκόνα
γραπτὴν ἐν ὅπλῳ ἐπιχρύσῳ ἐν τῷ
ναῷ τοῦ Πλούτωνος καὶ τῆς Κόρης,

ἐφ' ἧς καὶ γενέσθαι ἐπιγραφὴν ὅτι
'ὁ δῆμος καὶ ἡ βουλὴ ἐτείμησεν
Κλωδίαν Αὔλου θυγατέρα
Κόγνιταν ἀρετῆς ἕνεκα κα[ὶ]
σωφροσύνης καὶ τῆς εἰς
τοὺς θεοὺς τειμῆς',
vacat
vvvv Δίου vv ε'·
προέδροι· Ταυρέας Πυθί-
ωνος, Ἀρ(τ)[εμίδ]ωρος
Χαιρέου, Ἀπολλώνιος
Ἀπολλωνίου·
στρατηγοί· Ἱεροκλῆς,
Μενεκράτης· Ἀλέξανδρος
ὁ γραμματεύς
χρυσία τὰ ἀνατεθ[έν]-
τα Κόρηι ὑπὸ Κλωδία[ς]·
περίμυρτον,
ἐνώδια διάλιθα,
περιτραχήλιον
διάλιθον

[1-7. For a combination of εἰσαγγέλλω and γνώμη cf. J. and L.Robert in *Amyzon* 235/236, with note 1: 'Eisangellein doit permettre une initiative plus rapide ou plus ferme', Pleket] || 8. two magistrates carrying the name Κῦρος appear on coins from Nysa (1st cent. B.C.), edd.pr. || [10. for the male cognomen Cognitus see H. Solin, *Arctos* 44 (2010) 236, Pleket] || 15. τὸ ἱερόν: the temple of Pluto and Kore, edd.pr., referring to LL. 69/70 and 86 || 16. θαλασσίοις: 'marine-blue (?)', edd. pr., who wonder whether the word refers to material originating from the sea || 17. ὑφέσ[τη], edd.pr.; ποικίλως: 'multicoloured', 'in a colorful way', edd.pr., who translate LL. 14-18 as follows: 'and, with the firstlings from her own fortune, adorns the sanctuary and promised [= ὑφέσ[τη]] (sc. to equip the sanctuary) with golden and marine-blue (?) votive offerings and with all the other ones in a colorful way'. J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1602 convincingly suggests reading ὕφεσ[ι], dat. plur. of ὕφος, and translates: 'et orne le sanctuaire, grâce aux prémices de sa fortune, d'offrandes d'or et de tissus pourpres [θαλασσίοις] ou brodés de toutes les couleurs' || 21. ἀρέσκηαν: 'devotion', edd.pr.; 'piété', Strasser in *An.Ép.* || 25. τραπεζωνῶν: τραπεζώνης (previously unattested) means 'he who hires out tables [for cultic purposes]', edd.pr., referring to L. 47 (τὰς πράσεις τῶν τραπεζῶν) and to *I.Magnesia* 116 L. 41 (τραπεζωνία). P.Hamon, *BE* (2011) no. 527, suggests that the πράσεις τῶν τραπεζῶν (LL. 47/48) are not 'the hiring out of tables' (i.e. by the τραπεζῶναι) but rather 'les mises en adjudication par la cité, sous la forme d'enchère annuelles, d'une charge: peut-être celle de fourner les τράπεζαι en question'; he adduces *SEG* XLI 1003 II LL. 57-59: the στεφανοπωλία, 'affermage de la fourniture des couronnes'. Alternatively, H. considers the 'affermage d'une taxe cultuelle perçue sur les tables à offrandes utilisées par les usagers du sanctuaire (?)'. A.Chaniotis, *EBGR* (2010) [2013] no. 54, agrees with Hamon: 'the τραπεζῶναι leased tables – more accurately: they leased the right to set up *trapezai* – paying an amount to the city and acquiring the right to exploit them' and 'the *trapezonai* removed the tables ... dedicated by Cognita and ... meant to be available to worshippers for free' || 43-44. τὸ μὲν καθ' ἔτος: 'annually', edd.pr.; rather 'pour l'année en cours', P.Hamon in *BE* (2011) no. 527; ὑπολογηθῆναι: to be deducted from the proceeds of the table-lenders, edd.pr.; Hamon points out that in that case one would expect ἐκ τῶν ἐνπειπτόντων || 44. τὰς ἀξίας: 'the values' (sc. which were due to the hiring out of Clodia's and her family's tables), edd.pr. || 52-55 A.Chaniotis, *op.cit.*, translates: 'and even if one does not add any written statement (to this effect) in the documents recording the securities, nevertheless the hiring out (of the tables) shall be legally valid in accordance with this decree'; edd.pr. translate: 'and if furthermore no one adds any written remark to these given securities, based on this decree, then the hiring out (sc. of the tables) shall be legally valid' || 56. ΒΩΜΟΣ, lapis || 57. ἀτελῆ: 'untaxed', edd.pr.; 'gratuitement', Strasser in *An.Ép.* || 61. ἐφ' οἱ, edd.pr. [the photo clearly shows the expected ἐφ' οὗ, Pleket] || 87. περίμυρτον: previously unattested ('name of a belt or necklace made from golden myrtle flowers'), edd.pr. || 88 (and 90). διάλιθος: 'set with precious stones', edd.pr.

1131. **Nysa. Honorary inscription for M. Servilius Euneikos, 120-160 A.D.** W.M.Ramsay, *BCH* 7 (1883) 275 no. 17. After examination of the stone in the Museum of Archaeology in Izmir, republished by R.Zucca in S.Antolini, A.Arnaldi, E.Lanzilotta (edd.), *Giornata di studi per Lidio Gasperini, Roma, 5 giugno 2008* (Tivoli 2010) 29-44 (ph.); see also id., in A.Mastino, P.G.Spanu, R.Zucca (edd.), *Naves plenis velis euntes* (Rome 2009) 62-74 (ph.). Greek text also in *An.Ép.* (2010) [2013] no. 1601.

Ἡ βουλὴ καὶ ὁ δῆ|μος ἐτείμησεν | Μᾶρκον Σερουΐλι|ον Πο(πλίου) υἱὸν Παλατεί||να Εὔνεικον, | ἱππέα Ῥω-μαίων, | ἱερέα Λαυρεντῖνον, | ἔπαρχον σπείρας | Σαρδῶν, σκρεῖβαν κυ||αιστώριον λιβράριον, | ἀναστήσαντος τὴν | τειμὴν τοῦ ἀνεψιοῦ αὐ|τοῦ Πο(πλίου) Αἰλ(ίου) Θεοπόμπου

Euneikos' family owed its civitas Romana to P. Servilius Isauricus, proconsul between 46 and 44 B.C., Z. || 7. the first ἱερεὺς Λαυρεντῖνος (Laurens Lavinas) recorded in Asia Minor, Z. || 8-9. to be identified with the cohors I Sardorum stationed in the garrison of Karales, rather than with the cohors II Sardorum from Rapidum, Z. || 9-10. equivalent of scriba quaestorius librarius, employed by an urban or provincial quaestor.

1132-1133. **Nysa. Two inscriptions on architectural members, undated.** Mentioned in V.Idil et alii, *KST* 31.2 (2010) 274 (R.Tamsü Polat) and 290 (M.Beckmann).

1132: 274. On a column with Doric flutes in the north porticus of the agora: [---]ΑΜΙCΤ[---]

1133: 290. On an architrave block in the west porticus of the gymnasium: [---]Πλουτ[---]

There was an important sanctuary of Pluto and Kore at Acharaka, 5 km west of Nysa, B.

1134. **Orthosia. Testimonia and inscriptions.** P.Debord, in *Cités de Carie* 231-339, gives an overview of ancient Orthosia. Unlike Harpasa and Bargasa (cf. our lemma no. 1085), Orthosia is a Greek name that most likely derives from the epiclesis Ὀρθώσιος/Ὀρθωσία attested for Ποσειδῶν (e.g. *I.Délos* 464 L. 2) and Ἄρτεμις (e.g. *SEG* XXVI 555). Despite the archaeological remains (city wall, agora, and theater) and the continuity of the settlement, the epigraphical evidence is rather meager. At present, the usual institutions of a polis would be epigraphically attested only if the decrees for foreign judges *I.Priene* 71 and *I.Assos* 11 (*SEG* IV 656) are evidence of decrees of Orthosia that were sent to those cities (both inscriptions republished with French translation on 237-239). However, the name of the polis is not preserved in those decress, and the only apparent indication of which city is meant is the stipulation for the setting up of the inscriptions in the sanctuary of Ζεὺς Ὕπατος. Although Zeus does in fact appear with this epiclesis on coins from Orthosia, as D. notes, the epiclesis 'est assez bien attestée en Asie Mineure' (e.g. *I.Erythrai* 201 b L. 1; *I.Mylasa* 604). For further inscriptions from Orthosia cf. our lemmata nos. 1135-1138.

1135. **Orthosia. Milestone, 491-518 A.D.** W.Kubitschek, W.Reichel, *AAWW* 30 (1893) 98 (LL. 1-5) (Grégoire, *Recueil* no. 245). Republished by P.Debord, E.Varinlioğlu, in *Cités de Carie* 240 no. 5 (LL. 6/7 after Kubitschek's notebook). Greek text also in *An.Ép.* (2010) [2013] no. 1606.

† Ἐπὶ Φλ(αουίου) Ἀνα-
στασίου [τοῦ]
εὐσεβ[εστά]-
4 του [ἡμῶν]
βασ[ιλέως]
Φλ(αούιος) Ἰ[ωάννης ὁ μεγα]-
[λ]οπρ[ε(πέστατος) - -]

For the restorations and for the person of Φλ. Ἰωάννης (L. 6), governor of Caria before Φλ. Προκόπιος (*SEG* XLII 991, XLV 1509, LIX 885), cf. *SEG* XVI 665a and 694b, D.-V.

1136. **Orthosia. Honorary inscription for Septimius Severus, after 193 A.D.** W.Kubitschek, W. Reichel, *AAWW* 30 (1893) 2. Marble block (statue base?), found in Aslanlı (Nazilli). Republished by P. Debord, E.Varinlioğlu, in *Cités de Carie* 239 no. 3. K.-R.'s text has no linebreaks, so the distribution of the text on the stone is hypothetical.

[Αὐτο]κράτορα Καίσ[αρα]
[Λεύ]κιον Σεπτίμιον
[Σεουῆ]ρον Περτίνακα
4 [Σεβα]στὸν Εὐσε[βῆ]
Εὐτυχῆ Ὀρ[θω]σιέων
ὁ δῆ[μος] ἐκ χρημάτων
[Εὐτ]ύχου τοῦ [Ῥου]φιανοῦ

[3. [Σεβῆ]ρον, D.-V.; rather [Σεουῆ]ρον as in our lemma no. 1137, Corsten.]

1137. **Orthosia. Honorary inscription for Severus Alexander, 222-235 A.D.** W.Kubitschek, W. Reichel, *AAWW* 30 (1893) 7. Marble base (?), reportedly found in Yenice; republished with minor modifications by P.Debord, E.Varinlioğlu, in *Cités de Carie* 239/240 no. 4. Greek text also in *An.Ép.* (2010) [2013] no. 1605.

Αὐ[το]κ[ράτο]ρα Καίσ[αρα] | Μ(ᾶρκον) Α[ὐρ(ήλιον)] | Σεου[ῆρον] | [[Ἀλέξα[νδρον]]] || Σεβασ[τόν]

1138. **Orthosia. Mosaic inscriptions, 222-235 A.D.** *SEG* XLVI 1430. E.Yener, F.Ölmez, P.Debord, in *Cités de Carie* 245/246 nos. 6/6a (ph.), reprint the inscriptions with comments on Θουρεῖνος, the owner of the villa ('très probablement un *libertus* originaire d'Italie du sud') who is also the owner of an atelier of woolprocessing (his profession is given as λανάρις: λανάριος < lanarius; cf. *IGBulg* IV 1922; *I.Ephesos* 727; *TAM* V.1.85; V.2.1919). Greek texts also in *An.Ép.* (2010) [2013] no. 1607.

1139. **Panamara. Corrigenda to *I.Stratonikeia*.** W.Blümel, *EA* 43 (2010) 164, offers the following corrections: in *I.Stratonikeia* 313 read in LL. 23-25 καὶ Αὐρ. Εὐάν|δρας Εὐάνδρου | Μάγνας (*I.Stratonikeia*: καὶ

Αὐρ. Εὐάνδρου | Μάγνας); in *IStratonikeia* 322 read in L. 1 Ἱερῖς ἐξ ἱερέων Αὐρ. (*IStratonikeia*: Ἱερεῖς ἐξ ἱερέων).

1140. **Panamara. Honorary decrees for Rhodians, ca. 260 B.C.** *IStratonikeia* 5 and 6. On the basis of notes and a squeeze (LL. 1-10) made by G.Cousin (squeeze now in the Fonds Louis Robert at the Académie des Inscriptions et Belles-Lettres in Paris), R.v.Bremen, *CRAI* (2008) [2010] 1405-1420, republishes *IStratonikeia* 6 (ph. of squeeze; French translation) and rejects a date in the early 2nd cent. B.C., previously proposed through comparison with *IStratonikeia* 9. V.B. shows that the letter forms differ considerably (ph. of a squeeze of *IStratonikei* 9); the letter forms of *IStratonikeia* 6 are similar to those in Robert, *Sinuri* no. 44 (ph. of the stone and of a squeeze) dated to 290 B.C. In view of the δήμαρχος in *IStratonikeia* 6 LL. 13/14, she concludes that *IStratonikeia* 6 should be dated to the years shortly after the absorption of Panamara by Stratonikeia in the 260s (unless the title of δήμαρχος was that of the principal magistrate of an independent Carian community). *IStratonikeia* 5, of which there is no squeeze, seems to be of approximately the same date, on the evidence of the wording and the clauses used. – V.B. suggests the following modifications (besides some different line-breaks) of *IStratonikeia* 6: LL. 1/2 κέ[χρη|ται] (χρῆ||[ται], *IStratonikeia*); LL. 7/8 π̣[ροξεν|ίαν] ([πολι|τείαν], *IStratonikeia*); L. 10 [ἀποίσ]ει ([ἀποδώσ]ει, *IStratonikeia*); L. 20 [Ἀριστοκ]λέους vel sim. ([Ἰατροκ]λέους, *IStratonikeia*).

1141. **Pisye (Yeşilyurt). List of contributors to the construction of docks, ca. 275-225 B.C.** *SEG* LI 1533*. D.J.Blackman, in *Hellenistic Karia* 383-387, reprints LL. 1-7 (English translation) with a commentary on the construction of the νεώρια. He agrees with the suggested dating and subscribes to the view that the Πισυῆται and the Πλαδασεῖς were at this time under Rhodian control. The contributions (gifts, not loans), in sum about two talents, may have covered only part of the total cost of the shipsheds, which can be estimated at about six to ten talents.

1142. **Rhodian Peraia. Political organization.** Cf. *SEG* L 1124. On the basis of literary and epigraphic evidence (in particular drawn from *Les hautes terres de Carie* [*SEG* LI 1486]), H.-U.Wiemer, in *Hellenistic Karia* 415-434, examines the difference between the 'Integrated Peraia' (Carian Chersonnesos) and the 'Subject Peraia', thereby supporting the traditional differentiation against the view summarized in *SEG* L 1124 (V.Gabrielsen). He especially discusses the term κοινόν both for the communities that were πόλεις before Rhodian occupation and that afterward returned to this status, and also for a union of communities. – Cf. P.Hamon, *BE* (2011) no. 552, who points out that the decree mentioned on 425 (*Coll. Froehner* 92, not Robert, *Ét.Anat.* 92; from Theangela, not from Halikarnassos [cf. *SEG* XXXII 1111, Corsten]) contains diplomatic activities hardly compatible with the status of Hyllarima as a subjected κοινόν, which may entail dating the inscription to either before 188 or after 167 B.C.; and that the application of the system of κοινά to Stratonikeia and the land occupied from 188 to 167 B.C. is not certain. – Cf. also our lemma no. 1075.

1143. Stratonikeia. Corpus. M.Ç.Şahin publishes the third volume of *The Inscriptions of Stratonikeia* (*IGSK* Band 68; Bonn 2010), with those texts from Panamara, Lagina, and Stratonikeia and its territory, which were published after *I.Stratonikeia* II.2 (*IGSK* Band 22.2; Bonn 1990); in addition, the corpus includes *SEG* XXXIII 872 (no. 1503: decree of the Ἱεροχωμῖται, mentioning the satrap Ἄσανδρος), found by J. and L.Robert in a well in Stratonikeia, the letterforms of which are similar to those of *I.Stratonikeia* 503 (decree of the Κοαρανζεῖς in the time of Asandros, 318 B.C.). After an overview of 'the political structure of Stratonikeia' (1-8), the corpus of inscriptions contains 191 texts (nos. 1400-1581; one additional number: 1452A; no. 1487 consists of nine τόπος-inscriptions) with commentaries; few translations, few photographs. On 83-91, addenda et corrigenda to *I.Stratonikeia* I and II, followed by a concordance (93-96) and indices (97-121). The inscriptions are arranged in geographical order: Panamara (nos. 1400-1416), Lagina (nos. 1417-1487), territory of Stratonikeia (nos. 1488-1502), Stratonikeia (nos. 1503-1581).

Administration vel sim.: ἀγορανόμος (1421), βουλευτήρ (1534), ἐνεκτημένοι καὶ κατοικοῦντες (1433, 1439), ἱερὰ γερουσία (1550), Ἱεροχωμῖται (1503), Κωραζίς (1433), Λαοδικέων τὸ κοινόν (1402), περιπόλιον (1447, 1449), Χρυσαορέων τὸ κοινόν (1418), χρυσάργυρον (1521).

Geography: Μαρσύας (river; 1416).

Onomastics: Ἀντιγράφιος (1565), Ἀξιόπιστος (1579 [cf. *LGPN* V.B s.v., Corsten]), Ἀρχαιοκόρα (1561), Δραῦκος (1556), Ἐλευθέριον (1552), Ἐ̣παγγέ[λι]ος (1501 [rather Ἐ̣παί̣νετος: *LGPN* V.B s.v., Corsten]), Ἱστορία (1559), Μ̣εγά[ν]αξος (1501; [rather Μ̣έγα[ν]δ̣ρος: *LGPN* V.B s.v., Corsten]), Νεόφυτος (1566), Ὀρθώσιος (1578), Π(ε)ίσανδρος (1537), Πεφιλημένος (1558), Στρατηγικός (1570), Τομαριος? (1569), Τοννους (1507), Φαινίλας (1507), Χωτάριον (1566).

Religion: ἀρχιερεύς (1421, 1448), δαίμων Λερω (1417), Διδυμῆϊον (1471; temple of Apollo and Artemis at Lagina?), ζάκορος (1468), Θεαὶ Ἐλευσίνιαι (1415), Θεῖον Πολύμορφον (1542), Θεὸς Σεβαστὸς Καῖσαρ (1425), ἱερεὺς κατὰ πενταετερίδα (1438), Καθημερινός (1544), Κανηβος (1419), κλειδοφορέω (1430/1431, 1440/1441), κλειδοφόρος (1433, 1435-1437, 1439, 1443/1444), νεωκόρος (1442), Σαραπεῖον (1531); oracle (1535).

Rulers vel sim.: Asandros, satrap of Caria (1503), Augustus (1425), Drusus (1511), Philip III of Macedon (1503), Ptolemaios II (1400), Tiberius (1512).

Varia: Δελφικὸς τρίπους (1531), ἐλέφας (1532), ἐπίσημον (1531/1532), ἥρως τὸ τρίτον/πέμπτον (1525/1526), θεωρία (1525-1528), Πίνδαρος (1529), πλεόνασμα (1525/1526); gladiators (1494-1499, 1533), topos inscriptions (1487).

[Remarks: For 1494/1495 and 1497 see *SEG* LII 1113 bis. – 1521: D.Feissel, *BE* (2011) no. 712, argues that what is read as Τ(ίτον) in l. 1 should be interpreted as a Christian symbol (cf. the cross in *I.Stratonikeia* 1387), and remarks that the terms πένητες (1521) and ἀκτέανοι (1530) do not designate the poorest part of the population but the craftsmen (cf. already *SEG* LVIII 1254 app.cr.). – 1530: D.Feissel, *art.cit.*, supports the reading σὲ σστήλῃι instead of σ' ἐσστήλῃι (for ἐν στήλῃι) in verse 7 (cf. *SEG* LVIII 1254 app.cr.).]

Comparatio numerorum:

SEG		*I.Strat.*	*SEG*		*I.Strat.*	*SEG*		*I.Strat.*
XXXII	872	1503	XLV	1556	1401	XLVII	1579	1430
XLIII	724	1525		1557	1402		1580	1443
	725	1526		1558	1442		1581	1444
	726	1528	XLVII	1575	1420		1582	1445
	727	1527		1576	1442		1583	1432
XLIV	917	1531		1577	1426		1584	1431
	918	1581		1578	1427		1585	1428

SEG		*I.Strat.*	*SEG*		*I.Strat.*	*SEG*		*I.Strat.*
XLVII	1586	1429	LII	1077	1454	LV	1135	1544
	1587	1446		1078	1458		1136	1560
	1588	1423		1079	1459		1137	1561
	1589 A	1436		1080	1460		1138	1562
	1589 B	1437		1081	1461		1139	1563
	1589 C	1438		1082	1462		1140	1564
	1590	1439		1083	1463		1141	1565
	1591	1424		1084	1464		1142	1566
	1592	1487		1085	1465		1143	1567
	1593	1455		1086	1466		1144	1568
	1594	1456		1087	1467		1145	1508
	1595	1457		1088	1468	LVI	1206	1488
	1596	1474		1089	1440		1207	1489
	1597	1475		1090	1452A		1208	1490
	1598	1476		1091	1452		1209	1494
	1599	1419		1092	1470		1210	1495
	1600	1477-1483		1093	1469		1211	1496
	1601	1484		1094	1471		1212	1497
	1602	1485		1095	1486		1213	1498
	1603	1453		1099	1416		1214	1499
	1609	1510		1100	1512	LVII	1107	1500
XLVIII	1343	1402		1101	1511		1108	1491
XLIX	1438	1433		1102	1519	LVIII	1222	1433
	1443	1579		1103	1513		1226	1409
	1444	1580		1104	1514		1227	1410
LI	1532	1415		1105	1537		1228	1413
LII	1060	1425		1106	1542		1229	1403
	1061	1428		1107	1546		1230	1404
	1062	1435		1108	1547		1231	1405
	1064	1417		1110	1534		1232	1406
	1065	1434		1111	1559		1233	1407
	1066	1421		1112	1577		1234	1408
	1067	1419		1113	1578		1235	pp. 84/85
	1068	1472		1113 bis A	1497		1236	1411
	1069	1473		1113 bis B	1495		1237	1412
	1070	1422		1113 bis C	1494		1238	1414
	1071	1441	LIII	1229	1418		1241	1510
	1072	1447		1230	1433		1242	1509
	1073	1448		1231	1423		1243	1549
	1074	1451		1232	1426/1427		1244	1522
	1075	1449		1261	1400		1245	1516
	1076	1450	LV	1134	1543		1246	1515

SEG		*I.Strat.*	*SEG*		*I.Strat.*	*An.Ép.*		*I.Strat.*
LVIII	1247	1520	LVIII	1270	1552	(1997)	no. 1466	1442
	1248	1517		1271	1553		no. 1467	1431
	1249	p. 89		1272	1554		no. 1468	1428
	1250	1518		1273	1555		no. 1469	1429
	1251	1523		1274	1556		no. 1470	1511
	1252	1521		1275	1557		no. 1471	1512
	1253	1529		1276	1571		no. 1472	1510
	1254	1530		1277	1572	(1999)	no. 1597	1510
	1255	1532		1278	1575	(2001)	no. 1910	1415
	1256	1533		1279	1573	(2002)	no. 1424	1425
	1257	1507		1280	1576		no. 1425	1422
	1258	1501		1281	1574		no. 1426	1435
	1259	1502		1282	1569		no. 1427	1472
	1260	1541		1283	1558		no. 1428	1513
	1261	1539		1284	1570		no. 1429	1547
	1262	1540		1286	1492		no. 1430	1519
	1263	1538		1287	1493		no. 1431	1512
	1264	1545		1288	1504		no. 1432	1511
	1265	1524		1289	1505		no. 1433	1416
	1266	1535		1290	1506	(2008)	no. 1397	1521
	1267	1548	*An.Ép.*				no. 1399	1573
	1268	1551	(1995)	no. 1530	1442		no. 1403	1520
	1269	1550	(1997)	no. 1465	1420	*I.Mylasa*	p. 271 no. 2.2	1536

1144. Tralleis. Epitaph and epigram for Seikilos with signs of musical notation, 1st cent. A.D. *I.Tralleis* 219; *GV* 1955; Merkelbach-Stauber, *SGO* I 02/02/07; *SEG* XLIV 922; LII 1942. In a discussion of meter and rhythm in Greek poetry, J.García López, in *Homenaje – López Eire* 225-232, discusses this funerary epigram, its meter, and music (229/230; Greek text).

1145. Tralleis. Epitaph of the gladiator Straton, 2nd cent. A.D. Rectangular white marble block found in the western necropolis of Tralleis and now in the museum in Aydın; in a recessed field a gladiator (a Thrax) moving to the right; he wears a crested helmet, a bracelet on his right arm, a loincloth, a belt and long greaves; in his left hand a small square shield, in his right hand a curved sword; in the lower right corner a bird standing on a small altar and a large palm branch; in the upper left corner a wreath; inscription under the relief. Edd.pr. A.Saraçoğlu, M.Çekilmez, *EA* 43 (2010) 57/58 (ph.; dr.). Greek text also in *An.Ép.* (2010) [2013] no. 1603: Σπεῖκλος Στράτωνι | μνίας χάριν vacat

Lunate epsilon, sigma and omega || 1. Σπῖκλος (from Latin spiculus: 'sharp, pointed'): also in *I.Tomis* 207, edd.pr., who refer to Pfuhl-Möbius nos. 1237 (*I.Tralleis* 101), 1238/1239, 1240 (*TAM* V.2.1043), 1241/1242 (*I.Smyrna* 408/409), 1243, and 1244 (*I.Kyzikos* 22) for similar stelai from Asia Minor.

IONIA

1146. **Ionia. Local elites.** In her analysis of the elites in the Hellenistic East, P.Grandinetti, in *La Cité et ses Élites* 81-102, focuses on the cities of Kyme, Miletos and Priene and adduces the epigraphic evidence for the study of the activities of prominent members of the elite (e.g. provision of food and education) and their 'visibility' in public life through honorific and funerary epigraphy or public funerals and burials within the city. See our lemmata nos. 1265, 1281 and 1307.

1147. **Didyma.** Ἀργύριον συμμαχικόν, **ca. 320-310 B.C.** *IDidyma* 434-437. See our lemma no. 1250.

1148. **Didyma. Honorary inscription for the wrestler Apatourios and sculptor's signature, ca. 200 B.C.** Circular marble statue base, moulded above and below, found at the 'Heilige Strasse', where it had been buried in fill of Imperial date. Inscription on the shaft (LL. 1-5) and on the upper rim of the lower moulding (L. 6). Ed.pr. A.Furtwängler, *Colloquium Anatolicum* 8 (2009) 8/9, and *KST* 31.2 (2010) 150 (ph.; Greek text in majuscules; German translation).

Ἀπατούριος Ἰσοκράτου,
vac. φύσει v δὲ vac.
Θεοδώρου, vacat or rasura?
4 νικήσας v Διδύμεια
παῖδας v πάλην
vacat
Διονυσικλῆς Ἀττίνου ἐποίησε·

6. The sculptor Dionysikles is known from Miletos and Olympia, ed.pr. [cf. M.Kadıoğlu, in R.Vollkommer (ed.), *Künstlerlexikon der Antike* (Munich-Leipzig 2001) 174 s.v., Corsten].

1149. **Didyma. Consultation of the oracle.** C.Habicht, in *Studies Tracy* 316/317 and 318-321 discusses the consultation of the oracle at Didyma by delegates of the city of Kyzikos. See our lemma no. 1329.

1150. **Didyma. Oracle inscription from the temple of Apollo, 3rd cent. A.D.** *SEG* LVIII 1301. A. Chaniotis, *EBGR* (2010) [2013] no. 205, comments on several passages. L. 3: κατειλ[---] must be a form of καταλαμβάνω, 'to comprehend'. L. 4: ἐπιγεγρ[αμμέν---] should be restored in the singular since it can only refer to the altar mentioned before; the altar was perhaps inscribed with an old inscription, thus, e.g., [ἀρχαίοις γράμ]|μασιν ἐπιγεγρ[αμμένον] ([---]|μασιν ἐπιγεγρ[αμμένοις], *SEG*). LL. 6/7: C. suggests alternatively διὰ τὸ μὴ παρειλῆ[φθαι τὰς Ὥρας ἐν τῷ] | ἀρχαίῳ ὕμνῳ ([τὰς θεὰς ἐν] | ἀρχαίῳ ὕμνῳ, *SEG*). For the god's response (LL. 12-18), C. rejects ed.pr.'s translation of δράσας (L. 17 in fine) by 'du opferst' since the god must have referred to Agathon's plans to honor the Horai with hymns, as ὡς νοέεις earlier in the same line demonstrates; he prefers 'if you act piously'. C. places this in the context of the time, in which sacrifices were more and more being replaced by hymns.

1151. **Ephesos. The city-founder Androklos.** E.Rathmayr, *AAWW* 145 (2010) 19-60, analyzes the epigraphic, literary, numismatic and archaeological evidence for Ephesos' founder Ἄνδροκλος. On 21-24, all Ephesian inscriptions that refer to Androklos in some way are collected and reprinted with German translations: *IEph.* 501+647 (ph. on 56), 644, 1064, 1548, 1943, 2044, 3079, 4371; *SEG* XXXIII 890 [see also the inscription [Ἄνδ]ροκλος on an Ephesian tessera (cf. *SEG* LVIII 1328 no. 130), Kuhn]. R. also notes the inscriptions ΚΤΙΣΤΑ in a ceiling coffer with a relief of a boar (*IEph.* 557A) and κάπρο[ς] in a fragmentary mosaic (*IEph.* 501A); both seem to have referred to the Ephesian foundation myth. On 31/32, discussion of *IEph.* 501 and the dating of its two inscriptions (LL. 1-7, 8-10): R. argues that LL. 1-3 of the first inscription (Ἄνδροκλον | τὸν τῆς πόλεως | κτίστην) and all of the second inscription (LL. 8-10) formed part of the original dedication to Androklos and date from the 2nd cent. A.D. LL. 4-7 of the first inscription, recording restoration works of the statue by the παραφύλακες, must date later (ca. 2nd cent./3rd cent. A.D.). Two more inscriptions were subsequently added to the statue base (*IEph.* 647), one in Greek (dating from the reign of Caracalla), the other in Latin for Tib. Claudius Serenus, the *procurator rationis privatae provinciae* of Asia, Phrygia and Caria (terminus post quem: Ephesos' 3rd neokoria). R. draws attention to the traces on the statue base which indicate that it first carried a statue of Androklos and that it was later re-used for the statue of Tib. Claudius Serenus. It remains unclear whether the dedicatory inscriptions for Androklos (*IEph.* 501) were still visible at the time of Tib. Claudius Serenus. If so, the earlier inscriptions will have associated Tib. Claudius Serenus with Ephesos' ktistes, perhaps because he had initiated building works in the city and was regarded as νέος κτίστης. R. proposes that the statue was set up at the corner of the Embolos/Marble Street (R. notes that another monument showing a wild boar was built at the Ἀρκαδιανή (*IEph.* 557)). As part of her discussion of the reliefs from 'Hadrian's Temple' (*IEph.* 429), R. refers to the Late Antique inscribed statue bases for the tetrarchs and Theodosius the Elder which were set up in front of 'Hadrian's Temple'. R. notes that the reliefs depicting the foundation of Ephesos were either part of the temple during Hadrianic times, celebrating Hadrian as neos ktistes, or were brought to the temple later, perhaps during a wide-scale building program after the earthquakes of the 3rd and/or 4th century A.D., in which the emperors were perhaps celebrated as new founders of the city. On 37-39, R. discusses the development of the title κτίστης as well as its use for emperors and private individuals in the epigraphic evidence of Ephesos in the Imperial period. [Cf. also *SEG* XLV 1568; LII 1123, Kuhn.]

1152. **Ephesos. Ptolemaic rule in Ephesos, 270s B.C.** A.Calapà, *Studi Ellenistici* 24 (2010) 197-210, republishes *IEph.* 199 (*SEG* XXXIX 1232; XLIII 749) and *SEG* XXXIX 1234 with photos of the squeezes and discusses the reception of these inscriptions in modern scholarship. C. briefly outlines the major stages of Ptolemaic and Seleucid rule in Ephesos during the 3rd and 2nd cent. B.C. and explores the problem of dating these two inscriptions. C. attributes them to the reign of Ptolemy II and Arsinoe II. On the basis of comparison with other epigraphic documentation of the use of titles (βασιλεύς, βασίλισσα, Σωτῆρες), C. proposes a date between 279 and 272 (or 270) B.C. and emphasizes the significance of the two inscriptions for the study of Ptolemaic rule in Ephesos in the 270s B.C. ('le iscrizioni della 'Hanghaus II', e non *OGIS* 222, sono dunque la prima testimonianza della situazione politica efesia dopo il 281' [207]). – Cf. P.Hamon, *BE* (2010) no. 511, who regards C.'s skepticism about the presence of military personnel in the city as too skeptical and suggests restoring *SEG* XXXIX 1234

LL. 5-8 οἱ ἡγε[μόνες καὶ] οἱ στρατιῶ[ται οἱ τετ]αγμένοι [ἐπὶ/ἐν τῆι ἄκ]ραι or similar. [On *I.Eph.* 199 see now also A.Meadows, *Gephyra* 10 (2013) 1-12, who rejects C.'s conclusions, Corsten.]

1153. **Ephesos. Spartan personal names.** On the basis of numismatic, epigraphic, literary and archaeological material, R.W.V.Catling, in *Onomatologos* 195-233, analyzes the onomastic evidence at Ephesos for xenia relationships between prominent Spartans and Ephesians. C. distinguishes two groups: A) Ephesians with names more or less certainly derived from Spartans: Ἀκλείδης, Ἀντιαλκίδας, Γερήνιος, Γοργώπας, Γύλιππος, Εὐρύβατος, Θάλπις, Θηρίμαχος, Θηριππίδης, Κλεανδρίδης, Κλέας, Κυνίσκος, Λάκων, Λίχας, Μελαγγρίδας, Ναμέρτης, Νικόλοχος, Νικομήδης, Ξενάρης, Ὄρσιππος, Σκύθης, Τεισαμενός, Φάραξ, Χαλκιδεύς, Χαρμῖνος. B) Ephesians with names possibly derived from Spartans: Ἀναξίλας, Ἀριστεύς, Ἀριστόδημος, Ἀριστόλοχος, Ἄριστος, Ἀρχίδαμος, Δερκυλίδης, Ἡγέλοχος, Ἡγησίπολις, Λέων, Ναυκλῆς, Νικόλας, Ξενοκλῆς, Παυσανίας, Πολυκλῆς, Φιλόλεως. C. discusses Ephesos' special geographical location in Asia Minor (especially in respect to the Lydians and the impact of the Persians) and its role in establishing close personal ties between Spartans and Ephesians. According to C., 'the transfer of Spartan personal names into the Ephesian onomasticon ... can perhaps be traced well back into the sixth, if not the seventh century, even if the climax of the phenomenon evidently occurred in the final stages of the Peloponnesian war and the period of the Spartan ascendancy that followed, when there is an almost unbroken record of close contact between people from the two cities' (232). C. notes that those Spartans involved in xenia relations with Ephesians were not kings or holders of the highest military offices but ambassadors or subordinate commanders. There are (with one exception) 'no Spartan personal names that betray an Ionian origin' (231).

1154. **Ephesos. Epigraphic evidence from the library of Celsus.** *SEG* LIX 1302. G.Sauron, in Y.Perrin (ed.) *Neronia VIII* (Brusseles 2010) 374-388, provides a review of the epigraphic evidence from the library-heroon of Celsus in an analysis of the architecture and decoration of the building. Discussion of the career of Tib. Iulius Celsus Polemaeanus, the inscriptions personifying Celsus' virtues, the inscribed statue bases for Celsus and his son Tib. Iulius Aquila, and the letter of Hadrian congratulating Aquila on the construction of the library (cf. *I.Eph.* 5101-5114). – Cf. now also E.Chiara Portale, *Mediterraneo Antico* 14 (2011) 107-148, and our lemma no. 1959.

1155. **Ephesos. The 'Kuretenstraße' in Late Antiquity.** J.Fildhuth, in N.Burkhardt, R.H.W.Stichel (edd.), *Die antike Stadt im Umbruch* (Wiesbaden 2010) 137-153, analyzes the development of the 'Kuretenstraße' during Late Antiquity. Topographical and archaeological discussion of the following buildings and their inscriptions: a) Heroon of Androklos (= Nymphaeum); b) Hadrian's Gate: building inscription (*SEG* XXXIX 1185 (*I.Eph.* 422A), 1186/1187) and an acclamation (*SEG* XXXIX 1187 = *I.Eph.* 1192 (3)); c) Hadrian's Temple: dedicatory inscription (*I.Eph.* 429); d) 'Kuretenhalle': monograms and acclamation (*I.Eph.* 1192); e) 'Alytarchenstoa': building inscription (*I.Eph.* 447) and letter of the proconsul Fl. Heliodorus (*I.Eph.* 44; cf. *SEG* LIX 1315). For a discussion of the effects of earthquakes and Christianization on the landscape of Ephesos, the following inscriptions are adduced: edict by the emperors Valentinian I, Valens and Gratian (*I.Eph.* 42), the inscription by the Christian Δημέας (*I.Eph.* 1351; Merkel-

bach-Stauber, *SGO* I 03/02/48) and the honorific inscription for the proconsul Messalinus (*IEph.* 2043/ 2044). [See also *SEG* XLIX 1453; LIX 1305, Kuhn.]

1156. **Ephesos. Magistrates and priesthoods.** On the basis of literary and epigraphic evidence, T. Pizzonia, *Mediterraneo Antico* 11 (2008) 621-627, presents an overview and a brief examination of several institutions, magistrates and priesthoods in Ephesos: πρυτάνεις, πρόεδροι, ἐσσῆνες, νεωποιοί, κουρῆτες [cf. our lemma no. 1157], γερουσία, ἐπίκλητοι, ἀγωνοθέται, οἰκονόμοι, ἀγορανόμοι.

1157. **Ephesos. Inscriptions concerning the kouretes.** *SEG* XXXI 950. Using epigraphic, literary and archaeological evidence, C.M.Thomas, in S.Friesen et al. (edd.), *Corinth in Context: Comparative Studies on Religion and Society* (Leiden 2010) 117-147, examines the traditional cults of Corinth and Ephesos in order to explore local responses to Roman power. On the association of the κουρῆτες (125-133), T. observes that 'though extant for centuries, the association only achieved prominent monumental display under the high Roman Empire in a series of annual lists of Kouretes' (125). Discussion of evidence, mainly epigraphic, for the kouretes' involvement in rituals and festivals, their organization, activities and membership, and the changes in locations of the cult (the center of the association was moved from the temple of Artemis to the Prytaneion on the Upper Agora in the Augustan period). T. explores the function and strategies of communication of the lists of the kouretes (131-133 and 140/141), in which prominent Ephesian families displayed their (mainly Roman) names: 'the display of names ... indicated their survival and flourishing as a class, their continued ability to act as sponsors, and their financial support for traditional Ephesian customs' (136). Commenting on the 'Roman' identity which is brought to the fore in the lists, T. notes: 'in addition to presenting a clear appeal to Rome and its institutions, the Roman connection could be seen as an attempt by the urban elite to display their political competence to the eyes of the local inhabitants' (136). 'A *consensual* understanding of the Kouretes inscriptions would read the texts as the strategy of a provincial elite to advertise their acceptance and collaboration with the imperial apparatus and its representatives. I would suggest instead that these inscriptions show the leading families of Ephesos in competition with other supraregional benefactors for prominence in the city' (132). Discussion of Vibius Salutaris' bequest (*IEph.* 27 with *SEG* XLI 974) with analysis of the reversal in the direction of the procession of Artemis and the groups left out of Salutaris' benefaction (kouretes, prytaneis, general population) (133-136). T. concludes that Salutaris' 'program seems to have contrasted dramatically with traditional Ephesian celebrations of Artemis, and excluded the leading families whose gifts had funded them. Salutaris was a counter-patron' (136).

1158. **Ephesos. Edict of Fabius Persicus, ca. 44 A.D.** *IEph.* 17/18. A.Lozano, *Gerión* 28.1 (2010) 97-106, studies Augustus' policy toward Ephesos, the relations between the sanctuary of Artemis and the city and the problems (and suggested solutions) of the temple: sale of priesthoods; measures concerning ὑμνῳδοί; public slaves and ἱερονῖκαι; financial matters concerning legacies; restriction of expenses for ἀγῶνες. This edict is also discussed by F.Graf, in A.Chaniotis (ed.), *Ritual Dynamics in the Ancient Mediterranean* (Stuttgart 2011) 105-107, as evidence for ritual restoration and innovation, focusing on

the presentation of the proposed measures. The governor did not use tradition as an argument; he only posited economic and educational reasons. Cf. J.-Y. Strasser in *An.Ép.* (2010) [2013] no. 1562.

1159. **Ephesos. Honorary inscription for T. Αἴλιος Ἀλκιβιάδης, ca. 142 A.D.** *IEphesos* 22. A.Gangloff, *REG* 123 (2010) 61-63, following a suggestion by S.Follet, holds that Πό. Αἴλιος Πομπηϊανὸς Παίων from Side, ποιητὴς πλειστόνεικος, μελοποιὸς καὶ ῥαψῳδὸς θεοῦ Ἀδριανοῦ, θεολόγος ναῶν ἐν Περγάμῳ was not ■ rhapsode of Hadrian but perhaps a victorious rhapsode in an Ephesian agon and that he was θεολόγος of the divine Hadrian in the temples at Pergamon (G. proposes the revised punctuation ῥαψῳδός, θεοῦ Ἀδριανοῦ θεολόγος ναῶν ἐν Περγάμῳ). A.Chaniotis, *EBGR* (2010) [2013] no. 61, defends the former punctuation and points out that there is no evidence for rhapsodic contests in Ephesos; Paion was a victorious poet and composed poems for the deified Hadrian.

On the basis of this text and of *ISide* 70, where Paion is called νέος Ὅμηρος, M.L.West, *art.cit.* (our lemma no. 1984) 10/11, concludes that he composed and recited hexameters (perhaps encomia) and in this capacity 'received official recognition from Hadrian'.

1160. **Ephesos. Honorary inscription for C. Claudius Titianus Demostratos, governor of Crete/ Kyrenaika, shortly after 161 A.D.** *SEG* XLI 965; LI 1132 (Baldwin Bowsky). A.Paluchowski, *ZPE* 173 (2010) 107-115, argues that initio [(ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν)] (ed.pr.; *SEG* XLI 965) is unnecessary; a formula such as [ψηφισαμένης τῆς βουλῆς καὶ τοῦ δήμου] can also be hypothesized, but is also unnecessary, since it is [Ἀν]τώνιος Βαρήιος | [...]λος, who honored the governor. P. suggests restoring LL. 6-10 as follows: [Ἀν]τώνιος Βαρήιος | [...]λος ἱερεὺς θεοῦ | [Ὑψί]στου καὶ τῆς ἐν Γόρ|[τυνι Ῥωμαίων κατοικί|]ης προστάτης (or ἄρχων) ἐτίμησε?] (ἱερεὺς θεοῦ | [Σεβα]στοῦ καὶ τῆς ἐν Γόρ|[τυνι Ῥώμης - - -], B.B., in *SEG* LI 1132). P. argues that Antonius Var(e)ius may have belonged to the *cives Romani qui Gortynae consistunt/negotiantur* and that the element Titianus in the honorand's name resurfaces in *ICret.* IV 278, recording a Gortynian bouleutes T. Flavius Titianus (195 A.D.). The honorand may have to be connected with the family of this man. J.-Y. Strasser, in *An.Ép.* (2010) [2013] no. 1563, points out that instead of ἐτίμησε, ἀνέστησεν or καθιέρωσεν should perhaps be restored.

1161. **Ephesos (territory of: Kücükkale/village of the Boneitai). Honorary inscription for an anonymous magistrate, ca. 200 A.D.** Cf. *SEG* LIX 1381 sub (B) 2. Moulded white marble statue base broken below; found in the vicinity of the village and now in the garden of a villager. Ed.pr. M.Ricl in *Onomatologos* 530-551 (ph.; English translation). Greek text and French translation in *An.Ép.* (2010) [2013] no. 1561. For other new inscriptions from Kücükkale cf. M.Ricl, *AST* 29.1 (2012) 507.

- - - - - - - - - - - - - - - - - -
χων καὶ γραμματέως τοῦ
δήμου καὶ ἱερειῶν τῆς κυ-
ρίας ἡμῶν Ἀρτέμιδος, ἀπο-
4 δεδειγμένον πρῶτον στρα-
τηγόν, ■ τὸν ἑαυτῆς πανηγυ-
ρίαρχον καὶ λογιστὴν διὰ βίου
διὰ τὴν εἰς τὴν κατοικίαν εὔ-
8 νοιαν τε καὶ σπουδήν, v ἀποτα-
ξάσης τῆς κατοικίας εἰς τὸ
ἀνάλωμα τῆς τειμῆς v τοῦ ἀν-
δριάντος ἄρχοντας v M. v Αὐρ. v

Μηνόφιλον v δὶς v τοῦ Τρύφω-
νος ἐπίκλην Σχοινᾶν, ἔκγο-
νον v M. v Αὐρ. v Ἀντιόχου νεοποι-
οῦ v καὶ M. v Αὐρ. v Ἀλέξανδρον δὶς
τοῦ Ἀλεξάνδρου, οἵτινες καὶ
προσανέδωκαν τῇ κατοικίᾳ
Ж φ⟦α'?⟧, ἐπιμελησαμένου τῆς
ἀναστάσεως τῆς τ̣ε̣ι̣μῆς v M. (?)v
[Αὐρ. ? - - - - - - - - - - - - - - - - -]

Ligature in NH in L. 5 || the beginning of the text stood on another stone, ed.pr., who suggests something like ἡ Βωνιτῶν κατοικία ἐτίμησεν initio, and in fine ἐκ προγόνων, ἀπόγονον, ἔκγονον vel sim., followed by the gen. plur. of a functionary ending in [- -]χων (L. 2); for the Boneitai cf. *I.Eph.* VII.1 p. 165 || 1-5. the secretary of the demos (L. 1/2) and the first strategos (LL. 4/5) were magistrates of Ephesos, ed.pr. || 6. λογιστὴς διὰ βίου: often attested in villages in the Kaystros Valley, ed.pr., who refers to *I.Eph.* 3246-3249 A || 11. ἄρχοντας: discharged their duties in the village, ed.pr., who refers to *I.Eph.* 3251 for another archon of the village || 11-16. both archons were previously unattested; the neopoios M. Aurelius Antiochos (LL. 14/15) is on record in *I.Eph.* 3239; for other neopoioi in the village of the Boneitai see *I.Eph.* 3221, 3239 (mentioned also in an unpublished inscription from Kücükkale), ed.pr. || 18. after Φ another letter (A?) seems to have been erased, ed.pr., who translates ⟦1?⟧500 den. [if there is an erasure, does that mean that there may have been negotiations between the two magistrates and the village about the amount of money to be given by them for the erection of the statue?; does πρός in προσανέδωκαν (L. 17) refer to an extra payment by the archons, in addition to the regular summa honoraria?, Pleket] || on 533-550 ed.pr. lists all the double names (see Σχοινᾶς in L. 13; also attested in *I.Beroia* 138: a professional nickname: 'rope-maker') on record in Hellenistic and Roman Lydia, with mention of source, provenance and date [for the double names Σίλλων and Τρυφῶσα cf. our lemma no. 1423, Pleket]; the names are arranged according to the following types: ὁ/ἡ καί; ἢ κέ; ἐπίκλην [also ἐπίκλημα: see our lemma no. 1289 L. 2, Pleket]; ὁ (καὶ) ἐπικαλούμενος; ὁ δεῖνα ὁ - -; double names without any connecting expression [for double names in Aphrodisias see A.Chaniotis in C.Ratté, P.D.De Staebler (edd.), *Aphrodisias V. The Aphrodisias regional survey* (Darmstadt/Mainz 2012) 350/351, and id., in R.Parker (ed.), *Personal Names in Ancient Anatolia* (Oxford 2013) 207-229, Pleket]. On 539 note 36 ed.pr. cautiously suggests reading the second name of Αὐρ. Γλύκων Βάλκων (*SEG* XXIX 1199; Saittai) as β' Ἄλκων (Βάλκων being unattested).

1162. Ephesos. Letter of three praefecti praetorio to the governor of Asia, 440 A.D. (a copy of *I.Eph.* 44.) Lower part of a white marble plaque now in the so-called 'Domitiansdepot'; findspot unknown. Ed.pr. P.Sänger, *Chiron* 40 (2010) 89-101 (ph.; German translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1564.

- -
[τῶν τε συντελ]ε̣[στῶν], ἵνα τι μῖζον ἐκ
τούτου ταῖς σαῖς ἀξίαις προσγένηται·
εἴσασιν γὰρ οἱ θιότατοι καὶ καλλίνεικοι
τῆς οἰκουμένης δεσπόται τοὺς οὕτω
πονοῦντας ἀμίβεσθαι vacat

The end of a letter, its full text in *I.Eph.* 44 (*SEG* XXVII 748), ed.pr., who prints the text of *I.Eph.* 44, with a German translation and detailed commentary on the three praefecti in LL. 1-5 [cf. already *SEG* XLI 1774 (D.Feissel), Pleket], on the role of acclamations (ἐκβοήσεις in LL. 5/6; 'Akklamationen' as 'einem institutionalisierten Kommunikationsmittel zwischen Kaiser und Untertanen' and at the same time 'einem Instrument, die Amtsführung der Statthalter zu kontrollieren' (96)), on the 'Kuretenstraße' and the 'Stoa of the Alytarchs' (on one of whose columns *I.Eph.* 44 was inscribed) as 'bevorzugter Ort für die Repräsentation der Reichs- und Provinzialverwaltung' (98) and where the copy of *I.Eph.* 44, to which the new fragment belongs, might have been set on display.

1163-1174. Ephesos. Epitaphs on ostothekai, late 1st cent B.C./early 1st cent. A.D. Fourteen inscribed ostothekai (Greek, Latin and bilingual) found in close proximity to the Artemision during the excavation campaign in 2005 along the highway from Selçuk to Kuşadası. Edd.pr. P.Büyükkolancı, C.M. Thomas, H.Engelmann, in S.Aybek, A.Kazım Öz (edd.), *Metropolis Ionia* II. *Yolların Kesiştiği Yer. Recep Meriç İçin Yazılar - The Land of Crossroads. Essays in Honour of Recep Meriç* (Istanbul 2010) 87-94 (ph.). The area in which the ostothekai were discovered has been identified as the tomb precinct of the *familiae* of Γ. Σεξτίλιος Πωλλίων and Γ. Ὀφέλλιος Πρόκλος, leading figures of the Roman conventus in Ephesos (*I.Eph.* 402, 404, 3092; see also *SEG* XXVI 1267/1268, XXXIX 1210). One of the ostothekai (our lemma no. 1164) was found in situ inside the grave chamber, where it was placed against the back wall and faced the door to the chamber; the others were discovered outside the chamber, but in close proximity to it. We reproduce the Greek and bilingual inscriptions below, except a funerary epigram for the slave Ὕλλος (90/91 no. 14), already covered in *SEG* LIX 1318. On 92/93, the edd.pr. discuss three osthostekai found by J.T.Wood in 1868/1869 (*I.Eph.* 1622, 1632, 2319). Brief summary in *BE* (2012) no. 360 (P.Hamon).

1163: 87/88 no. 2. **Epitaph of the freedman Aulus Ofellius Neoptolemus.** Ostotheke decorated with bucrania and garlands; text also in *An.Ép.* (2010) [2013] no. 1578: Αὖλος Ὀφέλλιος Νεοπτόλεμος

This freedman had received the *praenomen* Aulus from the grandfather of C. Ofellius Proculus (*I.Eph.* 405), edd.pr.

1164: 88 no. 3. **Bilingual epitaph of the freedwoman Ofillia Mation.** Text also in *An.Ép.* (2010) [2013] no. 1579: Ofillia Matium salve | Ὀφελλία Μάτιον, | χαῖρε

The name Μάτιον is very rare; Robert traced the name in Athens, Thasos, Chios, Rhodes, Thrace, Phrygia, Lykaonia and Cilicia (Robert, *Noms* 342), edd.pr.

1165: 88 no. 4. **Epitaph of the freedwoman Ofellia Skymnis.** Text also in *An.Ép.* (2010) [2013] no. 1580: Ὀφελλία Σκυμνίς, χαῖρε

1166: 88 no. 5. **Epitaph of the freedwoman Ofellia Baris.** Ostotheke decorated with bucrania and garlands; text also in *An.Ép.* (2010) [2013] no. 1581: Ὀφελλία Βαρίς

The name Βαρίς is very rare; it probably derives from *baru-* or from *bçriw*, edd.pr.; 'déjà connu comme nom d'esclave à Rome', J.-Y.Strasser in *An.Ép.*

1167: 88 no. 6. **Epitaph of the slave Alexander and the freedwoman Ofellia Euterpe.** Text also in *An.Ép.* (2010) [2013] no. 1582: Ἀλέξανδρε, χαῖρε· | Ὀφελλία keyhole Εὐτέρπη

The symbol of a keyhole is frequently attested on urns found at Sardis; it also appears on another ostotheke at Ephesos (*I.Eph.* 1640), edd.pr.

1168: 89 no. 7. **Epitaph of the freedman Sextilius Malchion.** Ostotheke decorated with boukrania and garlands; text also in *An.Ép.* (2010) [2013] no. 1583: Σεξτείλιος | Μαλχίων χαῖρε

The name Μαλχίων is a Semitic name; Sextilius Malchion may have played a prominent role in the Jewish community of Ephesos, edd.pr.

1169: 89 no. 8. **Epitaph of the slave Hyllos and the freedwoman Sextilia Sympherousa.** Ostotheke decorated with bucrania and garlands; text also in *An.Ép.* (2010) [2013] no. 1584: Ὕλλος· ζῇ· Σεξτιλία | Συμφερούσῃ

[Probably the same slave as in the funerary epigram on an ostotheke from this same tomb precinct, *SEG* LIX 1318, Kuhn]

1170: 89 no. 9. **Epitaph of the slave Archelaos.** Ἀρχέλαε, | χαῖρε

1171: 89 no. 10. **Epitaph of the slave Demetrios.** Δημήτριε, χαῖρε

1172: 90 no. 11. **Epitaph of the slaves Demokrates and Pistis.** Δημοκράτης· ζῇ· | Πίστις, χαῖρε

1173: 90 no. 12. **Epitaph of the slave Eukairos.** Εὔκαιρε γλυκύτατε, | χαῖρε

1174: 90 no. 13. **Epitaph of the slave Menogenes.** Μηνογένη, χαῖρε

1175. **Ephesos. Lead weight with the name of the agoronomos Aulus Iulius Amyntianus, 2nd/3rd cent.** A.D. *SEG* LIV 1815. E. Sverkos, *ZPE* 172 (2010) 145-147, discusses the origin of the lead weight which carries the following inscriptions: a) ἡμί|λει|τρον; b) Ἰουλί|ου Ἀμυ|ντιαν|οῦ; c) Ἰουλί|ου Ἀ|μυντι|ανοῦ [Greek text also in *An.Ép.* (2010) [2013] no. 1565]. S. assembles the epigraphic and papyrological evidence for the name Ἰούλιος Ἀμυντιανός, which is attested in Ephesos, Tralleis, Ankyra and Oxyrhynchos; he identifies the Iulius Amyntianos on the lead weight with the ἀγορανόμος Aulus Iulius Amyntianos attested in Ephesos (*I.Eph.* 930) but notes the absence of the title φιλοσέβαστος and the office of ἀγορανόμος (for the absence of the word ἀγορανόμου see *SEG* LV 1964). S. proposes that Aulus Iulius Amyntianos may have held the office in connection with the festival of the Μεγάλα Ἀρτεμίσια; his father is attested as πανηγυρίαρχος and ἀγωνοθέτης of the same festival (*I.Eph.* 930). For a similar weight from Ephesos cf. *SEG* XXXI 967.

1176. **Ephesos. Mason's mark on the Parthian Monument, 3rd/4th cent.** A.D. Cf. *SEG* LIX 1304. Ed.pr. H.Taeuber, in A.Landskron, H.Taeuber, W.Prochaska, *JÖAI* 79 (2010) 222 (ph.): Πό(πλιος) ΝΒ (

1. Πό: the omikron is inscribed above the pi, ed.pr. || 1. ΝΒ = 52 (ΜΔ = 44 is found on fr. no. 10); the symbol (probably indicates ½, ed.pr. [for this symbol see also our lemma no. 1190, Kuhn] || a stonecutter's mark inscribed during works on the monument towards the end of the 3rd or the beginning of the 4th cent. A.D., ed.pr. The location of the in-

scription indicates that it does not belong to the 'Versatzmarken' which were used in connection with the original creation of the frieze, ed.pr. [see now also U.Weber, *Versatzmarken in der antiken griechischen Bautechnik* (Wiesbaden 2013), Kuhn].

1177. **Ephesos. Stamp on a medicine bottle, mid 4th/early 3rd cent. B.C.** Small ceramic container with a rectangular stamp on the belly (lettering in relief). Ed.pr. V.Mitsopoulos-Leon, *Die Basilika am Staatsmarkt in Ephesos. Kleinfunde* (Vienna 1991) 148/149 (dr.); republished by L.Taborelli, S.M. Marengo, *ArchClass* 61 (2010) 215/216 no. 8 (cf. our lemma no. 1962): Νικίας | λύκιος

'Iscrizione su due linee, progressiva', T., M. [however, the dr. (reprinted from M.-L.) shows a retrograde inscription, Tybout].

1178. **Ephesos. Graffiti and dipinti in 'Hanghaus 2, Wohneinheiten 1 und 2', Imperial period.** H.Taeuber, in F.Krinzinger et alii (edd.), *Hanghaus 2 in Ephesos. Die Wohneinheiten 1 und 2. Baubefund, Ausstattung, Funde* (*Forschungen in Ephesos* VIII 8; Vienna 2010) 122-125, 472-477 (ph.; dr.; German translation), (re)publishes graffiti and dipinti on wallpaintings and inscriptions on small finds. For the new texts see our lemmata nos. 1179-1235 (cf. *BE* (2011) no. 61); for the published texts, see the following comparatio numerorum (Langner = M.Langner, *Antike Graffitizeichnungen. Motive, Gestaltung und Bedeutung* [*Palilia* 11; Wiesbaden 2001]):

SEG		Taeuber	*I.Ephesos*	Taeuber
XXIX	1118	GR 135-137, 140	561 A	GR 182
	1119	GR 161, 167/168		
	1120	GR 145, 148	**Langner**	
	1125	GR 182	nos. 207-208	GR 129/130 [our lemmata nos. 1179/1180]
	1127	GR 193		
XLIX	1484	GR 158 LL. 1-3 [see our lemma no. 1204]		

1179-1190. **Ephesos. Graffiti in 'Hanghaus 2, Wohneinheit 1', Imperial period.** Ed.pr. H.Taeuber, in *op.cit.* (our lemma no. 1178) 122-125 (most with ph. and/or dr.; German translations). GR 138 (our lemma no. 1185), 141 (our lemma no. 1187), 142 (our lemma no. 1188), 144 (our lemma no. 1190), and 158 (our lemma no. 1204) mention denarii and assaria; ed.pr. therefore dates the graffiti and the corresponding layers of wallpainting before the middle of the 3rd cent. A.D.

1179: 123 no. GR 129. **Commemorative inscription of Moschion.** Cf. M.Langner, *op.cit.* (our lemma no. 1178) nos. 207/208. On the eastern wall of the peristyle SR 2, between the entrances to rooms SR 1 and SR 6: Μοσχείων [ἔ]γραφε

The inscription might refer to the next graffito (our lemma no. 1180), ed.pr. [a similar graffito in the theater of Aphrodisias: Roueché, *Performers and Partisans* 34 no 6.9 = *IAphr.* 8.94, Chaniotis]

1180: 123/124 no. GR 130. **Incertum.** Cf. M.Langner, *op.cit.* (our lemma no. 1178) nos. 207/208. Below the text in our lemma no. 1179. Two male busts facing each other; between them an object on a ribbon (wallet?); below each bust a graffito in a tabula ansata; in the left tabula: BKP, in the right tabula: ΘΚ̣Ρ̣

The busts might depict famous athletes, and the letters in the tabulae might provide the numbers of their victories (122 and 129, respectively), ed.pr., with parallels for the high numbers.

1181: 124 no. GR 131. **Name.** On the western wall of room SR 2, between the entrance to room SR 11 and the staircase to the upper story. Above the head of a man working the ground with a rake: Τυχικός

For Τυχικός cf. *I.Eph.* 2223 l.2 and 2948A, ed.pr.

1182: 124 no. GR 132. **Acclamation.** Below the text in our lemma no. 1181: τοῖς κρατίσ[τοις]

Κράτιστος = (vir) egregius, i.e. a man of senatorial rank, ed.pr., who adds that the reason for the dative plural is unclear [it is an acclamation, probably to be understood as 'fortune (or sim.) for the men of senatorial rank'; or a similar acclamation in the darive from Tralleis see *SEG* XXXVIII 1172: μεγάλῳ ἀνθυπάτῳ Ταύρῳ, Chaniotis].

1183: 124 no. GR 133. **Name.** On the western wall of the staircase leading from peristyle SR 2 to the upper story; text also in *An.Ép.* (2010) [2013] no. 1566: Ἑρεννιανός

The name Herennianus is previously unattested at Ephesos, but known in Phrygian Apameia (*MAMA* VI 181) and Pergamon (*I.Pergamon* 63), ed.pr.

1184: 124 no. GR 134. **Account.** On the western wall of the peristyle SR 2, in the right corner of the right niche. The wallpainting shows a man placing fruits (?) in a basket; inscription beneath the baseline: ιγʹ λεί(τραι) ρʹ ὀψάριν

The numerals are marked with a diagonal stroke, but the meaning of the graffito is not clear; maybe a reference to a delivery of '100 pounds of fish (?) on the 13th', ed.pr.

1185: 124 no. GR 138. **Account.** On the northern wall of room SR 6, on a dark blue band framed by two red and two light-colored panels.

ιγʹ ψωμία	[----------]
χόρτ(οι)	ἀσ(σάρια) γʹ
ἄχυρ(α)	ἀ(σσάρια) γʹ ⳩

1. ψωμία: the alpha could be the first letter of ἀσ(σάρια), ed.pr. || 3. the six-pointed star in line 3 can hardly be interpreted as the sign for *denarius*, ed.pr.

1186: 124 no. GR 139. **Incertum.** Graffito in the field next to the field that contains our lemma no. 1185; text also in *An.Ép.* (2010) [2013] no. 1567.

Ἀλεξάνδρεια		4	καὶ Ἀν[...]ιν
Κρισπεῖνα			καρρουχι(--)
Ἀπολλωνία			ἰς οἶκ(ον?)

1-4: A list of female names (Ἀλεξάνδρεια and Ἀπολλωνία could also be city-names), ed.pr. || 2. Κρισπεῖνα: or possibly Φ[α]υστεῖνα, ed.pr. || 4. e.g. Ἀν[θράκ]ι(ο)ν or Ἀν[των]ῖν[α], ed.pr. || 5. probably a form of the diminutive καρρούχιον (cf. καρροῦχα, καρροῦχον; from Latin *carruca* = carriage), ed.pr. || 6. ἰς οἶκ(ον?): the graffito might depict a 'Kutschenfahrt nach Hause' or similar scene.

1187: 125 no. GR 141. **Account?** On the eastern wall of room SR 11, south of the entrance. Graffito pressed on a white wallpainting with diagonal purple bar: ἀσ(σάρια) η'

Perhaps a receipt of the plasterers, ed.pr.

1188: 125 no. GR 142. **Account?** On the southern wall of bath SR 3.

ΛΛΙΑ ἀσ(σάρια) ιβ'
Ж η'

1. The item whose price is given (ΛΛΙΑ) is uncertain, ed.pr.

1189: 125 no. GR 143. **Account?** On the eastern wall of bath SR 3, in the niche toward the northern wall: ΗΧ[...] Ж κ' ἀσ(σάρια) ιε'

The item whose price is given is uncertain, ed.pr.

1190: 125 no. GR 144. **Account?** In a niche in the northern wall of bath SR 3: ψηφαρίου Ж ις' c

Ψηφάριος ('mosaic-worker'): previously unattested, ed.pr. [cf. also V.Scheibelreiter, *Stifterinschriften auf Mosaiken Westkleinasiens* (*SEG* LVI 2114) 4 note 7, 11; M.Donderer, *Die Mosaizisten der Antike* II (*SEG* LVIII 1914) 26 no. a28, Scheibelreiter-Gail]; 16½ denarii is one of the highest amounts so far known from the graffiti of Hanghaus 2; the c-shaped sign signifies ½ (cf. H.Taeuber, *JÖAI* 72 [2003] 268), ed.pr.

1191-1196. Ephesos. Inscriptions on small objects in 'Hanghaus 2, Wohneinheit 1', Imperial period. Ed.pr. H.Taeuber, in *op.cit.* (our lemma no. 1178) 125 (most with ph. and/or dr.).

1191: 125 no. IKL 1. **Signature?** On the back of the base of the terracotta figurine A-TK 18, scratched in the mould: Ἀντι[...] | Τ[...] | vacat?

Ἀντί[πα]|τ[ρος] or Ἀντι[σ]|τ[ίου]; both names appear as signatures of terracotta-artists in Myrina (cf. D. Kassab, *Statuettes en terre cuite de Myrina. Corpus des signatures, monogrammes, lettres et signes* [Paris 1988]), ed.pr.

1192: 125 no. IKL 2. **Indication of content.** Clay vessel A-K 207; on the shoulder a graffito, incised after firing: Καρικά

The alphas have different shapes, and the reading is therefore uncertain; if correct, the inscription is perhaps to be understood as Καρικὰ ἔλαια, ed.pr., who for this kind of ointment refers to the Attic comedian Ophelion fr. 5 Kock.

1193: 125 no. IKL 4. **Inscription on lamp.** Lamp A-K 718 with a stamp on the bottom: ΓΕ

[Date: ca. 230 A.D. (according to the archaeological context), Scheibelreiter-Gail.]

1194: 125 no. IKL 5. **Stamp.** Lamp 96/45/5 with illegible remains of a stamp on the bottom.

1195: 125 no. IKL 6. **Stamped tile (signature).** TileA-K 941 with a monogram stamp: Σπαρ(---)

[Date: third quarter of the 3rd cent. A.D. (according to the archaeological context), Scheibelreiter-Gail] || the monogram can be completed as Σπάρ(τακος) (*Milet* I.3.54) or Σπάρ(ος) (*I.Smyrna* 753), ed.pr.

1196: 125 no. IKL 7. **Inscription on lamp.** Lamp 67/464: N?

1197-1226. **Ephesos. Graffiti in 'Hanghaus 2, Wohneinheit 2', Imperial period.** Ed.pr. H.Taeuber, in *op.cit.* (our lemma no. 1178) 473-478 (most with ph. and/or dr.; German translations). GR 158 and 159 mention denarii and assaria; ed.pr. therefore dates the graffiti and the corresponding layers of wallpainting before the middle of the 3rd cent. A.D.

1197: 473 no. GR 147. **Wish for those who defecate.** On the southern wall of the latrine SR 29. The wallpainting preserves a panel with an old man in a white cloak, pointing with a stick to a sundial on top of a column; graffito below the baseline: ἀγαθὰ τῷ χέζο(ν)τι

[Date: the possible dating of the graffito ranges from Trajanic times (building-phase II) to the destruction of the insula in the third quarter of the 3rd cent. A.D. (= building-phases IV and IV'), Scheibelreiter-Gail.]

1198: 473 no. GR 149. **Oscene graffito.** On the northern wall of the latrine SR 29. Under the baseline of the painted scene that is nearly identical to the one on the southern wall (cf. our lemma no. 1197); under the baseline, a graffito was engraved in the wet plaster:

a cun(n)o Libetr(a)e [py]gize (?)
phallus lupos
a{o}copos

Date: building-phase II (Trajanic), ed.pr. || 1. in fine, perhaps [py]gize from πυγίζω = 'having anal intercourse'; cf. also Latin pygiza in Pompeii: *CIL* IV 2425, ed.pr.

1199: 473 no. GR 150. **Name.** Graffito on the wallpainting in the southwestern corner of peristyle SR 22/23, on the socle of the staircase: P Αὐξάνων

[Date: the possible dating of the graffito ranges from ca. 230 A.D. to the destruction of the insula in the third quarter of the 3rd cent. A.D. (= building-phases IV and IV'), Scheibelreiter-Gail] || initio, it is not certain whether the rho belongs to the following name; for Αὐξάνων cf. also *SEG* LV 1199 l. 11, ed.pr.

1200: 473 no. GR 153. **Incertum.** Graffito in the center of the wallpainting on the southern wall of room SR 17: Ἀλ[ε]κτόρι(ο)ν ζ

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || between the first two letters probably a mark of punctuation (?); the rho has the shape of a Latin R, the omicron is also reminiscent of a Latin letter; lambda and kappa are clearly Greek. Ἀλεκτόριον is probably a diminutive of the Greek male name Ἀλέκτωρ (cf. also ἀλεκτόριον, 'poultry farm', in *I.Kibyra* 130 [where it is translated as 'Anlage zur Aufzucht von Kampfhähnen', Corsten]; it is not clear whether the zeta (a numeral?) belongs to the graffito, ed.pr.

1201: 473 no. GR 154. **Incertum.** Graffito below the text in our lemma no. 1200.

AX
K

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail]

1202: 473 no. GR 155. **Account.** Graffito on the wallpainting of the eastern wall of room SR 17, in a field to the right below a niche: μηνὸς β' ἔλαβαν θυμονεῖτα

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || the content of the graffito resembles *SEG* LV 1172, except for the fact that here the day, the indication of the receivers and an amount are missing, ed.pr. || ἔλαβαν for ἔλαβον; θυμονεῖτον is a new word, a compound of θύμον ('thyme') and κονδεῖτον ('flavoured wine', from Latin [vinum] conditum), ed.pr.

1203: 474 no. GR 157. **Account.** Graffito on the eastern wall of reception room SR 28, in the second panel of wallpainting to the north of the entrance.

μηνὸς ϛ' θ' ἄρτοι γίνονται καθαροὶ λ' μικροὶ η'
κιβάρ[ιοι δ]ὲ γίνοντε ἄρτοι ιθ'
μυρο[.]
μικροὶ ιη'
Φιλιππιανὸς
λανβάνι β'
μικρὸν α'

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || 1. *ἄρτοι καθαροί*: wheat flour bread, ed.pr. || 2. κιβάριος: from Latin *cibarius*, indicates bread of barley flour; so far known only in Ephesos (cf. *I.Eph.* 910, 3010; cf. *κιβάρια* ['barley flour'] in Epidauros [*IG* IV.1² 92]), ed.pr. || 3. meaning unclear, ed.pr., who proposes that the writer made a mistake and started again in L. 4 || the bread was either produced in the house or delivered from another place, and a certain Philippianos (L. 5) received his share in advance, ed.pr.

1204: 474 no. GR 158. LL. 1-3 in *SEG* XLIX 1484. **Account of expenses.** Graffito to the left below the inscription in our lemma no. 1203.

A	σχολαστικῷ	⳨ δ'
	εἰσίκι(ο)ν	ἀσ(σάρια) ιη'
	ἄρτοι	ἀσ(σάρια) ιε'
	πλύν(τρα?)	ἀσ(σάρια) ϛ'
	παραχύ(τῃ)	ἀσ(σάρια) γ'
	ἰς βαλα(νεῖον)	ἀσ(σάρια) γ'
	Πρειμι(γένει)	ἀσ(σάριον) α'
	ἔλαι(ο)ν	ἀσ(σάρια) γ'
	νίτρα	ἀσ(σάριον) α'
	μοῦστος	ἀσ(σάριον) α'
	οἶνος	ἀσ(σάρια) ϛ'
B	ἄρτοι	ἀσ(σάρια) ιε'
	οἶνος	ἀσ(σάρια) θ'
	ἰς βαλα(νεῖον)	ἀσ(σάρια) ϛ'
	ἔλαι(ο)ν	ἀσ(σάρια) δ'
	νίτρα	ἀσ(σάρια) γ'
	ἰς χεῖρας	ἀσ(σάρια) δ'
	Πρειμιγέ(νει)	ἀσ(σάριον) α'
C	ἄρτοι	ἀσ(σάρια) ιε'
	οἶνος	[ἀσ(σάρια)] ϛ'
	μοῦστο(ς)	ἀσ(σάρια) δ'
	ἔλαι(ο)ν	ἀσ(σάριον) α'
	ὀστράκι(α?)	ἀσ(σάρια) ϛ'
	σάπων	ἀσ(σάρια) ϛ'
	ἰς β[αλα(νεῖον)]	ἀσ(σάρια) β'
	[----------]	[ἀσ(σάρια)] ϛ'
	[----------]	[ἀσ(σάριον)] α'
	[----------]	[ἀσ(σάρια)] ε'

The list consists of three parts, divided from each other by horizontal lines, which perhaps contain the expenditures of three (consecutive?) days. To the left and right of *ἀσ.* in LL. 8-10, the letters I and Γ are incised, which probably designate the 13th day of a month. The loss of text in LL. 26-28 is due to the plaster being broken off, ed.pr. || 1. σχολαστικός: here probably 'lawyer', ed.pr. || 2. εἰσίκι(ο)ν: 'sausage' or 'dish of minced meat', ed.pr. || 4. or *πλύν(τῃ)*, *πλυν(τρίᾳ)*, ed.pr. || 5. probably an aide in a public bath house, ed.pr. || 7 and 18: or the female name Πρειμιγέ(νεια), ed.pr. || 17. possibly 'petty cash', ed.pr. || 23. either ὀστράκι(α)

(‚mussel'; cf. Strab. 17.2.1) or ὀστρακί(της) (a type of cake; cf. Athen. 16.647), ed.pr. || 24. according to Plin., *NH* 28.191, σάπων was invented in Gallia for hair-dying; cf. K.Tausend, *Tyche* 2 (1987) 222/223, ed.pr.

1205: 474/475 no. GR 159. **Account.** Graffito to the right below the inscription in our lemma no. 1203.

[----]	[---------]	πατρε[ί]α	ἀσ(σάρια) [---]
[----]	ἀσ(σάρια) γ'	χουρε[ῖ]	ἀσ(σάρια) [---]
νίτρα	ἀσ(σάριον) α'	vacat?	
ὠρχείδια	⳨ α' ἀσ(σάρια) ε'		

3. The diminutive ὀρχείδιον from ὄρχις ('testicle') can be taken literally or figuratively: the plant satureia, Orchis papilionacea resp. Orchis longicruris (marsh orchid) was used for the treatment of ulcers and edemas but also as an aphrodisiac; testicles were used as food, as a medicine, and as an aphrodisiac; the high price suggests that the item was used as a remedy or an aphrodisiac, ed.pr. || 4. πατρε[ί]α: 'father's sister, aunt', is often attested in Lydia (cf. *TAM* V.1.782 LL. 15/16; *SEG* XL 1085 L. 9), whereas the common form is πάτρα, ed.pr. || 5. χουρε[ῖ]: 'hairdresser' or 'shearer', here involved in a celebration (cf. L. 3), ed.pr.

1206: 475 no. GR 163. **Benediction.** Graffito on the eastern wall of room SR 19/20, to the right of the muse Θαλλία (*SEG* XXIX 1119), between two palm branches; text also in *An.Ép.* (2010) [2013] no. 1570: Γάϊο(ς) εὐτύχη

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || a blessing, i.e. Γάϊε εὐτύχει,' ed.pr.; M.Sève in *An.Ép.*: '*omicron* n'est pas fermé à droite, et l'on peut y voir un *epsilon* lunaire dépourvu de barre horizontale ou un *sigma* lunaire, donc Γάϊε ou Γάι(ο)ς.'

1207: 475 no. GR 165. **Commemorative inscription.** Graffito on the eastern wall of room SR 19/20, on the bottom of the panel with the muse Θαλλία (*SEG* XXIX 1119): μνήσας

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail.]

1208: 475 no. GR 169. **Incertum (account?).** Graffito on the eastern wall of room SR 19/20, to the right of a niche, in the panel of the muse Τερψιχόρη (*SEG* XXIX 1119), beneath the baseline of the figure: εὐσεβ[---] | κρατὴρ οἴ[νου?]

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail; possibly Εὐσεβ[εῖ] (a personal name in the darive, the recipient of wine); cf. our lemma no. 1213, Chaniotis].

1209: 475 no. GR 171. **Incertum (reference to food).** Graffito to the left of the muse Οὐρανία (*SEG* XXIX 1122) on the 'Sturzmauer' of room SR 19/20: τὰ συκ[ίδι]α

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || the reading is not certain; συκίδια, 'small figs', are also attested in a graffito in room 16a of 'Wohneinheit 3' (*SEG* XLIX 1485: συκύδια), ed.pr.

1210: 475 no. GR 172. **Incertum (reference to food).** Graffito to the right of the muse Οὐρανία (*SEG* XXIX 1122; cf. our lemma no. 1209): ἄλφ[ι]τα

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail.]

1211: 476 no. GR 175. **Incertum.** Graffito on the south wall of room SR 26, in the right panel above the painting of a bird: Ξιξξιμιλιξιφιλος

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || ed.pr. wonders whether the word is a 'scherzhafte Verballhornung' made of ζιζουλά ('jojoba') and μελιχρός or μειλίχιος ('as sweet as honey'): 'the one who loves sweet jojoba'?

1212: 476 no. GR 176. **Name.** Graffito on the east wall of the small peristyle court SR 27, in a panel to the north of the entrance to SR 22/23, engraved on a bird (dove?) and to the left of it: Τείσαν[δ]ρο[ς]

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || the name was previously unattested at Ephesos, but cf. *I.Smyrna* 687 L. 14, ed.pr.

1213: 476 no. GR 178. **Incertum (account?).** Graffito on ■ fragment of wallpainting from the upper story on a yellow stripe to the left of the main panel: ἄλφιτ[α Σω?]τηρείχῳ | Ἀρι(--)

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || 1. [Σω?]τηρείχῳ was written by a second hand; the tau seems to be preceded by a kappa (?), which does not make sense, ed.pr., who for the name refers to *I.Smyrna* 448 (an Ephesian citizen).

1214: 476 no. GR 179. **Incertum (reference to food).** Graffito below the inscription in our lemma no. 1213: τὸ ..ΛΛΙΝΤ..Ν [ἄ]λφιτα ι'

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail.]

1215: 476 no. GR 180. **Incertum (reference to food).** Fragment of wallpainting depicting an Eros on a biga drawn by leopards; graffito on a blue stripe to the left of the main field (cf. our lemma no. 1213): [ἄ]λφιτα

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail.]

1216: 476 no. GR 181. **Account.** Graffito below the inscription in our lemma no. 1215.

	ψωμία	χ(έρματος) ιζ'	..ΛΑ	χ(έρματος) α'
	λάχα(να)	χ(έρματος) β'	Ε..	χ(έρματος) α'
	ἐς χάρτ(α)	χ(έρματος) αϲ'	------------------------	
4	ἔλεν	χ(έρματος) εϲ'		

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || list of expenses; the amounts are indicated in κέρμα (small money) of the local bronze currency (= assaria); cf. *SEG* LV 1188, ed.pr. || 3-4. c is used for 1/2, ed.pr. || 4. ἔλεν <ἔλαιν <ἔλαιον, ed.pr.

1217: 476 no. GR 183. **Name.** Graffito scratched on the Eros in our lemma no. 1215; text also in *An.Ép.* (2010) [2013] no. 1571: Αὐρ(ήλιος) Ἀλύπι(ος)

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail.]

1218: 476 no. GR 184. **Incertum.** Graffito on a fragment of red wallpainting.

σῦκα | ὕδωρ | κώπ[η] | Ἄρ[ης]

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || a 'magic square'; the letters are widely spaced and arranged in a *stoichedon*-like form, ed.pr.

1219: 477 no. GR 185. **Incertum (epigram?).** Graffito on a fragment of red and white wallpainting: [---]|ΛΕΙ[---]|ρων σ.[---]|δε θερα[---]||Ω..[---|---]

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || perhaps a verse inscription, ed.pr. || 4. θερα[---]: perhaps from θεραπεύω, ed.pr.

1220: 477 no. GR 186. **Incertum (epigram?).** Graffito on a fragment of red wallpainting.

τὸ κάτω τοῦ πο[---]|φυρίου παλαιγ[εν---] | two lines with traces of letters

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || 2. φυρίου probably belongs to a name such as Ἐπιζεφύριος or Πορφύριος (neither attested at Ephesos); the epic adjective παλαιγενής in fine indicates that the inscription is metrical, ed.pr., who identifies this text and our lemma no. 1219 as two separate inscriptions due to the difference in their letter forms.

1221: 477 no. GR 187. **Deadline.** Graffito on a fragment of red wallpainting: ἕως κε' | ἕως τῆς vacat

[For the date cf. our lemma no. 1199, Scheibelreiter-Gail] || the dr. shows guidelines above LL. 1 and 2 || a record of dead-lines, but in L. 2 the date/number of days is missing, ed.pr.

1222: 477 no. GR 189. **Date.** In the passage from the peristyle SR 22/23 to the kitchen 27a, on the northern side; text also in *An.Ép.* (2010) [2013] no. 1572: III Καλά(νδας) Ὀκτω(βρίας)

Date: 'building-phase IV', i.e., between phase IV and the destruction of the insula in the third quarter of the 3rd cent. A.D., ed.pr. || the only Roman date reported in the graffiti from Hanghaus 2; otherwise the months are indicated by numerals or have Macedonian names, ed.pr.

1223: 477 no. GR 190. **Incertum (abecedarium).** Graffito above the inscription in our lemma no. 1222: ΚΛΜ

Date: see our lemma no. 1222 || part of an alphabet (?), ed.pr.

1224: 477 no. GR 192. **Incertum.** Graffito near the inscription in our lemma no. 1222: [Κρ?]ατέας | κεφ[---]

Date: see our lemma no. 1222.

1225: 477 no. GR 194. **Receipt?** Graffito on a repaired fragment of the eastern wall of reception room SR 28: κδ' κνί(δια?)

Date: see our lemma no. 1222 || 1. κνίδια, a measurement of wine (1 κνίδιον = 4.368 liters), here perhaps a denomination for wine jars, ed.pr.

1226: 477 no. GR 195. **Benediction.** Graffito to the left of the inscription in our lemma no. 1225: εὐτυ(χῶς) γυ|μνάσεις

Date: see our lemma no. 1222 || 1-2. γυμνάσεις = γυμνάσῃς, ed.pr. || blessing for an athlete or a member of an association of the gymnasium, ed.pr.

1227-1235. **Ephesos. Inscriptions on small objects in 'Hanghaus 2, Wohneinheit 2', Imperial period.** Ed.pr. H.Taeuber, in *op.cit.* (our lemma no. 1178) 477/478 (ph.; dr.). [All of these inscriptions, except our lemma nos. 1230, 1232, and 1235, are to be dated to the third quarter of the 3rd cent. A.D. (according to the archaeological context), Scheibelreiter-Gail.]

1227: 477 no. IKL 9. **Benediction (?) on glass-vase.** Relief inscription on the exterior of the glass vessel BG 57: [---]ΚΑΛ[---]

Most probably καλ[ῶς], e.g. [πίε ζήσαις] καλ[ῶς ἀεί], ed.pr.

1228: 478 no. IKL 10. **Inscribed bell.** Incised inscription on a bronze bell (B-B 21): εὐχί

Probably a dedication/votive: small bronze bells were used in the cults of Isis, Attis and Dionysos, ed.pr.

1229: 478 no. IKL 11. **Inscribed thymiaterion.** On the back of the base of the thymiaterion B-K 467b; letters in relief: IN

Thymiateria were used in the cult of Sarapis; the meaning of the inscription is not clear, ed.pr.

1230: 478 no. IKL 12. **Stamped tile.** Brick B-K 515 with a monogram stamp: ΑΜΥΠ

[Date: 3rd-5th cent. A.D. (according to the archaeological context), Scheibelreiter-Gail.]

1231: 478 no. IKL 13. **Graffito.** On the shoulder of the jar B-K 416, incised before firing: ΚΑΙΙΑC

Perhaps Καρίας, ed.pr.

1232: 478 no. IKL 14. **Stamped mortar.** Mortarium 69/39 B-K 446 with a stamp on its rim: Διονει|κου

Date: mortaria with this stamp were produced from the second half of the 3rd to the beginning of the 4th cent. A.D. in Bassit (Northern Syria) and exported mainly to the Levant and to Cyprus; cf. *SEG* XLVI 1749, ed.pr.

1233: 478 no. IKL 15. **Graffito on lamp.** Lamp 69/1 B-K 466 with a graffito on the bottom: ΕΠΙΓΑΙ

Instead of gamma, tau is also possible; perhaps ἐπὶ Γαΐ[ου], ed.pr.

1234: 478 no. IKL 16. **Stamp on lamp.** Lamp 237/68/11 B-K 455 with a stamp on the bottom: N

1235: 478 no. IKL 17. **Stamped vase.** Vessel B-K 515 with a monogram stamp with the letters K, E, B, and probably Ω, Δ, and M.

[Date: 3rd-5th cent. A.D. (according to the archaeological context), Scheibelreiter-Gail.]

1236. **Ephesos. Inscriptions from the 'Lukasgrab'.** H.Taeuber, in A.Pülz et al. (edd.), *Das sog. Lukasgrab in Ephesos* (Vienna 2010) 345-352, presents the published and unpublished inscriptions from the excavations of the 'Lukasgrab'.

A) Inscriptions on the outside of the architrave: 1) [—] ἐπιτροπευο[—] (probably ἐπιτροπεύο[ντος] referring to a procurator Augusti; see also *IEph.* 467, ed.pr.); 2) [—]ΟỊ[—]; 3) [—]ṆΤ[—] (perhaps [Ἀ]ντ[ωνείνῳ?], ed.pr.); 4) [—]ẸỊΣ̣[—]; 5) ỊỊ; 6) Ọ; 7) [—]ΜΑ[—]; 8) [—] τοῦ δή[μου —] (nos. 7 and [illegible] could belong together: [γραμ]μα[τεὺς] τοῦ δή[μου —]?, ed.pr.); 8a) Σ̣Σ̣

B) An inscription on the inside and outside of the architrave: 9) [—]Σ̣[—] (outside); [—]ΟΥΠ[—] (inside).

C) Inscriptions on the inside of the architrave: 10) [—]ỊΑỊỊΚΩ[—] (= *IEph.* 481 (4); perhaps [ἱε]ρ̣ατ̣ι̣κῷ, [ἀπὸ ἀρχιε]ρ̣ατ̣ι̣κῶ[ν προγόνων], [Σαρ]μ̣ατ̣ι̣κῷ, [ὑ]π̣ατ̣ι̣κῷ; or an ethnic with -ιι- instead of -ϊ-, e.g. Ἀχαιικόν, Ῥωμαιικόν, Ἀθηναιικόν, Πλαταιική, T., with references); 11) [—]ΑΙΤ̣Ω[—] (= *IEph.* 481 (5); probably [—κ]αὶ τ̣ω[—], T.); 12) [—]ΟΙΣΧ[—] (= *IEph.* 481 (6); perhaps [τ]οῖς χ[ρυσοφοροῦσιν τῇ θεῷ] (cf. *IEph.* 27 L. 419), [τ]οῖς χ[αλκεῖσιν] (cf. *IEph.* 1384A L. 3), [γερουσιακ]οῖς χ[ρήμασιν] (cf. LBW 107 L. 11), [δημοτικ]οῖς χ., [ἰδί]οις χ., [θεοῖς καὶ ἀνθρώπ]οις χ[αριστήριον] (cf. *IG* XII.5.259), [Σεβαστ]οῖς

χ[αριστήριον] (cf. *ILLindos* 373 L. 1), [θε]οῖς χ[θονίοις] (cf. *SGDI* 4333), T.); **13)** Ο; **14)** [—]ΑΣ[—] (= *IEph.* 481 (1)); **15)** [—]ΑΚΛ[—](= *IEph.* 481 (2)); **16)** [—]ΕΙΩ[—] (= *IEph.* 481 (3); or [—]ΣΙΩ[—]?, T.); **17)** [—]ΟΣΕΡ[—] ([Ἀδριαν]ῷ/[Ἀντωνεῖν]ῳ Σεβ[αστῷ]or [φιλ]οσεβ[αστός], ed.pr.)

D) Inscriptions from the outside or inside of the architrave (undetermined): 18) [—]ΝΟ[—] (more likely than [—]ΟΝ[—], ed.pr.); **19)** Ο; **20)** [—]ΣΑ[—]; **21)** [—]ΚΑ[—]; **22)** illegible.

E) Inscriptions on later building materials: 23) [—]ΑΕΡΙΩ [—] (= *IEph.* 309A (1); perhaps [Οὐα]λερίῳ or [Γα]λερίῳ; probably time of Diocletian or Constantine, T.); **24)** [—]ΙΡΩ[—] (= *IEph.* 309A (2); perhaps πρώ[τη καὶ μεγίστη]?, T.); **25)** [—]α τῆς ἱερᾶς [—] (= *IEph.* 478; perhaps [καὶ δὶς νεωκόρος τῶν Ἐφεσίων κατὰ τὰ δόγματ]α τῆς ἱερᾶς [συγκλήτου], Keil; the inscription dates to the Severan period or earlier, T.); **26)** Μ(ᾶρκος) Αὐρή(λιος) Διάδοχος Φι[—] (after the Constitutio Antoniniana; probably 4th cent. A.D., ed.pr.; text also in *AnÉp.* (2010) [2013] no. 1575, with doubt about the late date and a suggestion to read e.g. φι[λόπατρις]); **27)** T; **28)** Νικᾷ ἡ Τύχη | [—]; **29)** Ἀγαθῇ Τύχῃ | [—] (= *IEph.* 1905); **30)** Νηκᾷ ἡ Τύχι τῶν [—] | Η[—]αιαν[—|—]ελιαν[—] (= *IEph.* 1190); **31)** Διογένου | χαρκωμα|τᾶδος (= *IEph.* 554; read Διογένους χαλκωματᾶδος, T.; a cross is incised below the inscription, T.); **32)** Παύλου | πλακουν|τᾶδος (= *IEph.* 451); **32a)** ἄρτη(μα) (or ἄρτη(σις), ed.pr.); **32b)** παῖ (or παι(δίον), ed.pr.); a gamma is incised next to a cross; **33a)** [—|—]ΣΘ[—]|ΗΝΚΛΙΝ|ΝΗ ΚΑΙ | ΠΕΡΙ|ΠΑΤ[—] (the healing of a lame person is depicted; cf. John 5.6; Matt. 9.5; Luke 5.23; Mark 2.9; e.g. [ἔγειρε καὶ ἆρον τ]ὴν κλίν(ην) καὶ περιπάτ[ει], ed.pr.); **33b)** [—|—]ΝΤΕΣ | [—]ΤΟΝ | ΟΣΗΜ[..]ΟΝ | [—]ΘΝΙΚ[..] (the fresco probably shows the begging Canaanite woman (cf. Matt. 15.21-28; Mark 7.25-39); perhaps L. 4 [τ]ὸ σημ[εῖ]ον, perhaps L. 5 [τῆς ἐ]θνικ[ῆς], ed.pr.

F) Inscriptions from the region of the Lukasgrab: 34) [—|—]ΛΜ[—|—]ΠΟΙ[—|—]; **35)** [—] | ΝΟ[—] | ΤΑΛ[—]; **36)** Γ(άϊον) Ἰούλιο[ν —|—] (= *IEph.* 1839); **37)** [—] | ΚΛ[— Ἀρτέ]|μιδ[ι —|—]ΙΑΙ[—|—] (= *IEph.* 1869; perhaps κα[ὶ Ἀρτέ]μιδ[ι Ἐφεσ]ία Ι[—], T.); **38)** [—] | τὴν ἱερ[—] | Αἰλ.? Ἐρ[—|—] (= *IEph.* 999; L. 1: τὴν ἱέρ[ειαν]?, Keil; L. 2: Πό(πλιος) Αἴλιος Ἑρμαγόρας (cf. *IEph.* 974), Αἴλιος Ἑρμίας (cf. *IEph.* 2202A), Πόπλιος Αἴλιος Ἑρμῆς (cf. *SEG* XXXIX 1220), T.); **39)** [– Ἐ]φεσίοις [—|—αρ]χην διε.[—|—]τερων [—|—]ολυ[—|—] (= *IEph.* 1883; L. 1 [Ἐ]φεσίοις [χαίρειν?], *IEph.*; L. 2 Ὀλυ[μπι—] (*IEph.*) or [– Π]ολυ[—], T.); **40)** [—]ΓΟΡΑ[—|—]ΠΑΤΙ[—|—]ΣΑΓΟ[—|—]Ο[—|—] (L. 1: [αὐτοκρά]τορα or [ἀ]γορα[νόμους]; L. 2: πατή[ρ] or πατρ[ίδος]; L. 3: [τῆ]ς ἀγο[ρᾶς], Keil); **41)** Μ[—] | Α[—] | Α[—|—]; **42)** [—] | ΙΙ[—] | ΚΑΙ[—] | ΣΕ[—] | Μ[—] | Ε[—] | Λ[—|—]; **43)** [—]ΚΙ[—]; **44)** [—] | [Β]άσσο[ς] | καθιέρω|[σε]ν | [—] (perhaps the proconsul C. Laecanius Bassus (78/79)?, ed.pr.).

G) Graffiti on pottery: 45) [—]πι[—]; **46)** [—]αφ[—|—]ου; **47)** [—]ογε ει ετο[—|—]ου [—]; **48)** οι; **49)** [—|—|—]δισιω[—] | [—]εως[—] (L. 2: [Ἀφρο]δισίῳ?, ed.pr.); **50)** [—]ν | [—]κν[—]; **51)** [—τ]ροφ[—|—]δοσ[—] (3rd/4th cent. A.D. (letter forms), ed.pr.); **52)** [—]ιιρ[—]; **53)** [—]ι[—|—]αγο[—|—]ουτ[—|—|—]; **54)** [—]σιω[—|—]ουχ[—|—]κοπ[—]; **55)** [—]δο[—|—]τιδ[—]; **56)** [—]ε | [—]ω κε[—]; **57)** [—]ιας[—]; **58)** [—] αὐτοῦ [—|—]ανγε[—|—].ο[—]; **59)** δὸς [—|—] τοῦ ἁγι[—|—]Φ° ι[—]; **60)** [—]δως[—|– Ἀ]κροδίμω[—|—]ορου (perhaps the name Akrodemos?, ed.pr.); **61)** [—]ρας[—|—]δίου σταυ[—]; **62)** [—]η[—]; **63)** κδ [—]; **64)** ἐπὶ φ[—|—] οχρ[—] (perhaps an eponymous consular date, ἐπὶ Φ[λαουίου?], ed.pr.); **65)** [—]υς; **66)** [—]γου[—]; **67)** [—]γε[—]; **68)** [—]μτασ[—]

1237. **Erythrai. The cult of the Korybantes.** Cf. *SEG* XLVI 1463; XLVIII 2181; also *SEG* XLVI 810 (Macedonian Therme). F. Graf, in *Studies Tracy* 301-309, analyzes the organization and rituals of the cult of

the Κύρβαντες in Erythrai on the basis of four texts: (a) a decree recording the sale of a priesthood, 4th cent. B.C. (*I.Erythrai* 206 = *LSAM* 23 [cf. also *SEG* XLVI 1463]); (b) a decree recording the sale of a priesthood, 4th cent. B.C. (now in Bonn: *SEG* XLVII 1628 [LII 1147]); (c) a cult regulation for the cult of the Korybantes, 2nd cent. B.C. (now in Samos: *IG* XII.6.1197 [*SEG* LII 1146]); (d) an account of priesthoods which were sold over a certain period, 300-260 B.C. (*I.Erythrai* 201 = *LSAM* 25). G. argues that documents (a) and (b) 'belonged to the same stele' (302) and that (c) must be of 'Erythraean origin' (302). G. makes the following observations on the organization of the cult and its rituals: there is 'a double priesthood of the Κύρβαντες, one for each gender'; there were two groups of Κορύβαντες (Εὐφρονίσιοι and Θαλεῖοι); three main duties are mentioned in the texts: τελεῖν, κρητηρίζειν and λούειν, with the latter being the 'key ritual'; there may have been a dominance of women in the cult; the cult 'is part of polis religion' and there must have been a public altar for the cult in the city; an oath is attested which the polis priest can take from other priests, priestesses and initiates (according to G., 'this oath should guarantee that these persons would deliver their share of the initiation fees and other parts of the income to the polis priest and priestess'); ὄργιον (*I.Erythrai* 206 LL. 3-6), 'a private ritual in which the priest and priestess can choose how many people they will serve; the rest will be served either by private priests or by former initiates, κεκορυβαντισμένοι'; ἐπιθαλείωσις (*I.Erythrai* 201 a L. 62), 'might well denote the overall ritual'; κρατηρισμός, a ritual related to 'drinking and merriment'; there is evidence for sacrifices and offerings to the heroes (τὰς θυσίας καὶ τοὺς ἐναγισμούς); public sacrifices are performed on or around the altars (*SEG* XLVII 1628 LL. 5-11: [ἢν δέ τ|ι]ς ξενίζηι τοὺς θεοὺς ἢ θύηι [ἐπὶ τῶ]|μ βωμῶν τῶμ δημοσίων, γέρα ἀπ[οδιδό]|τω τοῖς πριαμένοις τῶμ παρ[αθέν]|των τοῖς θεοῖς βρωτῶν ἐκ[τημόριον] | καὶ τῶγ κρεῶμ μερίδα κ[αὶ τελέου ἱε]|ρείου ὀβολόν, τεσσέρας δὲ βοιός]); and there is evidence for inviting women to dine (*SEG* LII 1146 L. 21: δὲ γυναῖκας καλείτω πλείους ὁ ξενίζων). G. remarks that 'one surprise of this entire dossier is the differentiation between polis cult (δημόσια ἱερά) and private cult (ἰδιωτικὰ ἱερά): far from "nationalizing" a former private mystery cult, the polis accepts the co-existence of both forms'; this 'contradicts the theories that the polis wanted to control private ecstatic cults in order to curb possible excesses'; rather 'the city saw the benefits of such a cult for the entire city and wanted to participate in it' (308). In conclusion he notes the differing information which can be gleaned about the cult from the epigraphic and literary sources: the literary sources (esp. Plato, *Euthyd.* 277D; *Ion* 533E; *Symp.* 215E; *Phaedr.* 228B) discuss the subjective experience and aims of the rituals, but the inscriptions do not refer to these aspects (e.g. the θρονισμός, i.e. a dance performed around the initiate, is not referred to in the inscriptions): 'Neither group of texts gives the full image: one has to combine the sources, however precarious such an attempt may be' (319).

1238. **Klaros. Mysteries of Apollo, Imperial period.** On the basis of epigraphic evidence, D.Akar Tanrıver, *Arkeoloji Dergisi* 15 (2010) 79-85, proposes that there was a mystery cult of Ἀπόλλων Κλάριος, into which 'administrative authorities of the city' had to be initiated in two stages in order to gain the right to approach the god. As evidence, she quotes parts of the following texts: T.Macridy, *JÖAI* 8 (1905) 46 no. II 2; 50-52 nos. 15/16 and 20; 165 no. II 2; 170 no. V 4; C.Picard, *Ephèse et Claros. Recherches sur les sanctuaires et les cultes de l'Ionie du Nord* (Paris 1922) 303/304 no. VII; idem, *BCH* 46 (1922) 190-197.

1239. **Klaros. The sanctuary of Apollo, Hellenistic/Imperial period.** J.-L.Ferrary, in J.de La Genière (ed.), *Les sanctuaires et leur rayonnement dans le monde méditerranéen de l'Antiquité à l'époque moderne* (Paris 2010) 91-114, provides an overview of the excavations of the sanctuary, discusses the main stages of the development of the archaeological site (with map) and places the extant epigraphic evidence in its archaeological and chronological context. On 97-114, F. discusses the unpublished lists of delegations to the sanctuary which date from the 2nd/3rd cent. A.D., providing an overview of their chronology and their place of display (with photos). Analysis of the roles and functions of the officials mentioned in the lists (ἱερεύς, θεσπιῳδός, προφήτης), the geographical spread of the cities that sent delegates to the sanctuary and the frequency of their visits, the places where Klarian oracles are attested in the Greek East and the rituals (e.g. choirs of children, singing of hymns) which were involved in the consultation of the oracle. On 112/113, the meaning of the verb ἐμβατεύειν is explored in the context of initiation rituals. On these lists and delegations see also our lemma no. 1240.

1240. **Klaros. Names in the lists of delegations of Chios to the oracle of Apollo, 2nd cent. A.D.** *SEG* XXXVII 961-980; LVIII 1337. Cf. also *SEG* XXXIX 1242; LV 1248; LVIII 1335. J.-L.Ferrary, in *Onomatologos* 22-44, analyzes the names in the lists of Chian delegations: 36 lists are certainly and 17 are more or less probably from Chios, dating from ca. 107-185/186 A.D. The size of the delegations was considerable: choirs composed of on average ca. 20 boys and girls, with a χορηγός, ἐπιστάτης (comparable with the Rhodian ἐπιστάται τῶν παίδων in *SEG* XXXIX 771-774 and 776, whose tasks in other cities were entrusted to παιδονόμοι), ἱεροκήρυκες and, in six lists, a παιδαγωγός; six lists of Chian delegations in *SEG* XXXVII 971-974 and 977/978. All the lists of all delegations, Chian and otherwise, will be published in a Corpus ('forthcoming'). – After brief remarks on the popularity of some typical local names (e.g. Δίνυς and Μεγήνωρ), on the rarity of Latin names and tria nomina (hence Roman citizenship) in the Chian lists and on the sign ›—, indicating homonymy, F. presents two alphabetically arranged lists of all the Chian names (on 28-43): names in the first list are already included in *LGPN* I; the 228 names in the second list are not. We single out a few of them: Ἐξαλλαγή, Εὔγραμμος, Εὐσυνάλλακτος, Λεμέριος, Λεόκυμος, Πῖνος, Σάρβατος. – In *SEG* XXXVII 972 F. reads in L. 5 Δράκων Βειταλίου (23 note 7; *SEG*: Αἰάκων β' Εἰταλίου).

1241-1242. **Klaros. Two lists of delegations of Bargasa, ca. 106 and 118 A.D.** Edd.pr. P.Debord, E. Varinlioğlu, in *Cités de Carie* 124/125 nos. T4 and T6, provide the texts of two unpublished lists of delegates of Bargasa; the publication is made with the permission of J.-L.Ferrary who is preparing a corpus of all the lists of delegates to the oracle at Klaros; cf. *SEG* LVIII 1335. For another list see *SEG* XXVI 1289; edd.pr. doubt that a further list, no. 6 in the edition of J.-L.Ferrary, also belonged to Bargasa. The presence of Bargasa among the cities that consulted the oracle at Klaros confirms the assumption that 'jeunes' cities were engaged with this oracle in addition to the group of the Ionian cities in the vicinity of Klaros. The inscriptions are dated following J.-L.Ferrary's chronology.

1241: 124/125 no. T4. Ca. 106 A.D. Ferrary no. 2.

Βαργασηνῶν ὑμνῳδοί· v

ἐπὶ πρυτάνεος v Κλαρίου Ἀπόλλων[ος τὸ]
μζʹ, v ἱερατεύωντως (sic) Ἀρτεμιδώρουν
τοῦ Ἀλεξάνδρου, v προφητεύοντος v
Ποτάμωνος τοῦ Μητροδόρ(ο)υ δʹ τοῦ Πυθί-
ωνος, v γραμματευόντων Μηνοφίλο[υ]
καὶ Διονυσίου τοῦ Ποτάμωνος, v κατὰ
χρη(σ)μὸν τοῦ θεοῦ v παῖδες οἱ ὑμνή-
σαντες τοὺς θεούς· Ἀρτεμίδωρο[ς]

The 47th prytany of Apollo (L. 3) is to be dated to ca. 106 A.D., Ferrary apud edd.pr. || according to L. Robert the delegation of ὑμνῳδοί (L. 1) was probably sent on an annual basis, edd.pr.

1242: 125 no. T6. 118 A.D. Ferrary no. 12.

vacat [Βαρ]γασηνῶν· vacat
[ἐπὶ πρυτάνεως Ὀκλα]τίας Πρόκλης, ἱερατεύοντος
[Γ(αΐου) Ἰουλ(ίου) Ἀγαθοκλέο]υς, προφητεύοντος δὲ Μηνο-
[φίλου τοῦ Ἀττά]λου· κατὰ χρησμὸν τοῦ θεοῦ παῖ-
[δες οἱ παραγεν]όμενοι καὶ ὑμνήσαντες τοὺς
[θεοὺς Ἀρτε]μίδωρος καὶ Μόλων σὺ(ν) Ζωΐ-
[λῳ τῷ πατρί], Σώπατρος Φλ(αβίου) Εὐάρχου, Καλλι-
[---σὺν---]λῳ τῷ πατρί, Ἀριστέας σὺν Σώπολι
[--τῷ πατρ]ί, Μόλ(ω)ν σὺν Παιωνί(ῳ) τῷ πατρί

4-7. Ζωΐλος (LL. 6/7) and his children (LL. 4-6) are also attested in *SEG* XXVI 1289 LL. 10/11 (117 A.D.), edd.pr.

1243. **Klaros. Citizenship decree for the Selymbrian Stro[---], ca. 300 B.C.** White marble stele broken below and at right; inscription on an erased field; irregular stoichedon. Ed.pr. P.Debord, *REA* 112 (2010) 281-284 (ph.; French translation).

Ἔδοξεν τῆι βο[υλῆι καὶ τῶι δήμωι v v],
Ἀπολλόδωρος ἐ[πεψήφισε, γνώμη τῶν]
ἐπιμηνίων· ΣΤΡΟ[-------------]
Σηλυμβριανὸν ἄ[νδρα ἀγαθὸν ὄντα]
καὶ εὔνουν τῶι [δήμωι, εἶναι Κολοφώ]-
νιον, γένους ὁ[ποίου ἂμ βούληται· ὑπάρ]-
χειν δὲ αὐτῶι [γῆς ἔγκτησιν καὶ οἰ]-
κίας καὶ πρό[σοδον εἶναι αὐτῶι πρὸς]
τὰς ἀρχὰς [καὶ τὴν βουλὴν καὶ τὸν δῆ]-
[μον πρ]ώτ[ωι μετὰ τὰ ἱερά ----]
----

3. ἐπιμηνίων: characteristic of decrees of Old Kolophon; cf. *SEG* LIII 1297 app.cr., ed.pr. || 4-6. for the restoration ed.pr. refers to *SEG* LIII 1299 || 6. γένους -- βούληται: same formula in *AJPh* 56 (1935) 377-379 (decree for a metic from Sinope), ed. pr.; P.Hamon, *BE* (2011) no. 508, suggests ὁ[ποίου ἂν θέλῃ, ὑπάρ] ('plus court de 3 lettres').

1244. Klaros. Citizenship decree for Mnaseas from Lamia, (second half of the) 3rd cent. B.C. Small white marble pedimental stele. Ed.pr. P.Debord, *REA* 112 (2010) 284-287 (ph.; French translation).

['Επ]ὶ Τιμοκρίτου, Ἀρτεμισιῶνος ἐνάτηι ἱσταμένου·
ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, πρ[ο]-
έδρων γνώμηι· ἐπειδὴ Μνασέας v
4 Δαμοτίμου Λαμιεὺς ἀνὴρ ἀγαθός ἐ[σ]-
τι καὶ εὔνους τῶι δήμωι καὶ χρε(ί)ας πα-
ρέχεται καὶ κοινῆι τῆι πόλει καὶ ἰδί[αι]
τοῖς ἐντυγχάνουσιν αὐτῶι τῶν π[ο]-
8 λιτῶν, ἐπαγγέλλεται δὲ καὶ εἰς [τὸ]
λοιπὸν πᾶσαν εὔνοιαν καὶ χρεί[ας]
[π]αρέξεσθαι καθότι ἂν ἠδύνατο· [δε]-
δόχθαι τῆι βουλῆι καὶ τῶι δήμωι ἐπ[αι]-
12 νέσαι Μνασέαν Δαμοτίμου Λαμιέ[α]
φιλοτιμίας ἕνεκε τῆς πρὸς τὴν πόλιν
καὶ εἶναι αὐτὸν πολίτην τοῦ δήμου ἐ-
φ' ἴσηι καὶ ὁμοίαι· δεδόσθαι δὲ αὐτῶι
16 καὶ γῆς ἔγκτησιν καὶ οἰκίας καὶ τῶν ἄλ-
λων πάντων μετουσίαν ὅσων καὶ v
τοῖς ἄλλοις πολίταις μέτεστι κα[ὶ]
πρόσοδον πρὸς τὰς ἀρχὰς καὶ τὴν
20 [β]ουλὴν καὶ τὸν δῆμον πρώτωι ⟦μετὰ τὰ ἱε⟧-
ρά· ταῦτα δὲ εἶναι δεδομένα αὐτῶι καὶ
ἐκγόνοις· ἀναγράψαι τόδε τὸ ψή-
φισμα εἰς στήλην λιθίνην καὶ στῆ-
24 σαι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνο[ς] vv
τοῦ Κλαρίο[υ]

2-3. προέδρων γνώμηι: typical of decrees of New Kolophon ('on-the-sea'), ed.pr., who refers to *SEG* LIII 1297 app.cr. || [5. ΧΡΕΑΣ, lapis; in L. [illegible] the stone has ΧΡΕΙΑΣ, Pleket] || 8. in fine [τόν], ed.pr. [rather [τό], Pleket] || 20. in fine, the mason erased a mistake, ed.pr. || P.Hamon, *BE* (2011) no. 508, remarks that the absence of ratification by the assembly of Old Kolophon implies that the sympoliteia between the two cities was no longer operative; he suggests dating the text to the second half of the 3rd cent. B.C. (ed.pr.: 3rd cent. B.C.).

1245. Klaros. Letter of the Scipiones to Kolophon, 190 or 189 B.C. *SEG* I 440 (Sherk, *RDGE* 36; J.Ma, *Antiochos III et les cités de l'Asie Mineure occidentale* (Paris 2004) 421/422 no. 46). P.Debord, *REA* 112 (2010) 287-289 (ph. of squeeze), proposes a date of '190 or 189 B.C.' on the basis of the lettering (contra Ma, who argued that we have a copy of the original inscription, engraved after the grant of asylia). D. points out that in L. 3 before ἀδελφός there is a N; a restoration like that in *RDGE* no. 35 is to be preferred; there is no reason to restore the article ὁ before ἀδελφός (so Ma); in the same line the stone has ΚΟΛΑΦΩΝΙΩΝ: Κολ(ο)φωνίων; in L. 1 the epsilon of Λεύκιος has been added later by another mason

between LL. 1 and 2; the lambda is visible on the squeeze [Cf. now also C.Müller, F.Prost, *Chiron* 43 (2013) 97/98 and 106/107, Pleket].

1246. **Klaros. Honorary decree for Menippos, after 120/119 B.C.** *SEG* XXXIX 1244; LV 1247*. U.Laffi, in B.Santalucia (ed.), *La repressione criminale nella Roma repubblicana fra norma e persuasione* (Pavia 2009) 127-167, and (reproduced) in *art.cit.* (our lemma no. 1957) 7-40, studies Menippos' embassies to Rome with which he secured the freedom of his home city. He focuses on Menippos' fifth embassy (LL. 27-50) which was concerned with the validity of the city's laws for Roman citizens, and discusses the meaning of the expression ἐπὶ Ῥωμαϊκῶι θανάτωι. On the basis of *IPriene* 28 LL. 6-11 and *IPergamon* 268 LL. 2-8, he argues that a citizen of an autonomous Greek city, accused of a capital offense, could be tried only by his home city, and rejects the idea, deduced from literary evidence for the early Imperial period (Kyzikos: Dio Cassius 54.7.6, 57.24.6; Tac., *Ann.* 4.36.2; Suet., *Tib.* 37.7; Rhodes: Dio Cassius 60.24.4; Lycia: Dio Cassius 60.17.3; Suet., *Claud.* 25.3), that allied or free states could condemn Roman citizens to capital punishment; the same holds true even for Roman governors (Cic., *ad Quintum fratrem* 1.2.6, *Verr.* 2.5.12 and 2.5.168; Suet., *Rhet.* 30.5). He therefore translates LL. 40-42 κυρίους δὲ τοὺς νόμους | τετήρηκεν ἐπὶ παντὸς ἐγκλήματος καὶ πρὸς αὐτοὺς | Ῥωμαίους by 'ha salvaguardato l'autorità delle leggi per ogni accusa e nei confronti di Romani stessi', meaning that all accusations against a Kolophonian citizen, even by Romans, were tried in Kolophon. From all this he concludes that ἐπὶ Ῥωμαϊκῶι θανάτωι cannot refer to a capital punishment of a Roman citizen by Kolophon and, while agreeing with Sánchez (see below) that it does not mean the murder of a Roman citizen (thus withdrawing the interpretation in his 2009 article), he argues that it refers to a lawsuit in a capital case against a Kolophonian citizen in Rome.

P.Sánchez, *Chiron* 40 (2010) 41-60, provides a translation of Col. I LL. 17-19, 27-31 and 40-48 and subsequently focuses on LL. 44/45 (τόν τε κατῃτιαμένον πολίτην ἐπὶ Ῥωμαϊκῶι θανάτωι). He summarizes the various interpretations proposed so far by a great variety of scholars: 1) a Kolophonian citizen was charged with the murder of a Roman; θανάτωι refers to murder; 2) a Kolophonian citizen took a Roman citizen to court in Kolophon; the Kolophonian court imposed the death penalty on the Roman; subsequently the Romans sued the Kolophonians for having imposed the penalty on the Roman citizen; θανάτωι refers to the death penalty; 3) a Kolophonian citizen was taken to court in Rome, where he was expected to be sentenced to death and to be executed in the Roman way, i.e. by being flogged and decapitated; θανάτωι refers to the Roman *supplicium more maiorum*. After a thorough examination of the meaning of θάνατος (not 'murder' but 'condemnation to death'; φόνος denotes 'murder'), Ῥωμαϊκός (applied 'en règle générale à des objets, à des concepts ou encore à des ensembles neutres mais non à des personnes'; 49) and ἐπὶ θανάτῳ, S. opts for the third interpretation, thereby following G.-A.Lehmann (cf. *SEG* LV 1247 in fine). Cf. also P.Hamon, *BE* (2011) no. 509 ('des arguments lexicaux et des parallèles historiques qui paraissent convaincants').

1247. **Klaros. Honorary inscription for P. Servilius Globulus, 63 B.C.** Cylindrical statue-base moulded above and below; found west of the Propylaia. Ed.pr. P.Debord, *REA* 112 (2010) 290-294 (ph.; French translation). Greek text also in *AnÉp.* (2010) [2013] no. 1560.

Τὸ κοινὸν τὸ Ἰώνων
Πόπλιον Σεροΐλιον
Ποπλίου υἱὸν Γλό-
4 βλον τὸν ἀνθύπατον
εὐεργέτην τε καὶ πά-
τρωνα τῶν Ἰώνων

1. For the κοινὸν τὸ Ἰώνων ed.pr. refers to *SEG* XLIX 1509 and LII 1117 [for a new text see C.Müller, F.Prost, *Chiron* 43 (2013) 93-126, Pleket] || ed.pr. comments on the relations between sanctuary, city and koinon || 2-4. the honorand is known from Cicero, *Pro Flacco* 76, 79, 85 and 91; he was governor of Asia in 63 B.C. (cf. *SEG* XLIX 1510), ed.pr., with brief comment on his career.

1248. Klazomenai. Zeus Soter. See our lemma no. 2008.

1249. Klazomenai. Boundary markers, undated. Y.Ersoy, E.Koparal, *AST* 27.2 (2010) 127 (ph.), report on three boundary inscriptions on rocks in the district of Urla (province of Izmir) which indicate the boundaries of Klazomenai. No text, we read from the photographs: A: Ὅρ(ος); B: Ὅρο[ς?]); C: Ὅρ(ος)

1250. Kolophon. Ἀργύριον συμμαχικόν, ca. 320-310 B.C. *SEG* XIX 698. R.Descat, in *Hellenistic Karia* 133-144, argues that ἀργύριον συμμαχικόν is used as a designation for the silver Alexander coins of Miletos; the term alludes to the 'Carian League', i.e. the 'symmachy' of the cities of Caria under the 'King of the Carians', of which Miletos was a member. D. adduces as a parallel the σύμμαχοι τῶν Ἀπειρωτᾶν, the 'Epirote Confederacy' of the 4th cent. B.C. [however, there was no Epirote confederacy, as E.Meyer, *The Inscriptions of Dodona and a New History of Molossia* (Stuttgart 2013), has demonstrated recently, Corsten].

1251. Magnesia on the Maeander. Foundation myths. *IMagnesia* 17. Cf. *SEG* XXXIII 966; XXXV 1128; XLVII 1630. C.Biagetti, *Klio* 92 (2010) 42-64, examines *IMagnesia* 17 as part of his analysis of the city's foundation myths. On the basis of the epigraphic and literary evidence, B. identifies three main traditions for the foundation of Magnesia: a Magnesian-Thessalian, a Cretan and a Lycian tradition, though additional traditions (Delphic, Spartan and indigenous) also emerge from the epigraphic and literary sources. On 62/63, discussion of the chronology of the origin of these traditions.

1252. Magnesia on the Maeander. Letter of Darius I to Gadatas, early 2nd cent. A.D. *IMagnesia* 115; *SEG* LVI 1230*; LIX 1325. D.Hegyi, *AAntHung* 50 (2010) 349-360, analyzes the inscription (Greek text; German translation) and opts for its authenticity, in particular because of the way the king addresses Γαδάτας (LL. 1-4), which concurs with an Achaemenid formula also used in Darius' inscriptions at Bisutun; several other expressions in the letter find counterparts in other Achaemenid texts. She rejects the communis opinio that the god's priests (L. 23) were those of a sanctuary in Magnesia or at Aulai: there is no important cult of Apollo in Magnesia, and Aulai is to be excluded since it had only a sacred grotto and no space for any land suitable for the orchards alluded to in the text. Inscription b, on the reverse face, where Magnesia is mentioned, is too damaged for any connection to be made between its text

and the letter to Gadatas. H. proposes that the sanctuary of Apollo should be identified with the one at Tralleis, attested in *I.Tralleis* 17 and 20 L. 67 [and *I.Tralleis* 9, Corsten]. The letter was sent to Magnesia since it was the satrapal seat of the satrapy of Caria to which Tralleis belonged. H. further suggests that the Gadatas in Xenophon's *Cyropaedia* may have been named after the addressee of Darius' letter in this text, the original version of which Xenophon could have seen on the march with Cyrus the Younger's army through Tralleis.

1253. **Magnesia on the Maeander. The festival of Artemis Leukophryene.** *I.Magnesia* 16; Rigsby, *Asylia* nos. 66-131; cf. *SEG* LV 1252; LIX 1329. As part of his study of festivals in the Hellenistic period, H.-U.Wiemer, in *art.cit.* (see our lemma no. 2006) 86-93, discusses the historical circumstances for the establishment of the pan-Hellenic, penteteric festival of the Λευκοφρυηνά in Magnesia in honor of the city's goddess Ἄρτεμις Λευκοφρυηνή. On the basis of the epigraphic material, W. offers a brief analysis of the arguments presented by the ambassadors during Magnesia's campaign to garner support from other cities for their initiative to found a new festival (esp. kinship and Magnesia's previous services and favors), of the rituals which were celebrated at the Leukophryena, and of the attestations of the festival in the Imperial period. W. also discusses the documents related to the establishment of the local festival of the Εἰσιτήρια in Magnesia on the occasion of the birthday of the goddess on 6th Artemision (*I. Magnesia* 100A/B; cf. *SEG* LVI 1232).

1254. **Magnesia on the Maeander. Document concerning the foundation of the Leukophryena, 207-203 B.C.** *I.Magnesia* 16; *Syll.*³ 557; *SEG* LVI 1231*; LVII 1124, 2073. M.Osborne, in *Onomatologos* 168-172, reprints LL. 11-16 of the inscription, and in conjunction with his earlier work (cf. *SEG* LVIII 13), he demonstrates anew that the Athenian eponymous archon Θρασυφῶν and the stephanephoros Ζηνόδοτος date to 220/219 B.C. Consequently, the 14th stephanephoros after Zenodotos (LL. 24-26: [ἐπὶ | σ]τεφανηφόρου Μοιραγόρου, ὅς ἐστιν τετταρα̣κ̣[αιδέκατος]| ἀπὸ Ζηνοδότου) dates to 208/207 B.C.: more specifically, his stephanephorate ran from August 208 to August 207 B.C. – For the relation between these datings and the evidence of *IG* II² 1304 and *SEG* XXXI 218, see our lemma no. 45.

1255. **Magnesia on the Maeander. Oracle regarding the organization of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original.** *I.Magnesia* 215; Merkelbach-Stauber, *SGO* I 02/01/02; cf. *SEG* LIII 1311; LIV 1197 bis. P.Lombardi, *Scienze dell'Antichità* 14 (2007/2008) 547-565, reprints the inscription (ph. of A; dr. of B; Italian translation) and examines its date and the circumstances in which it originated. Given that the Magnesian cult was transferred from Boiotian Thebes, she argues that the oracle should be dated to a period when the Magnesians were members of the Delphic Amphictyony (205-197 B.C.), dominated at that time by Thebes. She also sees the characterization of the Magnesians in LL.v14/15 (κτεάνοις ἐπαμύντορες ἡμετέροισιν, i.e., of Delphi) in the context of this membership rather than as a reference to assistance against the Galatians in 279/278 B.C. In support of this interpretaion, she notes that the center of this particular cult of Dionysos shifted to Thebes only in the late 3rd cent. B.C. (cf. *CID* IV 70; Greek text; Italian translation), after it had long been at Orchomenos and Chaironeia. L. rejects a date for the text of the oracle before 221/220 B.C., a date generally accepted

today (on the basis of the dating by the πρύτανις, whereas after 221/220 B.C. the στεφανηφόρος was the eponymous magistrate in Magnesia), and proposes that the introduction to the oracle was an invention of Ἀπολλώνιος Μοκόλλης (text B) who, during Hadrian's reign, had the text of the oracle copied in the archives and inscribed on stone. – In addition, she briefly comments on the names of the three maenads and their respective θίασοι and suggests that the Καταιβάται were women who descended into a specific cult place from which they emerged carrying the image of the god (and perhaps the image of Σεμέλη as well).

1256. **Metropolis. Local elites, Attalid period.** As part of his analysis of the role of the local elites in the Greek cities under Attalid rule in the 2nd century B.C., B.Dreyer, *Klio* 92 (2010) 344-368, explores the epigraphic material for the city of Metropolis. Discussion of the honorific dossier for Ἀπολλώνιος (*SEG* LIII 1312) on 349, 356 and 359. In the context of the hierarchization of offices, D. discusses the honorary inscription for the strategos Εὐκλῆς (parts of the inscription are quoted with German translation). [For the full edition of the honorary decree for the strategoi headed by Eukles, see our lemma no. 1259, Kuhn; for an expanded version of the article see B.Dreyer, G.Weber, in B.Dreyer, P.F.Mittag (edd.), *Lokale Eliten und hellenistische Könige. Zwischen Kooperation und Konfrontation* (Berlin 2011) 14-54, Pleket.]

1257-1260. **Metropolis. Honorary inscriptions, 2nd cent. B.C.-2nd cent. A.D.** Ed.pr. B.Dreyer, in S. Aybek, A.Kazım Öz (edd.), *op.cit.* (cf. our lemmata nos. 1163-1174) 115-121 (ph.; German translations).

1257: 115-117. **Honorary inscription for the priest Herodes, 135/134 B.C.** White marble stele, broken on all sides except at left; olive wreath above the text; found near the theater.

Βασιλεύοντο[ς Ἀττάλου]
Φιλομήτρος κα[ὶ Εὐεργέτου]
ἔτους τετάρτο[υ· οἱ συγγε]-
4 νεῖς Ἡρώδην Μ[ητροδώρου]
ἐστεφάνωσαν σ[τεφάνωι ἐλαί]-
νωι καλῶς ἱερητ[εύσαντα]
προνοηθέντα τε̣ [καὶ τοῦ ναοῦ?]
8 vacat

2. Φιλομήτρος instead of Φιλομήτορος, ed.pr. || 3. dating according to the regnal years of Attalos III (138/137-134/133 B.C.), ed.pr. || 4. the name Μητρόδωρος is frequently attested in Metropolis; Διόδωρος, son of Herodes (*I.Eph.* 3429 L. 32), presumably belonged to the same family, ed.pr.

1258: 117/118. **Honorary inscription for Lucius Licinius Balbus, 50-1 B.C.** White marble block from the agora. Text and French translation in *An.Ép.* (2010) [2013] no. 1556.

Λεύκιον Λικίνιον Λευκίου
υἱὸν Βάλβον εὐνοηκότα
τῆι πόλι καὶ ἐν τοῖς ἀνανκαι-
4 οτάτοις καιροῖς κεχρημένον
εὐεργετικῶς τῶι δήμωι

1-2. The Licinii were a well-known gens during the Republican period; however, the cognomen Balbus was not previously attested in combination with the nomen gentile Licinius; other well-known Licinii

attested in Asia Minor are Publius Licinius Crassus Mucianus and Lucius Licinius Lucullus, ed.pr. || 2-5. cf. *SEG* LIII 1312 A LL. 5-9, ed.pr. || 3-4. ἐν τοῖς ἀναγκαιοτάτοις καιροῖς: reference to the turmoil of the civil war?, ed.pr.

1259: 118/119. **Honorary decree for the strategoi headed by Eukles, early Imperial period.** White marble architectural member found on the terrace of the gymnasion-bath building, at the location of the 'club house' of the presbyteroi; originally probably from the terrace of the stoa.

[ἡ βουλὴ καὶ ὁ] δῆμος ἐτείμησεν
[τοὺς στρατη]γοὺς τοὺς περὶ Εὐκλέα
[τοῦ Ἀ]ριστογένους, τὸν καὶ γυμνα-
4 [σίαρχ](ο)ν, στρατηγήσαντας ἐπιμε[λῶς]
[(καὶ) κατὰ τοὺς] νόμους· ποιησαμένου τὸ
[ἀ]ναδαπάνημα παρ' ἑαυτοῦ
[Εὐκλέους τοῦ π]ρώτου ἄρχοντος

2-3. Eukles, son of Aristogenes, was the first strategos (L. 7); his son is Πάπυλος Εὐκλέους τοῦ Ἀριστογένους (*SEG* LIX 1339 LL. 7/8), ed.pr. || 3. the article in front of the name of the father is uncommon, ed.pr. || 4. initio, Ω, lapis || 6. [ἀ]ναδαπάνημα is rare; ἀνάλωμα is more frequently attested in documents, ed.pr. || 7. there was a hierarchy among the five strategoi, which is indicated in documents from the 2nd cent. B.C. to the 3rd cent. A.D. (*SEG* LIII 1312 A LL. 2/3; *I.Eph.* 3412), ed.pr. [see also our lemma no. 1256, Kuhn].

1260: 120/121. **Honorary inscription for Flavius Diogenes, early 2nd cent.** A.D. Two fragments of a column found near the bouleuterion; the column probably originates from the colonnaded stoa near the agora. Greek text also in *An.Ép.* (2010) [2013] no. 1559.

Φλ. Διογένην | υἱὸν Φλαουίων | Διογένους καὶ | Πρισκίλλης

A building inscription (not fully excavated yet) from the Trajanic (?) baths in Metropolis has [---] Φλαουίου Διογένους, perhaps Diogenes the Younger of this inscription?, ed.pr.

1261. **Metropolis. Dedication to Augustus by the Imperial priest Archelaos Pythes the Younger, Augustan period.** Round altar; probably from the orchestra of the theater. Ed.pr. B.Dreyer, in S.Aybek, A.Kazım Öz (edd.), *op.cit.* (cf. our lemmata nos. 1163-1174) 118 (ph.; German translation). Text also in *An. Ép.* (2010) [2013] no. 1557.

[Σεβαστῶι] Καίσαρι | [Ἀρχέλαος] Ἀρχελάου | [Πυθῆς ὁ ν]εώτερος | [ὁ ἱερεὺς] διὰ βίου

Under Augustus, construction works took place in the theater, at the entrances to which the city dedicated altars to Augustus, ed.pr. || 2-3. Ἀρχέλαος Ἀρχελάου Πυθῆς ὁ νεώτερος belonged to a rich and prominent family in Metropolis; his father was Ἀρχέλαος Ἀρχελάου Πυθῆς, who appears in a subscription list for the association of the presbyteroi and the

Augusti (*SEG* XLIX 1522 L. 12); both father and son were imitating the Roman *tria nomina*, ed.pr. [doubts about the relation between these two persons apud J.-Y.Strasser in *An.Ép.*].

1262. Metropolis. Dedication of a bath to Nero, 54-68 A.D. Marble plaque with inscription in a tabula ansata. Ed.pr. B.Dreyer, in S.Aybek, A.Kazım Öz (edd.), *op.cit.* (cf. our lemmata nos. 1163-1174) 119/120 (ph.; German translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1558.

⟦Νέρωνι Κλαυδίωι θεοῦ Κλαυδίου⟧
⟦υἱῶι Καίσαρι Σεβαστῶι Γερμα-⟧
⟦νικῶι αὐτοκράτορι⟧
ἡ βουλὴ καὶ ὁ δῆμος καὶ οἱ ὑποσχό-
μενοι καὶ δόντες ἀργύριον πο-
λεῖταί τε καὶ πολείτιδες
τὸ βαλανεῖον σὺν τῶι προβαλανείῳ
καὶ ἀλειπτηρίῳ καθιέρωσαν

Since the bath was located 'at the upper terraces of the city hill, the town must have been connected to a powerful water pipeline with a pumping system at that time', ed.pr. || 1-3. damnatio memoriae, ed.pr. || 3. the letters -ῶι αὐτοκράτορι are still visible; the title αὐτοκράτωρ is attested as the last element of the titulature especially for Nero (e.g. *OGIS* 666-668), ed.pr.

1263. Miletos. The Didymeia, late 3rd cent. B.C. *IG* XII.4.153/154. K.J.Rigsby, *ZPE* 175 (2010) 155-157, analyzes the Milesian decree requesting Panhellenic recognition of the Διδύμεια as 'crowned' (*IG* XII.4 153) and the Koans' response to the Milesian ambassadors (*IG* XII.4.154), which is published on the back of the stone. R. reviews the chronological problems resulting from the heading of the Milesian decree (ἐπὶ Ἱπποκράτευς, μηνὸς Ἀρτεμιτίου) and the dating of the Koan decree (ἐπὶ Φιλίνου, νουμηνίαι μηνὸς Ὑακινθίου). R. proposes that the first line of the Milesian decree 'is not a docket at all but a Coan misreading of a Milesian date'. The emendation ἐπὶ (Ἐ)π(ι)κράτευς, μηνὸς Ἀρτεμι(σιῶνος) would provide a clear order for the events: 'The Milesians' request to the Greeks was voted in the spring of 216 and their θεωροί travelled during the following months; Coan Philinus was μόναρχος during 217/216; the first Panhellenic celebration of the Didymeia was held in 215 – so year ■ of an Olympiad, which is consistent with other testimonies'. See also *SEG* LV 921; *BE* (2012) no. 333, and *EBGR* (2010) [2013], no. 163.

1264. Miletos. 'Carian' personal names and Cretan mercenaries, after 234 B.C. *Milet* I.3.34, 38. R. Hitchman, in *Onomatologos* 45-58, studies the names of the women as well as those of their fathers and their children mentioned in the two inscriptions recording the naturalization of Cretan mercenaries. He notes that many of the names (Ἀβάς, Ἄρτεμις, Ἀρτεμισία, Ἑρμησίλας, Μηνιάς, Μητροδώρα, Μιννίων, Νάννιον, Νικαία, and Στρατονίκη) are characteristic of the region, and that the women had married Cretan mercenaries who later applied for Milesian citizenship. Some of the Cretans later returned to their homeland which accounts for a number of 'Carian' names on Crete in subsequent periods (Ἄδα/Ἄδας, Ἄδραστος, Ἄρτεμις, Ἀρτεμισία, Ἀρτεμίδωρος, Ἑρμασίων, Ἰατροκλῆς, Κράσιος, Πολίτης). On 49, H. suggests reading [Π]άρι[ο]ς instead of [Χ]άρι[ο]ς in *Milet* I.3.34 h L. 1 since Χάρις is not attested as a male name in Asia Minor or on Crete, whereas Πάρις occurs three times in Asia Minor and once on Crete. In

passing, he wonders (54 note 24) whether the second name in Φλαβίας Ἄδα (*IG* XII.6.333; *IEph.* 2260 A) could be the genitive of the male name Ἄδας. – In an appendix (59-64), N.Sekunda provides the historical background to the Milesian grants of citizenship to Cretans in 234/233 and 229/228 B.C. He suggests that the first group of Cretan mercenaries (from Dreros and Milatos, *Milet* I.3.34) went to Asia Minor to be employed by an Hellenistic monarch, perhaps Attalos II, several years before the grant of citizenship in 234/233 B.C. The second group (*Milet* I.3.38), of diverse origin, may have consisted of Cretans who were victims of unrest in Crete itself, were exiled and sought service as mercenaries, presumably also with the Attalids.

1265. **Miletos. Local elites.** P.Grandinetti, in *La cité et ses élites* 94-101, comments on Εὔδημος (*Milet* I.3.145; *IDidyma* 259) and on the family of Γ. Ἰούλιος Ἐπικράτης, especially its magistracies and relations with the Seleukids; stemma on 95. The family is on record in *IDidyma* 148 (*SEG* XXXVI 1057), 159, 205, 258 and 399; *IG* XII.7.418 (*IGR* IV 998); *SEG* XXXIX 1255 and XLIV 938-942 [cf. already G.'s article covered in *SEG* LVII 2077, with more references to *SEG*, Pleket].

1266-1279. **Miletos. Epitaphs.** Edd.pr. N.Ehrhardt, W.Günther, *Chiron* 40 (2010) 397-426 nos. 1-14 (ph.), publish the following epitaphs found after the publication of *Milet* VI.3 in 2006 (cf. *SEG* LVIII 1342).

1266: 398/399 no. 1. **Epitaph of Pithekis, 4th cent.** B.C. White marble stele found on the southern slope of Zeyintepe; inscription in the middle of the stone: Πιθηκὶς | Ἡφαιστοδώρου

For the lettering and the type of stele edd.pr. refer to *Milet* VI.2.416-418 (4th cent. B.C.) || 1. Πιθηκίς ('Äffin'): previously unattested, edd.pr., who refer to Πιθάκα and Πιθακώ and to the masculine name Πίθηκος.

1267: 399/400 no. 2. **Epitaph of Maraios, late 3rd/early 2nd cent.** B.C. White marble stele moulded below; inscription on the lower part of the stone; found in 2004 in the 'Inschriftenhalle' in front of the old museum. Text also in *An.Ép.* (2010) [2013] no. 1586.

Μαραῖος | Μαραίου

1. Μαραῖος: Oscan name, also on record in *I.Délos* 1725-1727 (banker); since there is no ethnikon, he may have received Milesian citizenship, edd.pr., who consider the possibility that Maraios went to the Greek East as a mercenary.

1268: 400 no. 3. **Epitaph of Pyrrhos, early 2nd cent.** B.C. White marble stele broken above; a tenon below; inscription on the lower part of the stele; found in the same place as the stele in our lemma no. 1267: Πύρρος | Ἀπολλοδώρου

1269: 401/402 no. 4. **List of names (A) and epitaph of Dionysios (B), ate Hellenistic/ Imperial period (A) and early 2nd cent. B.C. (B).** White-gray marble stele broken above and below;

found during the excavation on Zeyintepe in 2008; inscription A on the upper part; B on the lower part, in rasura ('nur mangelhaft').

A: [..]IṂ[-----------------]
[Ἀ]πολλών[ιος -----------]
[Ἀπ]ολλώνιος [-----------]
[Ἀρ]ιστόνικος Διοφ[άντου]
[Ἀ]ριστόδημος Ἀριστοδ[ịκ̣[ου]
vacat

B: Διονύσιος | Δημη[τρίου]

A 5. In fine, lower part of two vertical hastae; Ἀριστοδή[μου] is too long, edd.pr., who suggest that we have a list of names of τεμενίζοντες/Τεμεν(ε)ῖται (cf. *SEG* XXX 1339-1344; *Milet* VI.2 p. 93); in two cases epitaphs have been added later to the lists; in the new case the epitaph antedates the list.

1270: 402/403 no. 5 (German translation). **Epitaph of Tertia Laelia Damonike, early Imperial period.** White marble block found in a chamber-tomb on the north slope of Zeyintepe. Greek text also in *An.Ép.* (2010) [2013] no. 1587.

Τερτία Λαι|λία Αὔλου | Δαμονίκη, | Γαΐου Ἀντί||ου γυνήι, vv | ἐπὶ Λυσιμά|χου vacat

The deceased (and her husband) are likely to have been descendants of Roman immigrants, edd.pr., with other examples of Λαιλία/Λαίλιος (from Miletos) and the otherwise rare Ἄντιος = Ἄμπιος (outside Miletos) || 5. γυνήι for γυνή, edd.pr., who refer to A.Scherer, *Zur Laut- und Formenlehre der milesischen Inschriften* (diss. Munich 1934) 52 § 93, and to B.Bondesson, *De sonis et formis titulorum Milesiorum Didymaeorumque* (diss. Lund 1936) 58 || 6-7. the eponymous stephanephoros of Miletos, edd.pr., who refer to five bearers of the name Λυσίμαχος in the Milesian lists of stephanephoroi (71/70, 27/26 and 4/3 B.C.; 4/5 and 6/7 A.D.) and suggest that our Lysimachos is possibly identical with one of the stephanephoroi of 4/3 B.C. and 4/5 or 6/7 A.D.

1271: 403/404 no. 6 (German translation). **Epitaph of Phoinix, early 2nd cent. A.D.** Right part of a white-gray marble block; provenance unknown; now in the museum in Miletos.

[Φοῖ]νιξ [Ἑρ]μογένο[υς | χ]ρηστέ, | [χ]αῖρε vv

1. For the name Φοῖνιξ in Miletos edd.pr. refer to *Milet* VI.2.759 and an unpublished archaic dedication (vase) from the temple of Aphrodite in Oikus.

1272: 404-408 no. 7 (German translation). **Epitaph of Claudia Menestho, 2nd cent. A.D. ('aus Antoninischer Zeit').** White marble block; above at right and left holes for 'Klammern' to join the block to two other blocks; now in the museum in Miletos. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1588.

Κλαυδία Μενεσθὼ Κλαυ-
δίων Σωπόλιδος καὶ Αἰ-
θιόπης θυγάτηρ, ἀδελ-
φιδῆ Κλαυδίων Χάρμου
καὶ Θρασωνίδου φιλοπα-
τρίδων, γυνὴ Κλαυδίου
Ἀδριανοῦ Ἀνδρείδου Χρη-
σίμου, μήτηρ Κλαυδίου
Χάρμου Σωπόλιδος, κατά-
γουσα γένος ἀπὸ Νείλεω
καὶ τῶν ἄλλων κτιστῶν καὶ
εὐεργετῶν τῆς πόλεως

1. Κλαυδία Μενεσθώ: known as hydrophoros from *I.Didyma* 335/336, edd.pr. || 1-2. Κλαύδιος Σώπολις: probably identical with Τι. Κλαύδιος Σώπολις from *Milet* VI.2.531, edd.pr., who point out that in *I.Didyma* 394 (54 B.C.) a hydrophoros Μενεσθὼ Σωπόλιος and her father Σώπολις Μόσχου (prophet) are on record and that they descended from the family of the Menesthids, which produced important politicians in the period 200-150 B.C. (cf. *SEG* XXXVII 983 and 990-992) || 3-6. Claudia Menestho is a niece of two brothers of her father; Χάρμης and Θρασωνίδης: names occurring regularly in important families of prophets and stephanephoroi (Augustan-Tiberian period); Κλαύδιος Χάρμης: probably identical with the προφήτης Κλαύδιος Χάρμης νεώτερος on record in *SEG* XXX 1286, which should be dated at least one generation after the Flavian period (*SEG*: Flavian period); LL.5/6 φιλόπατρις/φιλοπάτριδες: cf. *I.Didyma* 334, edd.pr., who on 406 present a stemma of the entire family || 9-12. families claiming Νεῖλεος as their ancestor/founder were previously unattested in Miletos, edd.pr. [for κατάγουσα see our lemma no. 2050, Pleket].

1273: 408/409 no. 8 (German translation). **Epitaph of three persons, 2nd cent.** A.D. Inscription on the lintel of a chamber-tomb on Değirmentepe.

[- - - -]ε, Ἕκτωρ ❦, | [Ἀπολλώ]νιε, χαίρετε· | τὸ μνημεῖον φιλοστορ| vacat γίας vacat

1. Ἕκτωρ: another Hektor in *Milet* I.9.315, edd.pr. || 3-4. φιλοστοργία: the word probably implies that we have to do with next of kin, edd.pr.

1274: 409 no. 9 (German translation). **Epitaph of Flavia Long(e)ina and Flavius Timagenes, 2nd cent. A.D.** Inscription on the lintel of a chamber-tomb on the north slope of Değirmentepe; the lintel consists of two blocks; L. 1 of the inscription between three wreaths on the upper block; LL. 2/3 on the lower block. Text also in *An.Ép.* (2010) [2013] no. 1589.

wreath Τὸ ἡρῷ wreath ον wreath
Φλαβίας Λονγείνης καὶ
Φλαβίου Τειμαγένους ❦

2-3. Longeina and Teimagenes: probably brother and sister, edd.pr., who point out that for the wreaths there are parallels in *Milet* VI.2.729/730 and *I.Didyma* 750, where, however, names of magistracies were engraved within the wreaths; it is unknown which functions were held by Teimagenes [O.Salomies in *An. Ép.*: 'mari et femme'].

1275: 410-413 no. 10 (German translation). **Epitaph on a family-tomb of the daughter of Dionysios, later 2nd cent.** A.D. Marble block now in the museum in Miletos. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1590.

[- - - 11-12 - - -]νυσίου ἐπισκευάσασα τόδε τὸ ἡρῷον ἐκχω-
[ρηθὲν αὐτῇ] ὑπὸ Κοΐντου Ἀμβειβίου Δοκίμου ἐξεχώρησ[εν]
[- - 7-8 - -]ιγόνου, ὅπως τὴν ἐπιμέλειαν αὐτοῦ ποιῆτ[αι]
[θέσιν] τε ἔχῃ μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ τῶν θρεμ-
[μά]των τῶν τε ἐμῶν καὶ τῶ[ν] αὐτῆς ὅ τε ἐμὸς υἱὸς
καὶ ὁ τοῦ υἱοῦ μου υἱὸς τέκνα τε τούτου ἐκ φύσεως·
ἐὰν δέ τις ἀποθῆται νεκρὸν μὴ προσήκοντα αὐτοῖς,
[ἀ]ποτεισάτω τῇ βουλῇ δηνάρια πεντακόσια vacat

1-3. The daughter of Dionysios (L. 1 initio [Διο]νυσίου), who received the 'Nutzungsrecht' of the heroon, is older than the daughter of [?Ἐπ]ιγόνου (L. 3), to whom she granted the right to use the tomb; she may have been an older widow, since she had a son and a grandson (LL. 5/6), edd.pr., who collect the epigraphic evidence for the Ἀμβείβιοι/Ambivii (cf. L. 2) in Milesian inscriptions and present a stemma of this family and its connections with the Αἴλιοι Γρανιανοί and the Φλάουιοι Οὐλπιανοί || 2. initio [ἐμοί] and in fine ἐξεχώρησ[α] are possible, edd.pr.

1276: 413-416 no. 11 (German translation). **Epitaph of Nonius Aurelius Tychikos and Ulpia Aurelia Alypia, end of the 2nd/3rd cent.** A.D. Marble block found in a Roman tomb; above on both sides holes for a 'Klammer' to join the block with other blocks at left and right; inscription in a recessed field, framed with a carefully engraved 'Kymationleiste'. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1591.

Ἡ σορὸς καὶ ὁ ὑπ' αὐτὴν βωμός ❦
Νωνίου Αὐρηλίου Τυχικοῦ καὶ
τῆς συμβίου αὐτοῦ Οὐλπίας Αὐ-
ρηλίας Ἀλυπίας v καὶ τῶν παιδίων
αὐτοῦ καὶ ἐκγονίων· μηδενὶ δὲ ἑ-
τέρῳ ⟨ἐξέσται⟩ τεθῆναι χωρὶς τῶν προγεγραμ-
μένων· εἰ δέ τις ἐπενκαλέσει ἢ
πωλήσει ἢ παρὰ τὴν βούλησίν μού
τι ποιήσει ἢ ἕτερόν τινα θάψει, δώ-
σει τῷ ταμείῳ ✻ ,αφ' καὶ τῷ Ἀπόλλω-
νι ✻ ,α⟨φ'⟩ καὶ τῷ τῆς τυμβωρυχίας ἀχθή-
σεται νόμῳ· v τούτου τὸ ἀντίτυ-
πον ἀπετέθη εἰς τὸ ἀρχεῖον ἐπὶ
στεφανηφόρου Αὐρηλίας Ἰουλίας
❦ μηνὸς ⟨γ'⟩(?) vacat

The inscribed block is part of the socle (βωμός) of the sarcophagus (σορός) || 2-4. a Νόνιος Ἀνδρέας is attested as stephanephoros and prophet in *Milet* I.3.121; Αὐρήλιοι Οὔλπιοι are on record in *Milet* VI.3.1145 and *I.Didyma* 181, edd.pr., who add that precise family-relations cannot be established but that the two deceased probably belonged to prominent Milesian families || 6. ⟨ἐξέσται⟩: forgotten by the mason, edd.pr. || 10-11. Ἀπόλλωνι: the Didymaean Apollo, edd.pr., who refer to other Milesian epitaphs in which this Apollo receives funerary fines (cf. also *SEG* LVIII 1299, app.cr. ad LL. 4/5) || 11. Ӿ A, lapis; edd.pr. argue that it is unlikely that Apollo received so much less than the Imperial fiscus || 14. on 416 (note 76) edd.pr. list twelve other eponymous female stephanephoroi || 15. after μηνός only a horizontal stroke is visible; the mason failed to engrave the vertical hasta of a Γ, edd.pr.

1277: 416-418 no. 12 (German translation). **Epitaph of Tryphon, 3rd cent. A.D.** Limestone block found on the west slope of Zeyintepe and now in the garden of the old museum.

[Τὸ μνημεῖ]ον Τρύφωνος τοῦ Τρύφωνος τὸ κατεληλυθὸς εἰ[ς]
[αὐτὸν] κατὰ συνχώρησιν Ἀρτεμιδώρου τοῦ Παμφίλου τὴν γεν-
[ομένη]ν αὐτοῖς ἐν Μειλήτῳ τῷ ἀρχίῳ τοῦ λεγομένου βασιλήου

3. βασίλειον: edd.pr. adduce various parallels for the basileion as urban archive; for the link between συνχώρησις (L. 2) and archive they refer to *Milet* VI.2.566 (κατὰ τὰς εἰς αὐτὸ [i.e. τὸ μνημεῖον] γενησομένας ἐκχωρήσεις ἐν τοῖς ἀρχείοις).

1278: 418-420 no. 13. **Epitaph of Aurelius Theokles, later 3rd cent. A.D.** Limestone sarcophagus; inscription on the front; at left traces of erased letters of another inscription. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1592.

Ἡ σορὸς αὕτη | καρπιστοῦ Αὐρ(ηλίου) | Θεοκλέου | καὶ
Εὐηθίου || καὶ τῶν τ[ούτου] κληρονόμον, | εἰς ἣν ο[ὐδεὶς ἕτερος]
τεθή[σεται, ἐπεὶ] | δώσει [τ]ῷ ἱερωτάτῳ ταμείῳ | vacat Ӿ φ' vacat

2. καρπιστοῦ: 'Pächter (?)', edd.pr., referring to *SB* VIII 9801 (and 10044) and *BE* (1959) no. 498 || 5. read κληρονόμων, edd.pr.

1279: 420 no. 14. **Epitaph, later Imperial period.** Fragment of a white marble stele found in the Roman heroon ('Heroon III') near the Baths of Faustina.

[---] Ο [-- | ---]τυλ|[--]

2-3. [- -]τύλ|[λου? - -], edd.pr.; no further lines after L. 3.

1280. **Priene. Alexander the Great and Priene.** *I.Priene* 1 (*OGIS* 1; *SEG* LV 1272*); now *I.Priene* (2014) 1. E.Arena, in M.Caccamo Caltabiano et al. (edd.), *Tyrannis, Basileia, Imperium. Forme, prassi e simboli del potere politico nel mondo greco e romano* (Messina 2010) 253-266, reprints the inscription (Italian

translation) and discusses the problematic issue of its date in modern scholarship. He explores and argues for a possible historical context for Alexander's edict *after* 334 B.C. (cf. *SEG* XXXIX 1260; LV 1272). The terms σύνταξις and φόρος are analyzed in greater detail.

S.Vacante, *Mediterraneo Antico* 13 (2010) 219-246, reprints the inscription (ph.; Italian translation) and argues that it is a composite of extracts of at least three different texts from the reign of Alexander, inscribed in the time of Lysimachos (286/285 B.C.). He divides the inscription as follows: A (LL. 2-7) summarizes a διάγραμμα with which Alexander in 334 B.C. granted the Greeks αὐτονομία and ἐλευθερία, connected with admission into the Corinthian League, to which Priene had to pay σύνταξις. – B (LL. 14-16) refers to the remission of the σύνταξις and the grant of freedom from garrisons by Alexander sometime between 334 and 332 B.C.. – C (LL. 8-13 and 17-22) alludes to and quotes parts of a possible arbitration by Alexander between 326 and 323 B.C. concerning land, which may have been taken up again during the repatriation of the exiles (V. cautiously suggests restoring δία[ιτα], δια[ιτῶ|σι] or δια[ιτη|τάς] in LL. 17/18); closely connected to this arbitration is the arbitration alluded to in *I.Priene* 8 (*I.Priene* (*2014*) 107; V. reprints LL. 1-12 [Italian translation] in C.Crowther's reconstruction and gives his revised date [286/285 B.C.; *SEG* XLVI 1479 and 1481]), which followed a time of crisis (cf. *I.Priene* 14-16; *I.Priene* (*2014*) 2-4), involving also the Πεδιεῖς, who had been among the subjects of *I.Priene* 1. The arbitration of 286/285 B.C. led the Prienians to refer to Alexander's arbitration and consequently to publish (parts of) the latter. – In this context, V. also reprints Alexander's dedicatory inscription on the temple of Athena (*I.Priene* 156; now *I.Priene* (*2014*) 149) and dates it to 323 B.C., when the temple was not yet completely finished (he follows Crowther's chronology in dating the completion of the temple, on the basis of *I.Priene* 3 [*I.Priene* (*2014*) 16; cf. *SEG* XLVI 1479], to 296/295 B.C.).

On the basis of mainly epigraphic and literary evidence, M.Kholod, *Eos* 97 (2010) 249-258, surveys the presence of Macedonian garrisons in the Greek cities of Asia Minor. On 250/251, he explores *I.Priene* 1 and proposes that the fragmentary L. 15 (καὶ τὴμ φρουρ[ὰ]ν ἐφ[- - -]) refers to the grant of immunity from Macedonian troops rather than to the installment of garrisons in the city by Alexander the Great. In addition, K. argues against Nawotka's hypothesis (*Klio* 85 [2003] 29) that this phrase might have referred to a garrison which was provided by the Prienians themselves. K. adduces the evidence for the presence of Alexander's troops in other cities of Asia Minor. He concludes that the majority of cities in Asia Minor was not garrisoned; Alexander the Great made use of garrison troops only rarely and usually only as a temporary measure to protect certain geographically strategic cities against the Persian threat and later, when the military operations had ceased, to maintain internal peace in the cities.

See now also P.Thonemann, in P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD* (Oxford 2013) 23-36 (new edition; comments on οἱ ἐν Ναυλόχωι κατοικοῦντες, on LL. 7/8, and on the Πεδιεῖς).

1281. **Priene. Urban elite.** P.Grandinetti, in *La cité et ses élites* 82-90, offers some comment on the activities of and honors for the following benefactors: Μοσχίων and his brother Ἀθηνόπολις (*I.Priene* 107/108 = *I.Priene* (*2014*) 63/64; his uncle Athenopolis was a successful wrestler: see *I.Priene* 268 II = *I.Priene* (*2014*) 275 II; stemma of Moschion's family on 88); Αὖλος Αἰμίλιος Σέξτος Ζώσιμος (*I.Priene* 112-114 = *I.Priene* (*2014*) 68-70); Ἡρώδης (*I.Priene* 109 = *I.Priene* (*2014*) 65) and Κράτης (*I.Priene* 111 = *I.Priene* (*2014*) 67). All the texts were inscribed on the wall of the northern porticus; special section on public

burial intra muros of those Prienians and of Ἀρχίππη of Kyme [cf. G.'s article covered in *SEG* LVII 2077, with more references to *SEG*, Pleket].

1282. **Priene. Inscription of Hermogenes, ca. 200 B.C. (?).** *I.Priene* 207; now *I.Priene* (*2014*) 306. Following a joint publication by A.Grüner, A.Hennemeyer, S.Saba, in: *Koldewey-Gesellschaft. Bericht über die 45. Tagung für Ausgrabungswissenschaft und Bauforschung vom 30. April bis 4. Mai 2008 in Regensburg* (Dresden 2010) 179/180, S.Saba, *Gephyra* (*Munich*) 7 (2010) 161-165, discusses the inscription in the light of the research of A.Hennemayer and A.Grüner who found an architectural drawing beneath the inscription and interpreted it as a dedication to Athena of Priene. S. contests their view and argues that the inscription commemorated the submission of an architectural drawing to ■ building committee by an architect, perhaps the famous Hermogenes. She now suggests the following new reading (Italian translation):

[ἀγαθῆ]ι τύχηι· ἐπὶ στεφα[νηφόρου]
Ἡρέου, μηνὸς Ληναιῶνος, [προέθη]-
κεν Ἑρμογένης Ἁρπάλου τοι[αύτ]η[ν]
4 ὑπο(γ)ραφήν, ἣν καὶ ἠργολάβησεν·
vacat ὑ(πογραφή) vacat

1. τύχηι, *I.Priene* (*2014*) || 2-3. [ἀνέθη]|κεν, *I.Priene*; προτίθημι here in the meaning of 'to present' (the drawing), S.; no restoration in *I.Priene* (*2014*) || 3. in fine, τοι[αύτην], Grüner et alii; τοῦ [νεώ], *I.Priene*; τοῦ [ναοῦ], A.v.Gerkan, *Der Altar des Artemis-Tempels* ■ *Magnesia am Maeander* (Berlin 1929) 28-33; τοι[- - -], *I.Priene* (*2014*) || 4. ΥΠΟΡΑΦΗΝ, lapis || 5. ΥΠ, *I.Priene* (*2014*), with the comment: 'Abkürzung für ὑπογραφή?'.

1283. **Priene. Altar for Poseidon Helikonios and the emperor Augustus, 27 B.C.-14 A.D.** Hellenistic round statue base, found in the chapel east of the agora, carrying *I.Priene* (*2014*) 266 (honorary inscription, 3rd cent. B.C.); re-used as an altar in Augustan times when the dedication to Poseidon and Augustus was added on another side. Mentioned by W.Raeck, F.Rumscheid, *KST* 31.1 (2010) 36 (ph.); ed.pr. *I.Priene* (*2014*) 179 (ph.): Ποσειδῶνος Ἑλι|κωνίου καὶ | Καίσαρος Σεβαστοῦ

1284. **Smyrna. Provenance of marble for stelai, 3rd-1st cent. B.C.** A.Bouquillon, I.Hasselin Rous, L.Laugier, *Anatolia Antiqua* 18 (2010) 325/326, report on an analysis of the marble used for nine stelai from Smyrna in the Louvre. The analysis shows that eight of the nine are made of marble from Prokonnesos (among them three from 'quarry 6' at Sarıkayalar); those with inscriptions are *I.Smyrna* 98, 158, and 513. In contrast, *I.Smyrna* 122 was made of marble from Belevi near Ephesos.

1285. **Smyrna. Funerary stelai.** Cf. M.Puddu, in *Imago, Quaderni di Aristeo I* (Cagliari 2007) 221-262 (non vidimus) and ead., *Cittadini a confronto. I rilievi funerari con figure di* politai *nell' Asia Minore ellenistica* ■ *romana* (Rome 2013) 89-115, with (on 101-104) a section on the inscriptions on the reliefs discussed by P.

1286. Smyrna. Acquisition and expropriation of tombs. On the basis of mainly epigraphic evidence from Smyrna, K.Harter-Uibopuu, in G.Thür (ed.), *Symposion 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (*Seggau, 25-30 August 2009*) (Vienna 2010) 247-270, discusses the impact of Roman law on the acquisition and expropriation of tombs. See our lemma no. 1949.

1287. Smyrna. Christian epitaph of Regina, late Imperial/early Byzantine period. C.Kritzas, *AD* 56-59 (2001-2004) [2010] 122 (ph.), points out that the inscription Σώφρων ❦ | Ῥηγείνῃ συν|βίῳ τῇ ἑαυτοῦ | κυρίᾳ ἐν ἰρή|νῃ Θεοῦ (published by E.Sironen [see *SEG* XLVII 38] no. 238 as not coming from Athens) in the Epigraphic Museum in Athens belongs to Izmir/Smyrna, where it was bought.

LYDIA

1288. Attaleia (area of: Alifakı near Kırkağaç, north of Attaleia). Grave epigram of the brothers Attikos, Rufus, and Artemon, and funerary imprecation, Imperial period. Marble altar moulded above and below; copied by H.Malay in 2000 in Alifakı; in 2004 M. saw the stone in Gelenbe. Edd.pr. G.Staab, G.Petzl, *ZPE* 174 (2010) 4-6 no. 2 (ph.; German translation). To be inserted in *SGO* I under no. 04/06/04*.

Ἔνθα κασίγνητοι τρεῖς κεί|μεθα, Ναυκόρου υἱοὶ
μητρό[ς] | τ' Ἀπφιάδος τῆς ταχὺ πενθα̣|λ̣έ̣ας,
ἥτις ἀωρομόρους ἡμᾶ[ς] | θρ̣η̣νοῦσα τέτ̣η̣κεν,
οὕνεκ' ἐ|πὶ ξενίης Ἀττικὸν εἷ̣λε μό|ρος·
ἐς πατρίδαν δὲ νέκυν κό|μισαν μόλις ἄνδρες ἑταῖρο̣ι· |
ἡλικία δ̣' ἡμῶν ἀτελής· ὁ γὰρ | εἷς δεκατρειῶν,
Ἀττικός, ὤλε|τ' ἐτῶν, Ῥοῦφος ἐπ' ἐνδεκάτῳ, |
ὕστατος ἐννέ' ἐτῶν Ἀρτέμω̣[ν] | εἷλε μόρον·
ἴσ̣τε δὲ τοῦτο· θ[α]|γὼν οὐδὲν πλέο̣ν ἢ κόνης ἐστίν·
εἴ τις τούτῳ τῷ μνημείῳ ἐπιβουλεύσει πο̣-
τέ, ἄωρα οὕτω θοῖτο, ἃ θρέψει· vv εὐόδει

2. In fine: 'der schnell (hintereinander) Trauernden', edd.pr. || 4. P.Hamon, *BE* (2011) no. 518, suggests that Attikos went abroad for 'un séjour d'étude', possibly in Pergamon, and that the ἑταῖροι (L. 5) were his 'camarades du gymnase' || 5. μόλις: 'schließlich', edd.pr. || 6. 'unser Alter is unvollendet', edd.pr. || 9. κόνης = κόνις || 10-11. in much smaller script.

1289. Daldis (area of: Kılcanlar, southwest of Daldis). Funerary epigram for Alexandros, 222/223 or 276/277 A.D. Marble altar moulded above and below; copied by H.Malay in the garden of a house; now in the Collection Ismail Akçura in Manisa. Edd.pr. G.Staab, G.Petzl, *ZPE* 174 (2010) 7-9 no. 3 (ph.; German translation). To be inserted in *SGO* I under no. 04/08/04*.

v Ἔτους τζʹ, μη(νὸς) Δείου θιʹ vacat
Ἐνθάδε Ἀλέξανδρος κεῖται ἐ|πίκλημα Τερατᾶς
ἀλκῇ καὶ μορ|φῇ δόξαν ἐνενκάμενος, vvv
4 ὃν νέον ὤλεσε Μοῖρα μιῆς ὑπὸ νή|μασιν ὥρης v
[πρ]ὶν τελέσαι ζωῆς | εἴκοσι πέντε ἔτη·
Διογένης δὲ | καὶ Εὐοδία τεύξαντο γονῆες |
τόνδε τάφ[ο]ν μνε[ί]ας εἵνεκα χρη|στοτάτης,
8 ὄφρα κα[ὶ] ἐν φθιμένοις[ι] | σεβαζόμενος διὰ {φ}ρικτὴν |
γεύ(η)ται ἐξ αἴθρης ἄφθιτον ἀμβροσ[ί]η[ν]·
χαίροις ὁ ἀγαγ[ν]ούς

Numerals and verses separated by a full stop || 1. year 307 = either 222/223 (Sullan era) or 276/277 A.D. (Aktian era), edd.pr.; μη(νός): eta superimposed on mu || 2. Τερατᾶς: 'Wundermann', edd.pr. || 3. ἀλκῇ: Alexandros may have been an athlete or acrobat, edd.pr. || 4. 'den Moira als jungen Mann unter den Fäden nur einer Stunde vernichtete', edd.pr. || 8-10. 'damit er auch unter den Gestorbenen am schaudererregenden (Ort) geehrt aus dem Aither unsterbliche Ambrosia kostet', edd.pr., who for σεβαζόμενος refer to Merkelbach-Stauber, *SGO* IV 17/08/01 (Sidyma) and Peek, *GV* 1097 (Arkesine on Amorgos); φρικτήν, sc. χώραν, γῆν or οἰκίαν, edd.pr., who refer to *IGUR* 1318 (τὴν φρικτὴν εἰς Ἀΐδαο πόλιν); ΓΕΥΕΤΑΙ, lapis.

1290. Hypaipa (area of: Alanköy, northwest of Hypaipa). List of names, Hellenistic period. In the report on her research in the region in 2008, M.Ricl, *AST* 27.2 (2010) 440 (ph.), mentions an inscribed tall marble stele, top missing; the first ten preserved lines are weathered and almost illegible. Now published in ead., *EA* 46 (2013) 39/40 no. 5 (English translation).

- -
[- - - - - - - - - - - -]ΡΟΥ[- - - -]
[- - - - - - - - - - - - - -]ΙΑ[- - - -]
[- - - - - - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - - - - - -]Ο[- -]
[- - - - - - - - - - - - - - - -]Σ[- -]
[- - - - - - -] Διοδώρου
[- - - - - - - - - - - -]ΙΙΩ[- -]
8 [- - - - - - - - - - - - -]Ν[- - -]
[- - - - - - - - - - - - - - - - - - -]
[- - - - Ἀ]νδρο[...]ο[υ]
[....]δωρος [Μ]ενε[ί[ου]
12 [Ἀπ]ολλωνίδης Μεναίο[υ]
Μενεκράτης Ἡρακλίδου
Ἀσκληπιάδης Ἀττάλου
Ἄτταλος Ἡρακλίδου
16 Ἀπολλώνιος Μενεκράτου
Ἀττίνας Πλουτάρχου
Μενεκράτης Ἀπολλωνίου,
λογιστεύοντος Ἡρα[κλ]-
20 ε[ί]του [Κ]υκλιάδου· [- - -]-
αγένους, Ἀρτεμιδώρου Μ[ε]-
νεμάχου, Ἑρμογένης .ΑΤΟ[..]
- -

The lost part of the inscription may have contained a decree, ed.pr. || 10. E.g., [Ἀ]νδρο[γέν]ο[υς], [Ἀ]νδρο[νίκ]ο[υ], [Ἀ]νδρο[τίμ]ο[υ], ed.pr.

1291. Iulia Gordos. Funerary epigram for Markos and Kal(l)ityche, 122 A.D. (or slightly later). Pedimental stele with akroteria; in the corners of the pediment two leaves. Below the pediment two

wreaths; above the wreaths just under the pediment two lines of text containing two dates (A); under the wreaths the epigram (B); between the wreaths a mirror; between the wreaths and the epigram a comb and a diptychon; copied by H.Malay in New-Gördes. Edd.pr. G.Staab, G.Petzl, *ZPE* 174 (2010) 1-4 no. 1 (ph.; German translation). To be inserted in *SGO* I under no. 04/10/08*.

A

῎Ετους σδ', μη(νὸς) Ξανδικοῦ β' (120 A.D.)
῎Ετους σς', μη(νὸς) Ξανδικοῦ ζ' (122 A.D.)

Sullan era: year 204 = 119/120 A.D.; year 206 = 122 A.D.; μη(νός): eta superimposed on mu; for the date cf. A.Chaniotis in *EBGR* (2010) [2013] no. 181: 'the stone was erected at least two years after the death of the individual who died first'.

B

Εἴκοσι καὶ δύ' ἔτη βε<β>ιωκότες | ἐνθάδε κεῖνται
Μᾶρκος, Κα|λιτύχη, ζεῦγος ἐν εὐσεβέσιν· |
προὔλειψαν τέκν' ἄπαισι· γέ|νος γενεῇ μετέδωκαν |
χρησάμενοι τῷ ζῆν νάματι καὶ στε|φάνοις·
τοῖς δ' ἔθετο στήλλη[ν] | καὶ γράμματα τείμιος ἀνὴρ
῎Εν|τελλος γαμετῆς ἄξιος Εἰκον[ίου]· |
ἐπιτρόπου τόδε δῶρον ἀτε[ί]|μητον, παροδεῖται,
μήποτε |[— ⏓ — // — ⏑⏑ — e.g. πάριτε]

1. 'Nach 22 Jahren (gemeinsamen) Lebens', edd.pr.; ΒΕΡΙΩ, lapis || 2-3. P. considers the following variant which, however, is not incorporated in the text: ξεῦγος· ἐν εὐσεβέσιν προὔλειψαν τέκνα παισί, γένος γενεῇ μετέδωκαν: '(ihre) Kinder ließen sie unter frommen Kindern zurück. Nachwuchs teilten sie dem Familienverband mit' || 4. 'sie, die zum Leben von Woll-Faden und Kränzen Gebrauch machten', edd.pr., who suggest that the woman practiced spinning and weaving and the man manufactured and sold wreaths; on 3 note 1, P. considers a translation: 'Ihr Leben benutzten sie für Weben und Kränze (d.h. Ämter)' || 7. ἐπιτρόπου: 'guardian', edd.pr., who suggest that the childless Entellos and Ikonion had adopted the children when the biological parents were still alive [the underlying assumption should perhaps be that the biological parents showed signs of increasing weakness and illness at the time they asked E. to become guardian and indeed soon died, in 120 and 122 A.D. respectively; did they suffer from the same, contagious disease?, Pleket].

1292. **Kaystros Valley. Building inscription.** In the report on her research in the region in 2008, M.Ricl, *AST* 27.2 (2010) 441, mentions an architectural fragment with the first part of an inscription: Τὸ ἔργον τοῦτο ἐπ̣ὶ̣ [- - -] [or the beginning of a verb: ἐπ̣ι̣[- - -], Corsten].

1293. **Kaystros Valley (area of: Pınarlı Köy). Epitaphs.** In the report on her research in the region in 2008, M.Ricl, *AST* 27.2 (2010) 441, mentions two epitaphs: 1. Fragment of a funerary stele with remains of an inscription (ph.), undated. – 2. Funerary stele with epitaph of Ἀρτεμίδωρος, son of Ἀντίοχος, late Hellenistic-early Imperial period.

1294. Kaystros Valley. Epitaph of Hieron and his family, Imperial period. Plaque (?), mentioned by M.Ricl, *AST* 27.2 (2010) 447 (ph.), who provides only a partial text (LL. 12/13: κατὰ | τὸ συγγενικόν); we read the full text from the photograph.

Ἱέρωνι Ἄνδρωνος,
vac. πατρί, vac.
Κλεοπάτρᾳ Καλλέου
ν τοῦ Καλλιστράτου, μητρί,
Μενεκράτῃ Ἱέρωνος,
vac. ἀδελφῷ, vac.
καὶ Μενάνδρῳ Περιγένου
Μητρόδωρος Ἱέρωνος
καὶ Ἱέρων Ἱέρωνος
vac. ἐποίησαν vac.
Εἰσίδωρος β' ἐπεσκεύα-
σεν τοῦτο τὸ ἡρῷον κατὰ
τὸ συγγενικὸν τ̣ῶ̣ν προγε-
γραμμένων ΑΥΤΩ... Δάφνῃ·
Γ (?) τέκνοις ἑαυτοῦ
καὶ τοῖς ἐγγόνοις ἑ-
αυτῆς (?) vacat

Undated by R. [Imperial period, Corsten] || the inscription consists of three parts: the original text (LL. 1-10); an addition, in which Isidoros (L. 11) states that he restored the tomb, justified with κατὰ τὸ συγγενικόν (LL. 11-14 [for this expression cf. *SB* 4638 L. 6, Pleket]); a further addition, with which the right of burial was extended to the children and grandchildren (LL. 15-17), R. || [14. perhaps αὐτῷ κ̣α̣ὶ Δάφνῃ?, Corsten].

1295-1297. Kaystros Valley. Epitaphs. Ed.pr. M.Ricl, *DHA* 36.2 (2010) 189-191 (ph.) nos. 1-3.

1295: 190 no. 2. **Epitaph of Artemas, early Imperial period.** Marble block, broken on all sides, found in Buruncuk: Ἀρτεμᾶς Με|νεκράτους, ζεῖ

2. ζεῖ for ζῇ, ed.pr.

1296: 189/190 no. 1. **Epitaph of [- -]is, early Byzantine period.** Limestone slab, broken left and right, found in Buruncuk.

[- - -]ις Εὐτυχίου ΔΙΑ[- - -|- - τ]ῆς ἀδελφῆς. [- - - -|- - -]σαμεν τὸν μ[- - - - -|- - -] τεχνίτῃ +

1. in fine δια[κόνου]?, ed.pr. || 2. ed.pr. suggests [μετὰ τ]ῆς ἀδελφῆς || 3. [ἠγορά]σαμεν/[κατεσκευά]σαμεν τὸν μ[έσον βωμόν/τύμβον], ed.pr.

1297: 190/191 no. 3. **Epitaph with funerary imprecation, Byzantine period.** White marble block with mouldings on top [rather re-used block of a Doric architrave, remains of a triglyph on the top surface, Corsten]; findspot unknown, now in the Çakırağa konağı in Birgi. Cf. C.Brixhe, *BE* (2012) no. 367.

\+ Κατάρα
ἀφήνο τέ-
κνα τέκν-
ον μου ἤν-
α μὴ θαφῇ ἀπ'
ἔσω τῆς ἐκλη(σίας)

1. Κατάρ(α)ν, ed.pr.; Κατάρα, B. || 2. ἀφήνο = ἀφήνω = ἀφίνω, Byzantine and modern Greek form of ἀφίημι, ed.pr. || 3-4. read τέκνων, B. || 4-5. ἥν|α = ἵνα, ed.pr. || 5. θαφῆ = ταφῆ, ed.pr.

1298. **Kaystros Valley (area of: Büyükkale). Epitaph, Imperial period.** White marble fragment, most probably from an architectural element of a tomb, broken at either side; now in the Tire Museum. Mentioned by M.Ricl, *AST* 27.2 (2010) 447 (ph.), now published by ead., *EA* 46 (2013) 46 no. 16 (ph.; English translation).

[------------------------]ΝṬΗẸΣΩ ἐπιγρα[---]
[-----------------μετ]οχῆς κατὰ μηδέ[να τρόπον?]
[-----------]ΑΙ τῷ προγεγραμέ[νῳ -------------]
[ἐξουσίαν ἔχοντος π]αντὸς τοῦ βουλομέ[νου e.g. ἐκδικεῖν]
[-----------------]Α. Πρυτανειχῷ ΚΑ[-----------]

1. [ἐ]ν τῇ ἔσω ἐπιγρα[φῇ]?, ed.pr., with reference to *SEG* VI 417 || 2. for the formula cf., e.g., *BCH* 4 (1880) 407/408 no. 24 LL. 8/9, ed.pr. || 4. [ἔχοντος π]αντὸς τοῦ βουλομέ[νου], ed.pr., who refers, inter alia, to *Altertümer von Hierapolis* 339 and *SEG* LVI 1504 LL. 5/6: ἐξουσίαν ἔχοντος παντὸς τοῦ βουλομένου ἐκδικεῖν [this is preceded by a fine, which was here perhaps mentioned in L. 3; the text was much longer than suggested by ed.pr., Corsten] || 5. Πρυτανειχός: most probably a personal name, ed.pr., who refers to *SEG* XXVII 1272.

1299. **Kaystros Valley. Various inscriptions.** M.Ricl, *AST* 27.2 (2010) 447 (ph.), mentions, among others, three inscriptions found during her survey in 2008 (ph.): 1. Epitaph of the saltuarius Ἑρμῆς, now in the Tire Museum (from Eumeneia, see our lemma no. 1432). – 2. Epitaph of a woman with the rare name Σαννώ (cf. *LGPN* II s.v.); late Hellenistic period. – 3. See our lemma no. 1298.

1300. **Kaystros Valley (area of: Pınarlı Köy). Incertum, undated.** M.Ricl, *AST* 27.2 (2010) 440 (ph.), mentions a rock-cut inscription at a place called Çatak in the hilly region north of the Kaystros. It consists of two lines, the right parts of which are damaged; only ΑΡΙΣΤ is legible (perhaps the first part of a personal name).

1301. **Sardis. Augustus' *Res Gestae* (?), probably before 17 A.D.** *ISardis* 201. P.Thonemann, *Historia* 61 (2012) 282-288 (ph.; English translation) identifies the inscription as a hitherto unknown copy of Augustus' *Res Gestae*, an identification that had probably occurred to W.Buckler as emerges from unpublished correspondence with W.Ramsay from the late 1920s. T. gives a new reading and restoration of the fragment, working from the photograph of a squeeze found inside a letter of Ramsay kept in the *MAMA* archives at Oxford. The emergence of a slightly different, more elegant Greek version of the *Res Gestae* at Sardis (compared to the translations of Ankyra and Apollonia) supports the inference that the translations were 'left to the discretion of individual provincial governors'. J.Nollé, *Gephyra*

(*Munich*) 7 (2010) 143-145 [published in 2012], argues against this interpretation since the letter forms of the fragment point to a date in the 2nd cent A.D. or at the end of the 1st cent. A.D. at the earliest. He rejects the idea that the inscription was written/incised on a wall of a monument in 6.50 to 7 m long lines of text that would have requiredthe constant walking back and forth of the reader. We reproduce T.'s reconstruction of the text.

1 [- - - καὶ ἀποικίαις] συνε[χώρησα τὸ πέμπτον ὑπατεύων καὶ ὕστερον ὁσάκις αὐτοκράτωρ προσηγορεύθην τὰς εἰς τὸν στέφανον ἐπαγγελίας οὐκ ἔλαβον ψηφιζομένων τῶν πολειτειῶν καὶ ἀποικιῶν μετὰ τῆς αὐτῆς προθυμίας ὡς τὸ αὐτὸ πρὶν ἐψηφίσατο]·

2 [τρὶς μονομαχ]ίας ἔδωκα [τῶι ἐμῶι ὀνόματι καὶ πεντάκις τῶν ἐμῶν υἱῶν ἢ υἱωνῶν, ἐν αἷς μονομαχίαις ἐπύκτευσαν ὡς μύριοι· δὶς ἀθλητῶν πάντοθεν μετακεκλημένων τὴν τοῦ ἀγῶνος θέαν τῶι δήμωι παρέσχον τῶι ἐμῶι ὀνόματι καὶ τρίτον τοῦ ἐμοῦ υἱωνοῦ· θέας ἐποίησα δι' ἐμοῦ]

3 [τετράκις καὶ πάλ]ιν τοῖς ἄρ[χουσιν e.g. ἐχορήγησα τρὶς καὶ εἰκοσάκις· ὑπὲρ τῶν δεκάπεντε ἀνδρῶν ἔχων συνάρχοντα Μᾶρκον Ἀγρίππαν θέας τὰς δι' ἑκατὸν ἐτῶν γεινομένας ὀνομαζομένας σαικλάρεις ἐποίησα Γαΐωι Φουρνίωι καὶ Γαΐωι Σειλανῶι ὑπάτοις]·

4 [ὕπατος τ]ρισκαιδέ[κατον θέας Ἄρει πρῶτος ἐποίησα, κτλ.]

Date: the text was probably inscribed on the wall of the municipal temple of Augustus at Sardis, possibly destroyed in the earthquake of 17 A.D., T. || 2-3. θέας ... εἰκοσάκις: the Ankyra and Apollonia versions, which are otherwise closely corresponding, read θέας ἐποίησα δι' ἐμοῦ τετράκις, διὰ δὲ τῶν ἄλλων ἀρχῶν ἐν μέρει τρὶς καὶ εἰκοσάκις; in L. 3 initio, T. suggests [καὶ πάλ]ιν as a translation of *autem* in the Latin text; L. 3 τοῖς ἄρ[χουσιν e.g. ἐχορήγησα τρὶς καὶ εἰκοσάκις] 'substitutes a common Greek idiom (to defray the cost of something as if acting as a χορηγός) for what may have been a relatively unfamiliar Roman institution', T.

1302. **Sardis. Building inscription of the bath-gymnasium,** 211/212 A.D. *SEG* XXXVI 1094. J.Nollé, *Gephyra* (*Munich*) 7 (2010) 127-134 (Greek text; German translation), discusses the expression οἰκεῖα τῶν κυρίων αὐτοκρατόρων (L. 8). While the Sardians claimed to be relatives of the Julio-Claudian dynasty, they also claimed to be relatives of the later emperors. In *SEG* XXXVI 1094, the Σαρδιανοί named themselves οἰκεῖοι (i.e. distant relatives) rather than συγγενεῖς (i.e. relatives in direct line). Discussion of the poets and authors of the Augustan age who introduced the hero Ἄτυς (a scion of the Lydian hero Atys) into Roman mythology in order to promote the Roman family of the Atii from which Augustus' mother Atia descended.

1303. **Sardis. Dedication to Caracalla, Geta and the city of Sardis,** 211/212 A.D. *SEG* XXXVI 1095. J. Nollé, *Gephyra* (*Munich*) 7 (2010) 134-142, demonstrates that the statue base found in room BE-C of the Sardian bath-gymnasium was large enough to hold three or four statues, i.e., besides Koros and Euposia a statue of their mother Kore, principal deity of Sardis during the middle Imperial period, and perhaps one of Pluto. Starting from these considerations he proposes a new reconstruction of the text (German translation).

Α[ὐτοκράτορι Καίσαρι Μ(άρκῳ)] Αὐρ(ηλίῳ) Ἀντωνεί[νῳ Σεβαστῷ καὶ Αὐτοκράτορι]

Καί⟦[σαρι Πο(πλίῳ) Σεπτιμίῳ Γέτᾳ Σεβασ]⟧τῷ σὺν παντὶ ο[ἴκῳ ❦ θεὰν Κόρην ὑπὲρ]
ἀ̣σ̣ε̣ί̣[σ]τ̣ο̣[υ] τῆς βασιλείας καὶ τῆς διηνεκοῦς καὶ ἀνεικήτο[υ διαμο]-
νῆς καὶ κράτους ἀδιαλείπτου, Κόρης παῖδας ❦ Κόρον ❦ Εὐπο[σίαν ❦ Πλοῦτον]
ὑπὲρ εὐετερίας καὶ εὐθαλείας πόλεως καὶ περιχώρου Σαρδέ[ων μητροπόλεως]
ἀνέθηκεν Γλύκων Γλύκωνος ἐκ τῶν ἰδίων τῇ γλυκυτάτῃ καὶ κ[υ]ρί[ᾳ πατρίδι]
πρωτόχθονι καὶ νεωκόρῳ

1. [Α]ὐτοκ[ράτορι Καίσαρι Μ(άρκῳ)] Αὐρ(ηλίῳ) Ἀντωνεί[νῳ ...], *SEG* ‖ 2. in fine ο[ἴκῳ τῶν Σεβαστῶν], *SEG*; Κόρη was the most important goddess of Sardis in the Imperial period, N. ‖ 3. ΑΣΕΡ...ΝΗΣ βασιλείας, *SEG*; for the metaphorical use of ἄσειστος ('erschütterungsfrei') cf. G.W.H.Lampe, *A Patristic Greek Lexicon* (Oxford 1961) 243 s.v., N., who interprets this as an allusion to the rivalry of Caracalla and Geta ‖ 3-4. διην[ε]κοῦς καὶ ἀνεικήτ[ου]...|ΝΗΣ, *SEG* ‖ 4. in fine, [Πλοῦτον] not in *SEG* ‖ 5. [εὐετερίας for εὐετηρίας, Corsten]; in fine Σαρδέ[ων], *SEG* ‖ [6. the second half of the line (τῇ κτλ.) is, per errorem, printed as L. 7 in *SEG*].

1304. Sardis (area of: Çaltılı). Funerary epigram for the ophthalmologist Stratoneikos, undated. Lower part of a white marble stele; inscription in a slightly recessed field; now in the museum in Manisa. LL. 1-4 (A) in large script; the epigram (B) in much smaller letters; a midline dot is inscribed after verses 1, 2, and 3 (B LL. 1-3); the ends of B LL. 4-8 coincide with the end of verses. Edd.pr. G.Staab, G. Petzl, *ZPE* 174 (2010) 9-14 no. 4 (ph.; German translation). To be inserted in *SGO* I under no. 04/02/14*. Text and French translation in *An.Ép.* (2010) [2013] no. 1552; cf. also A.Chaniotis in *EBGR* (2010) [2013] no. 181.

A [-- ca. 9 --]Ι̣ vv | Στρατονείκου | Τιβερίου Ἰουλίου | Λεπίδου • ἰατροῦ

Initio perhaps [τὸ μνημεῖο]ν, edd.pr. ‖ 3. ΤΙ·ΒΕΡΙΟΥ, lapis; horizontal stroke above ΤΙ; initially the mason wanted to abbreviate the name, edd.pr. ‖ 3-4. Τιβ. Ἰούλιος Λέπιδος: member of an elite family, which provided ἀρχιερεῖς Ἀσίας in both Sardis and Thyateira (*I.Sardis* 46; *SEG* XLVI 1523/1524; in both cases the praenomen Τιβέριος, abbreviated or complete, may be restored); Lepidus is likely to have been Stratoneikos' patronus, edd.pr.

B

Ἔζησας, Στρατόνεικε, καλῶς ἀπὸ σῆς | διανοίας
γει̣[ν]ώσκων, ὅτι δεῖ πάντα | λιπόντα μύσαι·
δισθανέες δ' ἄλλοι | μὴ γνόντες τοῦθ', ὃ σὺ προῖκα
ἐρχόμε|νος σεαυτῷ πρὸς φθιμένους ἔλαβες· |
νοῦσον δ' ὀφθαλμῶν εἰῶ μόνος οὐ φιλοκερδῶς,
ἐνπείρῳ δὲ λίην ἁπτόμενος παλάμῃ·
ζῇς δ' ἔτι τοιοῦτον βιοτῇ σὸν παῖδ' ἀπολείψας
εἶσον· πᾶς ἀτεχνὴς ἐστ' ἄκρος εὐστοχίῃ (?)

1-2. 'Du hast, Stratonikos, gut aus deiner Gesinnung heraus gelebt, in der Erkenntnis, daß - - -', edd.pr.; 'Tu as mené une belle vie, Stratonikos, en reconnaissant grâce à ton intelligence qu'on - - -', J.-Y.Strasser and S.Follet in *An.Ép.*; 'Stratonikos, you lived well, knowing from your own intellect that - - -', Ch. ‖ 2. μύσαι: 'die Augen schließen', edd.pr. ‖ 3-4. δισθανέες (L. 3): 'zweimal tot', edd.pr., who add: 'einen leiblichen Tod und einen weiteren Tod, das Hinscheiden des Andenkens'; they

translate: 'wenn sie dies nicht erkannt haben, was du als Mitgift (sc. in Form des Grabes) für dich erhalten hast, da du zu den Verstorbenen gingst'; 'those who do not have this knowledge – which you took for free to the underworld, having come to your own aid – die twice', Ch., who argues that τοῦθ' refers to the knowledge of the inevitability of death and that L. 4 ἐρχόμενος and σεαυτῷ belong together (ἔρχομαι τινί meaning 'to come to one's aid') || 5. οὐ φιλοχερδῶς: edd.pr. refer to *TAM* V.1.490 (ἀφιλοχερδῶς) and other inscriptions, which praise a doctor for having treated the poor and the wealthy in the same way or for not having asked remuneration || 7. 'Du lebst noch weiter, indem du deinen Sohn als einen solchen (wie dich), im Leben zurückläßt, (dir) gleich', edd.pr. || 8. 'Gänzlich (noch) unausgebildet, ist er (schon) herausragend in seinem Scharfsinn (?)', edd.pr.; 'il est (déjà) au sommet pour le diagnostic', *An.Ép.*; 'nicht ohne Vorbehalt', P., who cautiously suggests: πᾶς, ἃ τέχνης (sc. ἐστίν), ἔστ' ἄκρος εὐστοχίῃ: 'Ganz ist er in dem, was Kunst (betrifft), ein Spitzenmann durch Scharfsinn'.

1305. **Sardis. Incertum (treaty?), ca. 100 B.C.** *I.Sardis* 6; *I.Eph.* 7 (in fine). U.Laffi, *op.cit.* (cf. our lemma no. 1330) 103-105, supports the view of the editors of *I.Sardis* (and of various other scholars: see 104 note 2) that this fragment belongs to the treaty between Ephesos and Sardis (see our lemma no. 1330).

[---] πολιτεύεσθαι ἐν [-------]
[--ε]ἰς φυλὴν καὶ χιλιαστ[ὺν--]
[-τὸ]ν δῆμον καὶ τέλη φ[-----]
4 [---] πόλιν οἰκοῦσιν ΟΤ[-----]
[---]ṇ εἰς Σάρδεις δια[------]

1-2. [ἐὰν δέ τις Σαρδιανῶν βούληται] πολιτεύεσθαι ἐν [Ἐφέσωι, | ἐπικληρῶσαι αὐτὸν τοὺς ἐσσῆνας ε]ἰς φυλὴν καὶ χιλιαστ[ὺν *I.Sardis*; accepted by L., who points out that this is a clause typical of an ἰσοπολιτεία-treaty; the passage about registration in the φυλή and χιλιαστύς is typical of Ephesos, L. || 3. τέλη: probably part of a passage in which fiscal privileges were awarded to citizens of Ephesos taking up residence in Sardis (and vice versa) || 5. in fine, possibly a form of διά[γειν] or δια[γωγή], L.

1306. **Thyaira (area of: Karateke). Boundary inscriptions, undated.** M.Ricl, *AST* 27.2 (2010) 440. The rock-cut letters ὅρ(ος) on a hill called Taştepe marked the boundary between two regions or the limits of temple-lands.

AIOLIS

1307. **Kyme. Local elites.** P.Grandinetti, in *La Cité et ses Élites* 92-94, discusses L. Vaccius Labeo (*I.Kyme* 19) and briefly reflects on the honors awarded to Ἀρχίππη (*I.Kyme* 13; *SEG* XXXIII 1035-1041; cf. *SEG* LVIII 1370), especially the right to be buried 'where also the other benefactors of the city have been buried' (*SEG* XXXIII 1039 LL. 49/50) [cf. G.'s sarticle covered in *SEG* LVII 2077, with more references to *SEG*, and our lemma no. 1937. Pleket].

TROAS

1308. **Alexandreia Troas. Three letters of Hadrian to the international association of Dionysiac artists, 134 A.D.** *SEG* LVI 1359; LIX 1410*. B. Le Guen, *Nikephoros* 23 (2010) 205-239, reflects on the following topics: 1) the agonistic calendar established by Hadrian (comment on the Athenian and Tarentine Ἐλευσίνια, the Σεβαστά in Neapolis, the Ἄκτια, and the Athenian Παναθήναια and Ὀλύμπεια (L. 71)) and the date of the meeting at Neapolis (134 A.D.); 2) prizes and allowances: ἆθλα and συντάξεις ('pensions (vraisemblablement viagères)'; 223); 3) the emperor and Greek agonistic life: reflections on the history of the artistic associations and their titulature (ἱερονεῖκαι καὶ τεχνεῖται/συναγωνισταί; σύνοδος τῶν τεχνειτῶν ἱερονεικῶν καὶ στεφανειτῶν, sometimes with ἀπὸ τῆς οἰκουμένης), the epithet περιπολιστική and the association's headquarter in Rome (cf. also our lemma no. 1361); 4) the words θυμελικός, μουσικός and σκηνικός (cf. also our lemma no. 1911). L.G. emphasizes the crucial role played by the artists and athletes in sacred crown contests which at the same time centered around the emperor cult.

H.W.Pleket, *Nikephoros* 23 (2010) 175-203, especially 187-203, focuses on what athletes expected from Roman emperors and what motivated emperors to get involved in Greek athletics in the Greek cities; comment on various passages in Hadrian's first and third letter.

J.-Y.Strasser, *REG* 123 (2010) 585-622, provides a French translation of the letters, section by section (no Greek text). In the process he comments on various problems. In LL. 16/17 he rejects C.P.Jones' reading [see *SEG* LVI 1359] and hesitatingly translates τὸ ἔργον πράξαντα as 'qui l'aura executée?'. Comment on the ἆθλα and συντάξεις [on the latter cf. also *SEG* LIX 1410]. S. writes about 'le premier témoignage écrit qui atteste que des bourses d'argent étaient offertes dans les concours sacrés' (596); a distinction is made between two categories of rewards, not between two categories of contests [ἆθλα certainly occur in sacred contests which in addition entitled the victors to συντάξεις; but there are sacred contests which were not eiselastic and whose hieronikai, therefore, did not qualify for συντάξεις; in fact there were two categories of ἱερονεῖκαι, Pleket]; see also our lemmata nos. 162 and 479. In LL. 32-34, S. argues that the problems in Corinth concerned the συντάξεις to be paid by the city to their citizens who won in eiselastic games. Brief comment on the contests for σαλπικταί and κήρυκες (LL. 40/41), on the Ephesian Βαλβίλλεια and Ἀδριάνεια (LL. 45/46) and the ἐνκρίσεις (L. 53: 'examens d'admission'). On 610-620 detailed comment on the quadrennial calendar of the contests established by Hadrian. In L. 74 S. suggests restoring ὑπο[φέρειν] ('décaler') and in L. 77 ἐπ' αὐτοῖς ΔΕḬḬΝΟḬ τọὺ[ς ἰ]δί(ο)υ(ς) ἄγειν, ἡνίκ' ἂν γείνωνται ('ces cités ne doivent pas "organiser chez elles [...] leurs propres concours, lorsque ceux-là (*scil.* les concours ratifiés par le clarissime sénat) ont lieu"' (618 note 102). S. argues that the contests organized by the cities mentioned in LL. 75/76 (from Laodikeia to Thyateira) were not Κοινὰ Ἀσίας (so edd.pr.) but ἀγῶνες εἰσελαστικοί.

[See now also J.Fündling, in K.Harter-Uibopuu, T.Kruse (edd.), *Sport und Recht in der Antike* (Beiträge zum 2. Wiener Kolloquium zur antiken Rechtsgeschichte, 27.-28.10.2011; Vienna 2014) 217-247, especially on LL. 28-32 (Greek text; German translation), and N.Ehrhardt, W.Günther, *Chiron* 43 (2013) 216 (on LL. 18-21), Pleket].

1309. **Alexandreia Troas. Christian building inscription recording the restoration of a church, 6th/7th cent. A.D.?** *I.Alexandreia Troas* 183. B.Böhlendorf-Arslan, *AST* 27.2 (2010) 149 (ph.), reports on the

rediscovery in Pazarköy of this inscription, which was seen in Güllüce in the early 20th century but believed lost in the 70s.

1310-1311. **Alexandreia Troas. Two Christian epitaphs, early Byzantine period.** T.Drew-Bear in J.-P.Laporte (ed.), *Le voyage à Constantinople du chevalier de Clairac: archéologie et architecture en Méditerranée orientale (1724-1727)* (Antibes 2009) 96 (dr.; French translation), (re)publishes two epitaphs copied by Clairac in Alexandreia Troas. Cf. D.Feissel, *BE* (2013) no. 514.

1310: **Epitaph of Euphemia and a prayer.** *CIG* 9448; W.Froehner, *Musée impérial du Louvre. Les inscriptions grecques* (Paris 1865) 282. Tombstone (or lid of a sarcophagus?) with a cross in relief; the inscription begins above the cross (L. 1) and continues on it (L. 2 on the vertical, L. 3 on the horizontal bar); LL. 4-9 are to the left, LL. 10-17 to the right of the vertical crossbar. D.-B. edited the text as unpublished; Feissel points out that the stone is still in the Louvre. We do not note minor differences with *CIG*.

Ἐνθάδε ἀναπαύετε
ἡ εὐλαβ(εστάτη) δούλη τοῦ Χ(ριστο)ῦ
παρθένος Εὐφημία·
πρεσβίαις
αὐτῆς, ὁ Θ(εό)ς,
ἐλέησον
τοὺς ἀδελ-
φοὺς αὐτῆς (monogram)
κ(αὶ) (Ῥουφῖνον),
κ(αὶ) φύλαξον
προνοίᾳ
τῇ ἁγίᾳ
σου τὸν
ἀνέψιον
αὐτῆς τό-
ν δοῦλόν
σου (Ἀνατόλιον)

5. Ὁ Θ(εό)ς: nominative instead of vocative, F. || 8-9 and 17. the names of Euphemia's two brothers (LL. 8/9) and her cousin (L. 17) have been written in monograms, not deciphered by D.-B. (nor in *CIG*) || 10. before φύλαξον D.-B. reads Κ(ύριε); F. prefers κ(αὶ) (so also in *CIG*).

1311: **Epitaph of Iannes.** Rectangular block, broken below [the drawing looks as though the stone was broken on all sides, Corsten], found at 'Kemanli Keue' [Kemalı (Köyü)?, Corsten].

† Ἐνθάδε κατάκιτε
κ(ὲ) ὁ τα̣ύτης γ̣ν̣ήσιο[ς] ἀν[ὴρ]
Ἰωάν̣ν̣η̣ς χαρτουλ(άριος)· ἐτ(ε) λ̣εύ-
[τησε]ν - - -

3. ЄTAEY, copy Clairac || 4. the date must have followed, ed.pr. || the epitaph of Ioannes' wife would have been engraved on an adjoining block, ed.pr.

1312. **Alexandreia Troas. Epitaphs.** In J.-P.Laporte (ed.), *op.cit.* (see our lemmata nos. 1310/1311) 91 and 94/95, four epitaphs from the city and its environs, which were already seen and reported by Clairac in the 18th century and are now in the Louvre, are republished (without the Greek text; ph.;

French translation; no new readings): L.Laugier on 91 republishes *IAlexandreia Troas* 90; J.-P.Laporte, M.Sève, B.Puech on 94/95 *IAlexandreia Troas* 6, 96 and 123 (Merkelbach-Stauber, *SGO* I 07/05/01).

1313. **Assos. New inscriptions.** T.Özhan, *KST* 31.1 (2010) 235, reports on the discovery of several new inscriptions. A. In the bouleuterion: two honorary inscriptions on statue bases (1. for negotiatores; 2. for Germanicus and Agrippina); an architrave block with a building inscription in Aiolic dialect (the 'bolleuterion' was dedicated to the gods by 'Ladama (?)' and his wife, early Hellenistic period; cf. *IAssos* 6a). B. In the theater: topos inscriptions (ph.); statue base with inscription for Sarapis and Isis on the upper row of seats.

1314. **Ilion. The confederation of Athena Ilias.** D.Knoepfler, *Studi Ellenistici* 24 (2010) 33-62, discusses the confederation of the κοινὸν τῶν πόλεων around the sanctuary of Ἀθηνᾶ Ἰλιάς at Ilion by focussing on its institutions of the ἀγωνοθέται, the συνεδρεῖαι, and their formation. His main conclusions are: a) The board of agonothetai consisted of five members, delegates of those cities which represented the five geographical sectors (cf. below) to which all the cities belonged (in chronological order: *IIlion* 5; *SEG* LIII 1373 (LVII 1265); *IIlion* 7; 10; in 77 B.C. the agonothetai-delegates were those of the cities of Ilion, Dardanos, Assos, Alexandria Troas and Abydos; see also 62 with fig. 2). The unusually high number of the agonothetai is justified, according to K., by the annual celebration of the Μικρὰ Παναθήναια in addition – as in Athens – to the pentaeteric festival of Μεγάλα Παναθήναια (*IIlion* 2, 5, 10 (*SEG* IV 664; *OGIS* 444), 12; *IAlexandreia Troas* 50; *SEG* LIII 1373 (LVII 1215) LL. 5/6, 11/12). – b) Every city of the five which represented the corresponding geographical sectors sent a συνεδρεία (cf. *IIlion* 1 L. 34; 5 LL. 15, 22; 6 LL. 6, 13) of two members. This strictly equal representation of the cities in the common council regardless of their size is reminiscent of the Council of Hieromnamones of the Delphic Amphictyony rather than of the councils of the Hellenistic koina. The distribution of the cities of the confederation across the five sectors changed over time, especially after the defeat of Antiochos III at Magnesia (189 B.C.) and after the expansion of the area covered by the confederation (cf. the map on p. 61). – c) Based on his assumption that the Μεγάλα Παναθήναια was a pentaeteric festival, K. revisits the problem of the chronology of the currency (tetradrachms) minted by the confederation in the 2nd and 1st cent. B.C. He provides a list, in chronological order (52/53), with the attested names of 35 'agonothètes-présidents' ('l'«éponymie» de ces agonothètes ne pouvait pas être une magistrature éponymique *stricto sensu*, annuelle par définition: elle était nécessairement renouvelée au même rythme que celui de la fête majeure, c'est-à-dire seulement tous les quatre ans. Dès lors, on jugera préférable d'adopter pour ces monétaires l'appellation plus élastique de «présidents», en renonçant à leur appliquer le titre, en l'occurrence inapproprié d'éponymes' (49)). He argues that the confederation began to strike currency long before 160 B.C., more probably around 188 B.C. (peace of Apamea).

1315. **Lampsakos. Honorary decree for Hegesias, 196/195 B.C.** *ILampsakos* 4. See our lemma no. 2050 sub (1).

1316. **Sigeion. Epitaph of Φανόδικος, ca. 550 B.C.** *Syll.*[3] 2; *GIBM* IV 1002; *LSAG*[2] 371 no. 43; *SEG* XXXVIII 1254*. T.Drew-Bear in J.-P.Laporte (ed.), *op.cit.* (see our lemmata nos. 1310/1311) 99, points out that this stone was copied by Clairac. He provides a photo of Clairac's transcription and of that in *LSAG*, which shows the precision of Clairac's work.

MYSIA

1317. **Mysia. Onomastics.** See our lemma no. 1969.

1318. **Apollonia on the Rhyndakos. Honorary inscription for L. Sempronius Senecio, ca. 200-210 A.D.** Gray-white marble statue base built into the late antique city-walls; brief mention by S.Aybek, A.K. Öz, *AST* 27.2 (2010) 314 (ph.; no text). Edd.pr. S.Aybek, B.Dreyer, *ZPE* 173 (2010) 119-123 (ph.; German translation). Greek text also in *An.Ép.* (2010) [2013] no. 1522.

v Ἀγαθῆι τύχηι· vvv
Λ. · Σεμπρώνιον · Σε̣[[ν]]-
νεκίωνα · τὸν λ̣α̣μ-
πρότατον · Ῥωμαί-
ων ὕπατον · Ἀσί-
ας ἀνθύπατον
[.] Φλ. · Λούκι[.]ς
τὸν σωτῆρα τῆς
πόλεως καὶ ἑαυ-
τοῦ · ἐκ τῶν ἑαυ̣-
vvv τοῦ vacat

2-6. Lucius Sempronius Senecio, descendant of the homonymous procurator of Judaea under Trajan (*PIR*[2] S 369): on record in a Latin dedication to Sept. Severus, Caracalla and Geta (*An.Ép.* [1998] 1361; *I.Sultan Dağı* 47; 198-209 A.D.; Philomelion), in a Latin inscription from Antiochia ad Pisidiam (*Nouv.inscr.Antioche* 148) and possibly in *SEG* XX 727 (Kyrene), edd.pr. || 7. initio a praenomen, edd.pr.; perhaps Λούκι[ο]ς: praenomen used as cognomen, edd.pr. || 8-9. for governors called σωτήρ of the city edd.pr. refer to D.Erkelenz' study summarized in *SEG* LII 1998 || J.-Y.Strasser, in *An.Ép.*, points out that Senecio's proconsulship dates from 209 A.D. and assigns this text to the same year; he argues that the inscription shows that Apollonia belonged to the province of Asia at this time [as always, Corsten].

1319. **Apollonia on the Rhyndakos. Epitaph, undated.** Block with one line of text, built into a temenos wall on the island 'Kızada'; mentioned by S.Aybek, A.K.Öz, *AST* 27.2 (2010) 315, who print ΜΕΙΔΟΙΥ ΒΟΚCΔΟΥ [this is certainly the epitaph *I.Kyzikos* 296: Μειδίου Βοκεδους, Corsten].

1320. **Hadrianoi. Epitaph, Imperial period.** Marble stele with remains of an inscription, mentioned by M.Şahin et alii, *AST* 27.3 (2010) 166 (ph.). No text; we read from the photograph.

[---γλ]υκυτάτῃ [--?--] | [-----]ΣΥΝ[--?--] | [-----].Ν̣Ο̣[--?--]

1321-1322. **Hadrianoutherai. Epitaphs, Imperial period.** Two stelai, found in the region of Balıkesir (ancient Hadrianoutherai), now in the museum of Bursa. Edd.pr. N.E.Akyürek Şahin, F.Onur, *Gephyra* 7 (2010) 27-29 nos. 3/4 (ph.; German and Turkish translations).

1321: 27 no. 3. **Epitaph of Asklepiades, 140/141 A.D.** Pedimental marble stele; pillars with Corinthian capitals; on the pediment three akroteria, in the pediment an eagle facing right; in the naiskos a wreath, a diptych and a falx vinitoria. L. 1 of the inscription on the architrave of the pediment, LL. 2-6 beneath the naiskos.

ἔτους σκε' μ(ηνὸς) Περειτίου
Σωσάνδρα κὲ Μηνόφιλος κὲ
Σώσανδρος ἐτείμησαν τὸν
4 ἑαυτῶν ἀδελφὸν Ἀσκληπιά-
δην ⟨σ⟩ὺν τῷ πατρὶ Σωσάνδρ-
vacat ῳ μνίας χάριν vacat

Date: 225 Sullan era = 140/141 A.D.; for the use of this era in the area of Hadrianoutherai see Leschhorn, *Antike Ären* 491, edd. pr. || 2. Σωσάνδρα: previously unattested in Mysia, edd.pr. || 4. small omicron in ἀδελφόν, edd.pr. || 5. EYN on the stone, edd.pr.

1322: 28/29 no. 4. **Epitaph of Menophiliane, probably 2nd cent. A.D.** Pedimental marble stele with corner akroteria and a songbird in the pediment. Between the two columns a wreath, a comb, a basket with wool, a spindle, a distaff; inscription below.

Ἀντίοχος Μηνοφιλι-
ανῇ γυναικὶ γλυκυτά-
τῃ καὶ Φλαβιανὸς καὶ
4 Ἀλέξανδρος μητρὶ
μνήμης χάριν vacat

[1-2. Edd.pr. write Μηνοφιλο[υ] | Ἀνῃ and comment that the female name is usually spelled with double mu (possible exception: *SEG* XVIII 607 from Syria); however, a name Μηνοφίλιος is not attested, and from the photo, the omikron as the allegedly last visible letter in L. 1 seems not to be on the stone; Μηνοφιλιανή, though not attested either, can easily be formed with the very frequent ending -ιανή (cf. L.3: Φλαβιανός), Corsten.]

1323. **Hadrianoutherai (area of: Erdek, Zeytinliada). Acclamation, undated.** Column with inscription, found re-used in a boathouse. Ed.pr. N.Öztürk, B.Kavaz, *KST* 31.1 (2010) 495 (ph.): Νίκα

1324. **Kadoi. Honorary inscription for the propator Chromios, 2nd-1st cent. B.C.** *CIG* 3849; *OGIS* 446. J.Nollé, *Gephyra* (*Munich*) 7 (2010) 106-109, discusses the inscription set up for the Mysian hero by the koinon of the Μυσοὶ Ἀββαεῖται in the light of a coin minted in Kadoi in the time of Elagabalus, showing the two mounted heroes Χρόμιος and Ἔννομος, mentioned in *Iliad* 2.858-861 and XVII 218. By minting this reverse with the image of two Mysian kings, the citizens of Kadoi embedded their city in Mysian origins and traditions, just as in the inscription through the mention of the προπάτωρ. N. assumes that another statue with an honorary inscription must have been erected for Chromios' brother Enno-

mos, perhaps as part of ■ large equestrian monument. By linking Kadoi in the Imperial period with Homer and the Trojan War, not only was a glorious past evoked but also the alliance with Rome, the descendant of Troy, was underscored.

1325. **Kyzikos. The eponyms, Hellenistic and Imperial periods.** C.Habicht, *Il Mar Nero* 8 (2010-11) 171-179, provides a new list of 70 eponyms (29 before 31 B.C., 41 after that date), including four members of the Imperial family. The eponyms are introduced by one of the following formulae: a) ἐπὶ τοῦ δεῖνος ('apparently not found later than the first century AD'); b) ἐπὶ τοῦ δεῖνος ἱππάρχεω or (in three instances) ἐπὶ ἱππάρχεω τοῦ δεῖνος ('no recognizable difference in meaning or chronology'; Φοῖνιξ, eponym in the 270s B.C., attested with formula a in *OGIS* 748 L. 13 and with formula b in Michel, *Recueil* 1224 L. 1); c) ἱππαρχοῦντος (ἱππαρχούσης) τοῦ (τῆς) δεῖνος (a later formula, dominant in the 2nd and 3rd cent. A.D.). The formula τοῦ δεῖνος ἱππαρχοῦ(ντος), used on Kyzikene weights, is a variation on c.

1326. **Kyzikos. List of prytaneis, 2nd/3rd cent. A.D.** *BCH* 14 (1890) 538 no. 3. C.Habicht, *Hyperboreus* 16/17 (2010/2011) 397-404, suggests that Βουλκάκιος Ἀλέξανδρος and Βου(λ)κάκιος Πόλλιος (LL. 13 and 15) inherited the name Βουλκάκιος (Volcacius) 'from an ancestor who either had been freed by a Volcacius or had been awarded naturalization and had taken the name of the Roman who had been instrumental in helping him to the grant' (403), and that that Roman was either Lucius Volcacius Tullus, governor of Asia early in the 20s and probably before 27/26 B.C., or his nephew (Volcacius Tullus) who accompanied his uncle on that mission and spent many years in Kyzikos (Propertius, *Elegy* 3.22). The nephew may have served as comes in his uncle's staff and possibly played ■ role in the process of rendering justice in the assize/conventus of the Hellespont, of which Kyzikos was the center.

1327. **Kyzikos (area of). Dedication to Zeus Olbios, Imperial period.** *CIG* 2017 (*Coll. Froehner* 58-61 no. 9; Drexhage [cf. *SEG* LIII 1374/1375] 169 no. 7). C.Crowther, in *Onomatologos* 464-469 (ph.; English translation), describes the vicissitudes of the stone and its previous publications, studies the stone in its present location (Canterbury (Royal) Museum) and republishes the text.

Κάλλιστος ὑπὲρ τοῦ | ὑοῦ Ἀλεξάνδρου Διὶ | Ὀλβίῳ εὐχαριστήριον

Boeckh (in *CIG*) read Κά(λλ)ισ(τ)ος; Καμίσαος (an otherwise unattested Thracian name), *Coll. Froehner* and Drexhage || the stone has a cutting, apparently a socket for an object: probably a stele in relief. C., who points out that in Kyzikos' hinterland there may have been several sanctuaries of Zeus Olbios: one at Kavak (between Bandirma (= Panormos) and Gönen), the second in Yenice (60 km southwest of Kavak) and the third at Ören Köy (cf. *SEG* LIII 1375). *CIG* 2017 possibly comes from Yenice.

1328. Kyzikos. Dedication to Zeus Aithrios, 2nd cent. B.C. *SEG* XXXIII 1052 (XLVII 1670). Offered for sale in the auction catalogue *Kahn Auktionen AG, Kunstwerke der Antike, Auktion 4, 18. September 2009*, 196 no. 351 (color ph.; majuscule text; German translation).

1329. Kyzikos. Consultation of oracles. C.Habicht, in *Studies Tracy* 311-322, discusses four examples of consultation of oracles by the city of Kyzikos or by Kyzikenes: 1) Delphic oracle concerning the upgrading of the annual Σωτήρια into a sacred panhellenic penteteric contest (*IG* XI.4.1298 (cf. also 1027), with L.Robert, *Documents d'Asie Mineure* [Paris 1987] 156-173; ca. 200-179 B.C.); brief discussion of the Rhodian decree *SGDI* 3752 (found at Kyzikos but now lost) delivered by the Rhodian ambassador and containing the Koan 'answer to an invitation to participate in an upcoming return of the *Soteria*' (ca. 167 B.C.); this decree is not the answer to Kyzikos' request to acknowledge the enhanced status of the Soteria; 2) oracle of Didyma (*MDAI(A)* 6 [1881] 121 = *BCH* 13 [1889] 518/519; time of Hadrian; cf. *SEG* XXXIII 1056 app.cr. ad A LL. 3/4); 3) oracle of Ammon: *SEG* XXXIII 1056 = Merkelbach-Stauber, *SGO* II 08/01/01; *BCH* 14 [1890] 537; 4) oracle of Didyma (*I.Didyma* 504; ca. 300 A.D.): Δαμιανός, prophet of Apollo Didymeus, consulted the oracle concerning the dedication of an altar of Κόρη Σώτειρα in Didyma. H. suggests that Damianos was a Kyzikene who received Milesian citizenship on the basis of the old isopoliteia-treaty from the end of the 4th cent. B.C. (*Milet* I.3.137).

1330. Pergamon. Letters of the governor Q. Mucius Scaevola about problems concerning the celebration of the agonistic festival in his honor and treaty between Ephesos and Sardis, ca. 100-90 B.C. *I.Pergamon* 268 (*OGIS* 437; *IGR* IV 297; *RDGE* 47; *I.Eph.* 7). After examination of the stones in Berlin, U. Laffi, *Il trattato fra Sardi ed Efeso degli anni 90 A.C.* (*Studi Ellenistici* XXII; Pisa-Rome 2010), republishes the text consisting of five non-joining fragments (ph.; Italian translation), with detailed commentary. L. argues in favor of the unity and coherence of the fragments (contra: Rigsby, who separated the governor's letters from the regulations concerning the conflict between Ephesos and Sardis: see *SEG* XXXVIII 1267). Fragments A, B and C contain the remains of two letters of the provincial governor Q. Mucius Scaevola to Sardis and Ephesos respectively. The governor writes that an embassy of the united Greek cities and tribes of Asia had told him that the ἀγῶνες, founded by those cities in his honor, could not be celebrated because of hostility between Ephesos and Sardis, which resulted in their withdrawal (cf. below sub II fr. C, LL. 4-5: [οἱ δ' ἀφ]|εστηκότες αὐτῶν δῆμοι). Subsequently the governor took the initiative to bring about a reconciliation, which ultimately resulted in a treaty (frr. D and E) between the two cities.

Whereas generally in the case of conflicts between cities the senate asked a third party to arbitrate (see some examples mentioned by L. on 109-112), in the present case it is the governor, who relied on the services of a mediator: [- -]σον Φυλοτίμου Ἀθήναιον (II fr. C, LL. 6-7), who persuaded the two cities to send ambassadors to a mediating city, probably Pergamon. On 108 L. mentions the rare cases of direct intervention by the senate itself. L. suggests that the fragment *I.Sardis* 6 belongs to the copy of the text erected in Sardis: see our lemma no. 1305.

Below we present Laffi's text; in the app.cr., we restrict ourselves to differences between his text and *I.Eph.* and do not repeat L.'s elaborate app.cr. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1546 (J.-Y.Strasser).

I. Letter of Scaevola to the Sardians (left column of frr. A and C):

Fr. A:

[Συνθῆκαι Σαρδια]ν̣ῶν κ̣[αὶ Ἐφεσί]ων
[Κοΐντος Μούκιος Ποπλίου υἱὸς Σκαιόλας],
[ἀνθύπατος Ῥωμαίων, Σαρδιανῶν τῆι βουλῆι κ]α̣ὶ
[τῶι δήμωι χαίρειν· τῶν ἐν τῆι φιλίαι κριθέντω]ν
[δήμων τε καὶ ἐθνῶν, τῶν ἑλομένων τιθέ]ναι
[θυμελικοὺς καὶ γυμνικοὺς (or σκηνικοὺς) ἀγῶνας, διὰ πε]ν̣τ̣α̣-
[ετηρίδος ἀχθησομένους ---------------]

Fr. C:

[--------------- εἰς τὸ αὐτὸ σ]υμ-
[πορεύοιντο, ἔπεμψα --- σον] Φυλο-
[τίμου Ἀθήναιον, τῶν ἐμῶν φίλων, ἄν]δ̣ρα κα-
[λὸν καὶ ἀγαθὸν καὶ τῆς μεγίστης ἀξι]ο̣ύμε-
[νον πίστεως παρ' ἡμῖν, πρός τε τὸν ὑ]μέτε-
[ρον δῆμον καὶ τὸν Ἐφεσίων, τὸν παρ]α̣[κ]α̣λέ-
[σοντα δοῦναι τὰς χεῖρας ἡμῖν εἰς] σύλλυ-
[σιν· συνκαταθεμένων δὲ τῶν δήμω]ν ἑκα-
[τέρων τοῖς παρακαλουμένοις καὶ πεμψά]ν-
[των πρεσβευτὰς ὑμῶν μὲν τοὺς στρατ]η-
[γοὺς Μενεκράτην Διοδώρου, Φοίνικα Φοί]-
[νικος, Ἀρχέλαον Θεοφίλου, Ἐφεσίων δὲ]
[Ἱκέσιον Ἀρτεμιδώρου κτλ. ----------]

A 1. [Μουκιείων τῶν ἀγώ]νων κ̣[αὶ θυσι]ῶν or [Σωτηρίων τῶν ἀγώ]νων κ̣[αὶ Μουκιεί]ων, Rigsby (cf. *SEG* XXXVIII 1267), who argued that the heading concerned only the fragments A and B and not the entire dossier; part of the heading stood above fr. B || 2. for the governor Q. Mucius Scaevola L. (on p. 25) refers to *SEG* XLV 1128, 1574 and 1816 and LVII 1104 [see also *SEG* XLVIII 2158; M.-Cl.Ferriès, F.Delrieux, in N.Barrandon, F.Kirbihler (edd.), *Les gouverneurs et les provinciaux sous la république romaine* (Rennes 2011) 207-230 (on 216-218 comment on the dossier from Pergamon), G.Thériault, in K. Konuk (ed.), *Stéphanéphoros. De l'économie antique à l'Asie Mineure* (Bordeaux 2012) 377-388 (list of contests established by cities or the Κοινόν of Asia for Roman governors, from Mucius Scaevola until the 1st cent. A.D.), and J.-L.Ferrary, *Athenaeum* 100 (2012) 157-179, Pleket] || 4-5. for this formula cf. L. on 29-38, with many parallels; on 38-44 comment on ἐλευθερία and φιλία ('Tutte le comunità amiche erano comunità libere. Non tutte le comunità libere erano comunità amiche'; 44) || 5. [ἑλομένων], L., instead of [ψηφισαμένων] (*I.Eph.*); in L.'s view it was the deliberate choice of the δῆμοι and ἔθνη, who approached the governor, to institute a contest in his honor; Sardis and Ephesos did not see fit to support that initiative || 6-7. [θυμελικοὺς καὶ γυμνικοὺς ἀγῶνας πε]ν̣τ̣α̣|[ετηρικούς], *I.Eph.*; for L. 6 [διὰ πε]ν̣τ̣α̣|[ετηρίδος] L. refers to Scaevola's letter to the Ephesians (below: frr. A (right column), B, and C) L. 6); P.Hamon, *BE* (2011) no. 497, finds ἀχθησομένους (L. 7) 'superflu' || fr. C L. 6. [ἐπέμψαμεν --], *I.Eph.* || 7. [Ἀθήναιον τῶν ἐ- - -], *I.Eph.*

II. Letter of Scaevola to the Ephesians (frr. A (right column), B, and C (right column)):

Frr. A and B:

Κόϊντος Μού[κιος Ποπλίου υ]ἱὸς Σκαιό[λας],
ἀνθύπατος Ῥω[μαίων, Ἐφεσί]ων τῆι βουλ[ῆι καὶ]
τῶι δήμωι χαί[ρειν· τῶν ἐν τῆ]ι φιλίαι κριθέν[των]
δήμων τε καὶ ἐ[θνῶν, τῶν ἑλομέ]νων τιθέναι θυμ[ε]-
λικοὺς κα̣ὶ̣ [γυμνικοὺς (or σκηνικοὺς) ἀγῶνας] δ̣ιὰ πενταετηρί-
[δος ἀχθησομένους, ἀποστειλάντω]ν̣ περὶ τού-
[των πρεσβευτὰς πρὸς ἡμᾶς τοὺς π]ροτρεψο-
[μένους ἡμᾶς πᾶσαν σπουδὴν καὶ πρόνοιαν]
[ποιεῖσθαι ὅπως ὁ ὑμέτερος δῆμος καὶ ὁ τῶν]
[Σαρδιανῶν συλλυθῶσιν - - - - - - - - - - - - - -]
- -

- -

Fr. C:

[- τὴν]
[γενηθεῖσαν περὶ τῶν διαμφισβητουμένων δια]-
[φορὰν βουλόμ]ενος ἆ̣[ραι, ἵνα ὅσοι μὲν τῶν]
[δήμων τε καὶ ἐθ]νῶν ὑπ̣άρ[χουσιν ἐν τῆι φιλίαι],
[διὰ τὸ] ἔ̣χθραν καὶ διαφορὰν κα[τατεθῆναι, θυσίας]
ἐπιφανεστέρας καὶ ἐνδοξ(ο)τ[έρας ἄγοιεν, οἱ δ' ἀφ]-
εστηκότες αὐτῶν δῆμοι με[τὰ πάσης εὐνοί]-
ας εἰς τὸ αὐτὸ{υ} συμπορεύοιντο, ἔπεμ[ψα - - - -]-
σον Φυλοτίμου Ἀθήναιον, τῶν ἐ[μῶν φίλων],
ἄνδρα κ[α]λ̣ὸν καὶ ἀγαθὸ[ν] καὶ τῆς [μεγίστης ἀξι]-
ούμενον πίστεως παρ' [ἡμ]ῖν, πρός [τε τὸν ὑμέ]-
τερον δῆμον καὶ τὸν Σαρδιανῶν, [τὸν παρακα]-
λέσοντα δοῦναι τὰς χεῖρας ἡμῖν εἰ[ς σύλλυσιν]·
συνκαταθεμένων δὲ τῶν δήμων [ἑκατέρων]
τοῖς παρακαλουμένοις καὶ πεμψάντω[ν πρεσ]-
βευτὰς ὑμῶν μὲν Ἱκέσιον Ἀρτεμιδώρο[υ, Ποσει]-
δώνιον Ποσειδωνίου τοῦ Διονυσίου, Ἀ[ριστο]-
γείτονα Πάτρωνος, Ἀρτεμίδωρον Ἀρτ[εμιδώ]-
ρου, Μενεκράτην Μενε[κρά]τ̣ο[υ] τοῦ Ἀρ[τεμι]-
δώρου, Ἀπολλόδ[ωρον Ἑρμο]κρ[ά]τ̣[ου, Ἕρμιπ]-
πον Μενοίτου, Σα[ρδιανῶν δὲ τοὺς στρατη]-
γοὺς Μενεκράτη[ν Διοδώρου, Φοίνικα Φοίνικος],
Ἀρχέλαον Θεο[φίλου - - - - - - - - - - - - - - - - - -]-
κῆσαι τὰ πρ[- -]-
τε μεσιτε[υ- -]
συμφέρε̣[ιν -]
- -

A/B 3-4. [Περγαμην]ῶν τῆι βουλ[ῆι καὶ] | τῶι δήμωι, Rigsby || 5-7. θυμ[ε]λικοὺς κα̣ὶ̣ [γυμνικοὺς ἀγῶ]ν̣α⟨ς⟩ πενταετηρί|[κους βουλευσαμένων - - -], *I.Eph.*; L.'s new reading [illegible] based on autopsy; L. (on p. 45) offers parallels for διὰ πενταετηρίδος || 7. [-

-]αι περὶ του, *I.Eph.*; L. saw only a vertical hasta on the stone before the π of περί: iota or rather nu || 8-11. only [π]ροτρεψο in L. 8 and no further restorations in *I.Eph.*; L.'s restorations are exempli gratia; the same applies to the first lines of fr. C (p. 48: the 'Wortlaut' is 'intuitivo, a titulo puramente esemplificativo', L.) || C 1. [--μ]ẹνος δ.π[- -], *I.Eph.*; [-]ẸΝΟΣΑ, followed by illegible traces of two or three letters, L. || 2. ΥΙΤΑΡ, lapis (according to L. and previous editors); (τ)ι ταρ[ασσ|- -], *I.Eph.*; ΥΠ̣ΑΡ, L., who adds that there is no trace of an alpha after the rho || 3. P.Hamon, *BE* (2013) no. 497, wonders whether ἔχθρα and διαφορά refer to 'une rivalité – apparemment violente – autour de la question du lieu de célébration des concours'; for κα[τατεθῆναι], L. refers to *SEG* XLIV 867 c, L. 44 || 4. ΕΝΔΟΞΘΤ, lapis (L) || 6. for συμπορεύεσθαι see the parallels adduced by L. on 55/56; ἐπέμ[ψαμεν- - -], *I.Eph.* || 7. the Athenian mediator is likely to have been the son of Φυλότιμος, attested as thesmothetes in Athens in 101/100 B.C. (*IG* II² 2336; *SEG* XXXII 218 L. 100); in fine τῶν ε[- -], *I.Eph.*; [τ]ῶν ἐ[μῶν φιλων], L. Robert (*OMS* II 859 note 6) || 14-21. for the names of the ambassadors cf. below frr. D and ■ LL. 38-41. Some of the ambassadors are known from other inscriptions: the Ephesians Ἱκέσιος (*I.Eph.* 900 L. 19; ca. 100 B.C.; list of molpoi), Ἀριστογείτων (*I.Eph.* 901 L. 24; list of molpoi), Ποσειδώνιος (*I.Eph.* 4103 II L. 12; molpoi or gerousiastai) and Μενεκράτης (*I.Eph.* 3254 LL. 4/5); the Sardians Μενεκράτης (uncertain whether he is identical with the homonym in *I.Sardis* 118 LL. 1/2), Φοῖνιξ (*SEG* XLVI 1520 LL. 2/3; priest of Zeus; in theory the priest could have been the ambassador's father) || 23. μεσιτε[ύειν], *I.Eph.*; cf. below frr. D and ■ LL. 21 ([μεσ]ιτευούσης τὰς συνθήκας πόλεως) and 24, 28 (τὸν μεσιτεύοντα δῆμον); the mediating city probably was Pergamon, where all the fragments were found.

III. Treaty between Ephesos and Sardis (frr. D and E):

- -
[- -]οντας τ[.]
[- -]ς ἐκκλήτους δ[ί]-
[κας - παρ]αγένηται, δικάζεσθαι τὸν ἀδι-
[κο]ύμενο[ν κατὰ τὰ προγεγραμμ]ένα ẹ̀ν τ̣ῆι [τ]οῦ ἀδικοῦντος πόλει· ἐὰν δέ τις συλη-
[θ]ῆι ἢ ἀδικη[θῆι Σαρδιανῶν ἢ Ἐφ]εσίων ὑπὸ τοῦ μὴ ὄντος μήτε Σαρδιανοῦ μήτε Ἐφεσίου,
ἐξέστωι τῶι Ἐφ[εσίωι ἐν Σάρδεσι κ]ạὶ τῶι Σαρδιανῶι ἐν Ἐφέσωι τὸ δίκαιον λαμβάνειν κατὰ
τοὺς τῆς πόλẹ[ως νόμους, ἐν ἧι] ἂν ληφθῆι ὁ ἀδικήσας· πλὴν εἴ τινές εἰσιν ἐκ τῶν πόλεων, πρὸς
ἃς εἰσιν συνθῆκ[αι ἴδιαι, ταῦτα] διεξάγεσθαι κατὰ τὰς ἰδίας συνθήκας· ὅσα δ' ἂν κατὰ πόλε-
μον μεθιστῆ τι[ς ἢ καὶ κατ' ἄ]λλο τι ὑπεκτιθῆται εἰς τὴν πόλιν ἢ τὴν χώραν ἢ Ἐφεσίων εἰς
Σάρδεις ἢ Σαρδ[ιανῶν ε]ἰς Ἔφεσον, ἐπιδέχεσθαί τε καὶ τοὺς ἄρχοντας ἐπιμέλεσθαι καὶ
[συνδια]σώζειν· [Ἐφεσίω]ν δὲ καὶ τῶν κατοικούντων ἐν Ἐφέσωι καὶ τῆ χώραι μηθεὶς στρα-
[τευέσθω κατὰ Σαρδ]ιανῶν μηδὲ δίοδον διδότω μηδὲ ξενολόγιον παρεχέτω μηδὲ ὅπ(λ)α
[διδότω μηδὲ χορηγ]είτω τοῖς Σαρδιανῶν πολεμίοις μήτε χρήματα μήτε ἀγορὰν μηδ[ὲ]
[λάφυρον ἐπιδεχέσ]θω μηδὲ ἄλλο μηθὲν ἐπὶ βλάβῃ πρασσέτω, ὁμοίως δὲ μηδὲ Σαρδ[ι]-
[ανῶν μηθεὶς μ]ηδὲ τῶ[ν] κατοικούντων ἐν Σάρδεσιν ἢ τῆι χώραι στρατευέσθω κατὰ Ἐφ[ε]-
[σίων μηδὲ δίο]δον διδότω μηδὲ ξενολόγιον παρεχέτω μηδὲ ὅπλα διδότω μηδὲ χορη-
[γείτω τοῖς Ἐφεσ]ίων πολεμίοις μήτε χρήματα μήτε ἀγορὰν μηδὲ λάφυρον ἐπιδεχέσθω μη-
[δὲ ἄλλο μηδ]ẹ̀ν ἐπὶ βλάβηι πρασσέτω· ὁπότερος δ' ἂν τῶν δήμων ὑπεναντίον
[πράσσηι τ]ινὶ τῶν ἐν τῆιδε τῆι συνθήκηι κατακεχωρισμένων, εἶναι τὸ δίκαιον λαβεῖν τῷ ἀδι-
[κουμένωι] ẹ̀πὶ τῆς λαχούσης πόλεως ἐξ ὧν ἂν κατὰ κοινὸν ἕλωνται πόλεων, γενομένου κλήρου ἀπὸ
[τῆς μεσ]ιτευούσης τὰς συνθήκας πόλεως· ὁ δὲ φάμενος ἀδικεῖσθαι δῆμος προλεγέτω δι-
[ὰ πρεσ]βείας τῶι ἐγκαλουμένωι δήμωι τὸ ἔγκλημα καὶ παραγεινέσθωσαν οἱ παρ' ἑκατέρων
[τ]ῶν πό[λε]ων εἰς τὴν διαδικασίαν, ἀφ' ἧς ἂν τὸ ψήφισμα οἱ ἐγκαλοῦντες ἀναδῶσιν ἐν ἄλ-

λ̣αῖς ἡμέρα[ι]ς τριάκοντα, πρὸς τ̣ὸν μεσιτεύοντα δῆμον, καὶ ἐν ἄλλαις ἡμέραις πέντε κληρωσά-
τωσαν τὸν κρινοῦντα δῆμον, μετὰ δὲ τὸν κλῆρον ἐν ἄλλαις ἡμέραις ἑξήκοντα παραγενόμε-
νοι πρὸς τὸν εἰληχότα δῆμον διαδικαζέσθωσαν, φέροντες παρὰ τῶν ἰδίων πατρίδων
γράμματα πρὸς τὴν εἰληχεῖαν πόλιν ὑπὲρ τῆς δόσ[ε]ως τοῦ δικαστηρίου, καὶ τὸ κατακριθὲν
πρασσέτωσαν παραχρῆμα· ἐὰν δέ τις μὴ παραγ[έ]νηται ἢ ἐπὶ τὸν μεσιτεύοντα δῆμον
ἢ ἐπὶ τὴν λαχοῦσαν πόλιν, ἔστω κατὰ τὸν [π]α̣ρόντα· ταῦτα δὲ ὑπάρχειν Σαρδιανοῖς κα[ὶ]
Ἐ̣φεσίοις εἰς τὸν ἅπαντα χρόνον, καὶ ἐάν τι αἱ πόλεις οἰκειότερον βουλεύσωνται· ἀνα-
γράψαι δὲ καὶ εἰς στήλας λιθίνας τήνδε τὴν συνθήκην καὶ στῆσαι ἐν μὲν Ἐφέσωι ἐν
τῶι τῆς Ἀρτέμιδος ἱερῶι ἐν τῶι ἐπισημοτάτωι τόπωι, ἐν δὲ Σάρδεσιν ἐν τῶι τοῦ Διὸς ἱερῷ[ι]
ἐν τῶι ἐπισημοτάτωι τόπωι, ἐν δὲ Περγάμωι ὃν ἂν αἰτήσωνται κατὰ κοινὸν αἱ πόλεις ἐπιση[μό]-
τατον τόπον, εἶναι δὲ τὴν συνθήκην κυρίαν, ὡς μὲν Ἐφέσιοι ἄγουσιν ἀπὸ πρυτάνεως Σελεύκου, ἱερέ[ως]
δὲ τῆς Ῥώμης Ἀρτεμιδώρου, μηνὸς Ταυρεῶνος τετράδος ἀπιόντος, ὡς δὲ Σαρδιανοὶ ἐπὶ ἱερέω[ς]
τῆς μὲν Ῥώμης Σωκρ̣άτου, τοῦ δὲ Διὸς τοῦ Πολιέως Ἀλκαίου, μηνὸς Δαισίου τετράδος ἀπιόντος·
εἰσὶν δὲ οἱ ὑφ᾽ ἑκατέρων τῶν δήμων ἀποδειχθέντες ἄνδρες ἐπὶ τῶν συλλύσεων Σαρδιανῶν
μὲν Μενεκράτης Διοδώρου, Φοῖνιξ Φοίνικος, Ἀρχέλαος Θεοφίλου, Ἐφεσίων δὲ Ἱκέσιος Ἀρτεμιδώ-
ρου, Ποσειδώνιος Ποσειδωνίου τοῦ Διονυσίου, Ἀριστογείτων Πάτρωνος, Ἀρτεμίδωρος
Ἀ(ρ)τεμ(ι)δώρου, Μενεκράτης Μενεκράτου τοῦ Ἀρτεμιδώρου, Ἀπολλόδωρος Ἑρμοκράτου,
Ἕρμιππος Μενοίτου vacat

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6. ἐξέστωι, with parasitic iota on the stone, L.; ἐξέστω{ι}, *I.Eph.* || 8. [ἴδιαι· τότε], *I.Eph.* || 12. ΟΠΑΑ, lapis || 20. [ἐ]πί, *I.Eph.*; in fine ἀπό (and not ὑπό), L., who translates: 'un sorteggio essendo effettuato a cura della città che media il trattato'; the Ephesians and Sardians themselves drew the lots || 29. *ἔστω κατὰ τὸν παρόντα*: Greek equivalent of secundum praesentem iudicare, L. || 34-36. the Ephesian eponymous officials were previously unattessted; the priests of Rome and Zeus as eponymous officials also in *SEG* XLVI 1520, L., with further reflections (93-95) on the Sardian eponymous officials: the στεφανηφόρος under the Attalids; the priest of Ῥώμη after the death of Attalos III until Augustus' time; finally a return to the στεφανηφόρος (with *SEG* XLV 1652 (after 9 B.C.), with one man being both stephanephoros and priest of Rome, testifying to a period of transition; the same phenomenon in *I.Sardis* 93, also to be dated to the Augustan period). The Sardian Ἀλκαῖος (L. 36) may be identical with the homonym mentioned by Plutarch, *Pomp.* 37.2 (cf. L.Robert, *OMS* II 858-862) and on Sardian coins; Σωκράτης (L. 36) is held by Robert to be identical with the homonymous priest (of Ῥώμη) on record in *I.Sardis* 22, 91 and 122 and on coins; however, on the basis of *SEG* XXVIII 928 (after 17 A.D.) L. suggests that the Sokrates of *I.Sardis* is a descendant of our homonym (L. 36); the latter is more likely to be the same as the homonym mentioned on coins (2nd/1st cent. B.C.) || 38. the first 14 letters in rasura || on 74-98 detailed comment on all clauses in this treaty.

1330 bis. **Pergamon. Rescript of Hadrian about banking, 123/124 or 129-131 A.D.** *OGIS* 484; J.H.Oliver, *Greek Constitutions of Early Roman Emperors* no. 84; *SEG* XL 1132*. This document is discussed by E. Lytle, *art.cit.* (our lemma no. 495) 288/289 (translation of LL. 16-22), in connection with the regulation of the price of fish. The main aim of the rescript is to clarify that only the bankers (not merchants) were to exchange denarii into bronze coin, at a fixed rate of 1:17, and only asses were to be used in the market. The expression λεπτὰ ὀψάρια does not designate 'fish sold retail' but 'little fish' (anchovy, sardine etc.; cf. λεπτὰ ἰχθύδια in Athenaios 7.303a). Only in the case of this kind of fish it was possible for a customer or a groups of customers to purchase exactly one denarius' worth of small fry; but even for

these purchases, only bronze currency could be used.

1331. **Pergamon. Dedication to Asklepios and Hygieia, mid-3th cent.** B.C. *AvP* VIII.3.158. J.W.Riethmüller, *Asklepios: Kulte und Heiligtümer* I (Heidelberg 2005) 351, proposes the following restoration: [Εὐμένης Φιλεταίρου] Ἀσκληπιῶι Σωτῆρι καὶ Ὑγιείαι. R. points out that Asklepios and Hygieia were worshipped in the same temple during the Hellenistic period; the temple for Hygieia in Pergamon originates probably from the Roman Imperial period. Cf. now the discussion in P.Kranz, *Hygieia. Die Frau an Asklepios' Seite. Untersuchungen zu Darstellung und Funktion in klassischer und hellenistischer Zeit unter Einbeziehung der Gestalt des Asklepios* (Möhnesee 2010) 93-101, 151.

1332. **Yaylakalesı (Yaylaköy). Foundation of a temple of Asklepios and of an association of worshippers, ca. 200-150** B.C. Pedimental andesite stele said to come from the area of Yaylaköy in the Yüntdağ, ca. 30 km east/southeast of Pergamon; now in a private collection in Bergama. Ed.pr. H.Müller, *Chiron* 40 (2010) 427-438 (ph.; German translation).

Ἐπὶ Δημητρίου φρου-
ράρχου, τοῦ κτίσαν-
τος τὸ ἱερόν· v ἀγαθῇ
τύχῃ· v συνῆλθον οἱ πρ-
ῶτοι Ἀσσκληπιασταί·
Δημήτριος Σεύθου,
Μικαδίων Ἀρισταγόρου,
Μητρόδωρος Ἀ̣φ(?)άρου,
Ἀσκληπιάδης Γλαυκίου,
Μητροφάνης Ἀρτεμιδώ-
ρου, Μακεδὼν Ἀνδρέσ-
του, Νικάνωρ Μικαδίωνος,
Ἀρτέμων Ἀθηναίου,
Ἡρακλείδης Βακχίου,
Κάλας Γλαυκίου, ου
Ἀπολλώνιος Δημητρί-
Σ̣(?)ώνικος Ἀριστοκράτου,
Ἀ̣ριστογένης Διονυσοδώ-
ρου, Ἀγήνωρ Βακχίου,
Πυρρίας Δημέου

Detailed comment on the names by ed.pr.; we single out the following names: Ἀνδρέστης (LL. 11/12; one attestation: *IGR* IV 704, from Synnada); Ἀφάρης (L. 8, previously unattested; cf. the rare name Ἀφαρεύς; ed.pr. ultimately rejects Δ̣ιάρου); Κάλας (L. 15; Macedonian; cf. the name Μακεδών in L. 11); Μικαδίων (LL. 7 and 12; previously unattested; Μικα(λ)ίων is a possible reading but that name is rare); Νικάνωρ (L. 12: northwestern Greece; Macedonia); Σεύθης (L. 6: Thracian). There are several family-members among the soldiers of the φρούριον: Μικαδίων (L. 7) and Νικάνωρ (L. 12): father and son; Ἀσκληπιάδης (L. 9) and Κάλας (L. 15): brothers; Ἡρακλείδης (L. 14) and Ἀγήνωρ (L. 19): brothers || 6. Δημήτριος: probably identical with the phrourarch (L. 1), ed.pr. || 15-16. the last syllable of Δημητρίου in smaller script in L. 15 in fine || 17. Σ̣ώνικος or Λ̣ώνικος, ed.pr. || on 447-457 comment on the remains of the φρούριον on Yaylakale, its location in the region and the orientation of the fortress towards Lydia; ed.pr. suggests that the Attalids used the fortress against possible attacks from northwest Lydia, where Macedonian mercenaries were settled by the Seleukids; the peace of Apamea (188 B.C.) must have changed the function of the fortress: control of trade and police-function.

1333. Yaylakalesi. Sacred law, ca. 200-150 B.C. Andesite stele found in the same area as the stone in our lemma no. 1332; used as a washing-board; now in the museum in Bergama. Ed.pr. H.Müller, *Chiron* 40 (2010) 440-447 (ph.; German translation).

[---- ἀγ]ν[εύεσ]-
θαι τὸ[ν εἰ]σπορευ-
όμενον ὑγίας ἔγ-
ε[χ]εν εἰς τὸ ἱερόν·
ἀπὸ μὲν τῶν ἀφρο-
δισιακῶν κατὰ κε-
φαλῆς λουσάμε-
νον, ἀπὸ νεκροῦ δὲ
καὶ ἀπὸ ἐκφορᾶς (?)
δευτεραῖον καὶ
ἀπὸ διαφθορᾶς τὸ
αὐτό· ἐὰν δέ τις
ἐπέλθῃ ἐπὶ τὸ πα-
ρὰ τὸ ἱερὸν ἐγκοιμη-
τήριον[...]Α[.]ΟΥ

The stone and dimensions of the stele and the lettering recall the text in our lemma no. 1332, ed.pr., who concludes that this sacred law concerns the temple of Asklepios founded by the phrourarch Δημήτριος || 3 (and 14). in fine, final letters added in small script above the line || 5-6. *ἀφροδισιακῶν*: 'sexual intercourse', ed.pr., who refers to *SEG* XXXVIII 1837 LL. 19-23; cf. *ἀφροδισίων* in *AvP* VIII.2.264 (*LSAM* 14) and VIII.3.161 || 6-7. *κατὰ κεφαλῆς*: 'von Kopf bis Fuß', ed.pr., who adds that after a ritual cleansing one could enter the sanctuary on the same day || 8-9. 'Von (der Nähe zu) einem Leichnam und von einer Beerdigung', ed.pr. || 11. *διαφθορᾶς*: miscarriage and abortion, ed.pr. || 12-15. special regulations for those who want to enter the incubation-hall, ed.pr. || this stele was found near a spring which is likely to have belonged to the Asklepieion founded by Demetrios, ed.pr..

BITHYNIA

1334. Bithynia. Onomastics. See our lemma no. 1969.

1335. Kalchedon. Dedication of a net, end of 1st cent. A.D. Marble statuette of a seated Kybele with a lion on her lap; broken off at the waist; found during the Marmaray-Metro excavations in Üsküdar (territory of Kalchedon); inscription on the base of the statuette. Ed.pr. F.Demirkök in *op.cit.* (cf. our lemmata nos. 742 and 745) 163-167 (ph.; English translation). Text and French translation in *An.Ép.* (2010) [2012] no. 1525.

['Επὶ] βασιλέος Ποτε[ι]-
δᾶνος· δίκτυον χει-
μερινὸν Κοΐντου Λο-
λλίου Κάτου· ἱσαγε-
μὼν Λόλλιος, φιλο-
δέσποτες ναῦτε Ἔ-
[ρ]ως, Ἀρτεμᾶς, Ἡράκω-
[ν, Ἔ]ρως, Πρῖμος, Ζώσιμο-
[ς, ----]ης, Διο[νύ]σιος,
[--]Π[---]ΑΡΠ[---]

1-2. βασιλεύς: eponymous magistrate in Kalchedon, ed.pr., who refers, inter alia, to L.Robert, *Hellenica* VII (Paris 1949) 39/40 (inscription from Yalova, belonging to Byzantion's territory and with Doric elements, like the present inscription) and id., *Hellenica* II (Paris 1946) 51-64 ('divinités éponymes'); cf. also id., *Hellenica* IX (Paris 1950) 94-97, for a dedication to Poseidon by tax-farmers and fishermen from Kyzikos, ed.pr. || 2-3. dedication of a 'winter net', ed.pr., who refers to the use of 'summer'- and 'winter fishtraps' by fishermen in the 19th cent. in the Bosporos [cf. also L.Robert, *Hellenica* X (Paris 1955) 272, Pleket] and to an inscription from Parion mentioning a δικτυάρχης ('chief of the nets') and discussed by L.Robert, *Hellenica* IX (Paris 1950) 81 = *I.Parion* 5 [ed.pr. suggests that Lollios was δικτυάρχης but that assumption is unnecessary. Lollios dedicated the net in his capacity of ἰσαγεμών, Pleket] || 4-5. the ship's captain (ἰσαγεμών; 'paraît nouveau', *An.Ép.*) Λόλλιος is probably identical with the preceding Κοΐντος Λόλλιος Κάτος, ed.pr., who translates ἰσαγεμών as 'co-chief', since in her view L. was also δικτυάρχης || 5-6. = φιλοδέσποται ναῦται [cf. the συνναῦται in the above-mentioned inscription from Parion, Pleket]; ed.pr. refers to inscriptions from nearby Rhegion (Küçükçekmece), recording a priestess Λολλία Κατύλλη, daughter of a Κοΐντος (Λόλλιος), and suggests that Λόλλιος Κάτος may have been a relative or perhaps even the father of Katulle || 6-10. members of the crew ('doubtless slaves'), ed.pr.

1336. **Klaudiopolis. Epitaph of the archikynegos Iustus, 2nd to early 3rd cent.** A.D. Reddish marble column found in the city center of Bolu. Ed.pr. M.Adak, *Gephyra* 7 (2010) 1-9 (ph.; German translation). Greek text also in *An.Ép.* (2010) no.1513.

Οὐαλέριος καὶ Ἰούλιος
Ἰούστῳ ἀδελφῷ, ἀρχικυ-
νηγῷ, Νικαιεῖ καὶ
Προυσαεῖ καὶ Σμυρναί-
ῳ καὶ Ἐφεσίῳ καὶ Περ-
γαμηνῷ· ἀνεξοδίαστον·
ὃς δὲ ἂν σκύλῃ τὸν βωμόν,
δώσει εἰς τὸν φίσκον
Ӿ ,αφ', μνήμης χάριν·
❦ χαίρετε ❦
❦

Dated on the basis of the letter forms, ed.pr. || 1-6. the venator/ἀρχικυνηγός Iustus was a citizen of several Asian and Bithynian cities, presumably of Nikaian origin as suggested by the mention of that ethnikon first in the list and by the use of the words ἀνεξοδίαστον and σκυλεύω (Ll. 6-7). As the patronymikon is missing, Iustus and his brothers seem to have been former slaves; Iustus' manumission is surely connected to a successful career as a *venator*. The enfranchisement of a *venator* is unique for Asia Minor; Iustus 'can be compared to the sportsmen and sophists who also acquired the citizenship of various cities', ed.pr. || 2-3. ἀρχικυνηγός is rarely found in inscriptions of the Imperial period; cf. *I.Ilion* 126; Bean, *JNLyc* 42, presumably from the territory of Oinoanda; ed.pr. argues that the deceased was not 'the chief huntsman on a private estate' (Bean), but rather a venator; J.-Y.Strasser in *An.Ép.* argues that the archikynegos was responsible for the organization of the venationes and that he was honored by various cities after his retirement as κυνηγός/venator || 6. ἀνεξοδίαστον is attested more than 50 times in the territory of Nikaia, in Prusa ad Olympum 3 times (*I.Prusa* 83, 1064, 1066), in Klaudiopolis and in Prusias ad Hypium once each (*I.Klaudiupolis* 130; *I.Prusias* 108), ed.pr.

1337. **Lamounia (?). Funerary epigram, 3rd cent.** A.D. Limestone stele, broken above, with a square frame in which an arched niche is inscribed; head of Gorgo across the frame and the arch of the niche; in the niche a relief with two panels: in the upper panel a lion, in the lower panel (from right to left) a horseman advancing to the right, followed by a bull and an unidentified figure. Inscription above the

I.Iznik 1118 and 1119; for an Ὀκαηνῶν κώμη see *I.Iznik* 1201 and 243a. Cf. also a dedication to Μητρί Κα|σμειν|ᾳ | καὶ Μητρὶ Ὀ|κηνῇ in the Afyon Museum (*SEG* LVII 1336), ed.pr.

1339: 331/332 no. 7 (ph. of squeeze). **Dedication to the gods Tadenos and Okkonenos.** Rectangular marble altar with mouldings, broken below and at right; found in Bilecik/Yenipazar.

	vac. Ἀγαθῇ τύχῃ· vac.		δην[ῷ] καὶ Ὀκκονην[ῷ]
	θεοῖς ἐπηκόοις Τα-	4	[---------]ΠΛΩΕΙΣΙ

2-3. Ταδηνός: epithet for Apollo with Thracian roots, cf. *RE* IV.A 2 (1905) 1999 s.v. Tadenos (B.Kruse); attested also in *IGBulg* IV 2110, *IG* IX.2.1076, and *ILS* 4879; cf. Detschew, *op.cit.* 487, ed.pr. [in *SEG* XXXII 679 (Sliven, Thrace) Zeus Okkonenos appears as ἐπήκοος, Scheibelreiter-Gail].

1340. **Nikaia (area of: Modrene). Dedication to a goddess, Imperial period.** Rectangular moulded marble altar with corner akroteria; inscription on the upper moulding (L. 1) and on the shaft (LL. 2-7); found in Mudurnu. Ed.pr. N.Çokbankir, *Olba* 18 (2010) 325-326 no. 1 (ph.; Turkish translation). Greek text also in *An.Ép.* (2010) [2013] no. 1514.

	Ἀγαθῇ τύχῃ·	ζήσαντες μετὰ
	Στράτι⟦ε⟧ος οἰκο-	τῶν ἰδίων εὐ-
	νόμος ›καὶ Κλαυ-	χὴν τῇ θεῷ
4	δία Χρηστεῖνα	

2. Στράτι⟦ε⟧ος: probably mason's error for Στράτειος, who was manager of an estate, ed.pr. || 7. the goddess may have been Demeter, Artemis or Meter, ed.pr.

1341-1344. **Nikaia (area of: Modrene and environs). Epitaphs, Imperial period.** Ed.pr. N.Çokbankir, *Olba* 18 (2010) 326-330 nos. 2-5 (Turkish translation).

1341: 326/327 no. 2 (dr.). **Epitaph of Eia.** Rectangular marble altar with corner akroteria, found in situ in Yeniköy/Örenyeri west of Mudurnu/Göynük. Inscription on the shaft.

Ẹιὰ Π̣απίου, | γυνὴ Φιλοπά|τορος, ζήσασα | ἔτη μ' vac.

1342: 327/328 no. 3 (ph.; dr.). **Epitaph of Phileros and Homonoia.** Round marble altar with mouldings, broken on top and bottom, found in Mudurnu, Kaygana Mahallesi. Inscription on the shaft. Greek text also in *An.Ép.* (2010) [2013] no. 1515.

	Κλ. Δομιτιανὸς Φι-	4	σι γλυκυτάτοις
	λίσκος Φ̣ι̣λέρωτι		μνήμης χάριν
	καὶ Ὁμονοίᾳ γονεῦ-		❦ ❦

3. For Ὁμόνοια as a female personal name cf., e.g., *SEG* XXXV 1239 (Saittai) and *TAM* III.1.359 (Termessos), ed.pr.

1343: 328/329 no. 4 (ph.; dr.). **Epitaph of Aur. Fl. Quintillianus and Aur. Secundilla.** Marble stele, found in Dolayüz Köyü, 14 km southwest of Mudurnu, reused in a modern fountain. Several fragments of bases found along the road leading into the village point to the existence of an ancient necropolis. Greek text also in *An.Ép.* (2010) [2013] no. 1516.

Αὐρ. Φλ. Κυϊντιλ-
λιανὸς Αὐρ. Φλ.
Κυϊντιλλιανῷ
καὶ Αὐρ. Σεκουν-
δίλλῃ τοῖς
γονεῦσιν ἀ-
νεστήσατο

1344: 329/330 no. 5 (ph.; dr.). **Epitaph of Cassius and Chryse.** Rectangular marble block (base or altar?) with mouldings, found in Bostancılar Köyü, 18 km south of Mudurnu, reused in a modern fountain. Greek text also in *An.Ép.* (2010) [2013] no. 1517.

Κάσσιος καὶ Κλήμης
οἱ ἔκγονοι Κασσίῳ
τῷ πάπ[ῳ] καὶ Χρύσῃ
vac. τῇ μάμῃ vac.
v μνήμης χάριν v

3-4. πάπ[ῳ], μάμῃ = πάππῳ, μάμμῃ, ed.pr.

1345-1349. **Nikaia (area of). Epitaphs, 2nd cent. A.D. (?).** Epitaphs dated according to an era, frequently found in epitaphs of this region in the 2nd cent. A.D. (cf. *IIznik* II.1 p. 90). Ed.pr. N.Çokbankir, *Olba* 18 (2010) 332-337 nos. 8-12 (Turkish translation).

1345: 332/333 no. 8 (ph.). **Epitaph of Chreste.** Limestone stele with triangular pediment containing a heavily damaged gorgoneion; in each corner above the pediment a bunch of grapes. On the shaft an arched niche, the arch resting on two pillars with capital. In the niche relief of a basket and incised representations of a mirror, a perfume bottle and tools for spinning wool; on the lower border of the stele are an incised basket, a three-legged table with cups, a strigil and two feet. All motives show Phrygian influence. The inscription is engraved on the lower border of the pediment (L. 1) and on the architrave. Found in Doğancılar Köyü (Adapazarı/ Sakarya).

Ἔτους ζ· | Γάϊος Χρήστῃ τῇ γυναικὶ | ζησάσῃ ἔτη κζ μνήμης χάριν

1346: 333/334 no. 9 (ph.; dr.). **Epitaph of Lala.** Limestone block with inscription in a tabula ansata; found in Göbekpınarı near Beyyayla Köyü (Sarıcakaya/Eskişehir).

Ἔτους ι̣'· Λάλα Διοφά-
νου γυνὴ συνζήσασα
ἔτη λε' εἵνεκεν εὐσε-
βίης μνήμης χάριν· ὧ-
δ' ἀνέθηκεν Διοφάνης

4-5. ὧδ' = ὧδε, ed.pr.

1347: 334/335 no. 10 (ph.; dr.). **Epitaph of Chrestos and Hieronis.** Rectangular limestone altar with mouldings; on the corners acroteria with volutes; found in Hırka.

Ἔτους αι'· vacat
Χρῆστος Χρήστο[υ]
ζῶν ἑαυτῷ ἐκ τ[ῶν]
ἰδίων ἀνέστησε[ν]
τὸν βωμὸν καὶ τῇ ἑ-
αυτοῦ συμβίῳ Ἱερ[ω]-
νίδι ζησάσῃ ἔτη μ̣',
[καὶ τὸ μ]νημεῖο̣ν̣ ἐ-
[ποίησεν]

1348: 335/336 no. 11 (ph. of squeeze). **Epitaph of Apollonius and Tittha.** Limestone block, found at Sabırlar Köyü (Taraklı/Sakarya).

vacat Ἔτους ε'· vacat
Ἱπποκράτης · Παυλεῖνος ἀ[δελ]-
φοὶ φίλτατοι ὄνντες ν Ἀπο[λ]-
λωνίῳ καὶ Τίτθᾳ μνήμης χ[ά]-
ριν, ὡς ἔθος ἐστίν, γνήσ[ι]-
α τέκνα γονεῦσιν ἀνέσ[τη]-
vacat σαν τόδε δῶρον vacat

Rho is written in the Latin form R, ed.pr.

1349: 336/337 no. 12 (ph.; dr.). **Epitaph of Hermione.** Limestone stele, broken above; on the shaft a panel above and an arched niche below; inscription between them. In the panel a box (?), two flasks, and an unidentified item are represented; in the niche two trees, a wreath, a ring, a basket and several tools for spinning wool. Greek text also in *An.Ép.* (2010) [2013] no. 1519.

Ἔτους β'· Ἑρμιόνη οἰκονό-
μισσα, γυνὴ δὲ Μάρκου Πομ-
πείου Φορτουνάτου, ζήσα-
σα ἔτη λ' τοῖς ἐπάνω χαίρειν

1-2. οἰκονόμισσα: for other women as administrators in Bithynia cf. *I.Iznik* 1466 and *I.Prusa* 68, ed.pr., who suggests that Hermione may have taken over the work of her husband ('Hermione, la défunte, exerçait cette fonction par elle-même', M.Corbier in *An.Ép.*) || 4. τοῖς ἐπάνω χαίρειν: greeting formula typical for Bithynia, cf. *I.Iznik* no. 1282, ed.pr.

1350-1357. **Prusa ad Olympum (area of). Epitaphs, Imperial period.** Gravestones of different types, found in the territory of Prusa, now in the museum in Bursa. Edd.pr. N.E.Akyürek Şahin, F.Onur, *Gephyra* 7 (2010) 23-27 and 29-39 nos. 1/2 and 5-10 (ph.; German and Turkish translations).

1350: 29/30 no. 5. **Epitaph of Apollonios, 2nd cent. A.D.** Gray marble stele with corner akroteria; in an arched niche the relief of a funerary banquet with two men on a kline; one of them holds [redacted] wreath above the head of the other man; in front of them a seated woman; inscription on the shaft. Found at Dudaklı Köyü near Kestel, where there was a workshop that produced a large group of stelai (see *SEG* XL 1149-1158) to which this stele and also our lemma no. 1351 belongs.

Λούκιος Δημοφίλου καὶ Χρή-
στη Διονυσίου οἱ γονεῖς τὴν στ-
ήλην ἀνέστησαν Ἀπολλωνίω[ι]
4 τῶι τέκνωι μνήμης χάριν
ζήσαντι ἔτη ι'· χαίρετε, παροδεῖ-
ται, ὅσοι μνημεῖον οὐκ ἀδικεῖτε
vacat χαῖρε vacat

6. The last four letters of μνημεῖον in much smaller characters; for ἀδικέω cf. Strubbe, *Arai Epitymbioi* 343 s.v. Index, edd.pr.

1351: 30-32 no. 6. **Epitaph of Oktaeios, Telesphoros and Zo(e)is, 2nd cent. A.D.** Marble stele with corner akroteria; in an arched niche the relief of a funerary banquet with two men on a kline, each holding a wreath in his right hand; in front of them a seated woman. Immediately beneath the niche a mirror, a comb, a spindle and a distaff, and a falx vinitoria; below, the inscription. Found at Narlıdere Köyü near Kestel (from the same workshop [redacted] our lemma no. 1350).

Λεῦκος Ὀκταείῳ καὶ Τε-
λεσφόρῳ τοῖς ἀδελφοῖς
ζήσασειν ἔτη τεσσαρά-
4 κοντα ἐποί(η)σε μνήμης
χάρειν· Ἀλούκιος καὶ Χαρεί-
των τῇ εἰδίᾳ τεκούσῃ Ζοεί-
δι v {ω} ζησάσῃ ἔτη τριάκον-
8 τα πέντε μνήμης χαίρειν

Dated on the basis of the stylistic and iconographic similarity with examples of the Kestel-group, edd.pr. || 1. for Λεῦκος see *LGPN* V.A 267. Octavius and Telesphoros were presumably twins, edd.pr. [if this is correct, Octavius and Telesphoros were not only born together abut also died together; this is unlikely; it is more likely that this is a family grave for three relatives who died in different years and whose approximate age is given; the funerary inscription was set up after the last burial, Chaniotis] || 4. ΕΠΟΙΣΕ, lapis [perhaps for ἐπόησε?, Corsten] || 5-6. for Ἀλ(λ)ούκιος see Pape-Benseler, *Eigennamen* s.v., edd.pr. || 6-7. Ζοείδι = Ζωΐδι, edd.pr. || [8. on the photo, I am not sure I see the first iota of χαίρειν which does not belong there anyway, Corsten].

1352: 25 no. 1. **Epitaph of Antiochos, late 2nd cent. A.D. (?).** Pedimental marble stele with three akroteria. In the pediment a wreath, on the left and right akroteria rosettes; beneath the pediment a tabula ansata with LL. 1-6 of the inscription, L. 7 underneath; below the text, a copy of the pediment with the wreath; below this pediment, an arched niche, to the left and the right of it a patera; below the niche an axe. Found in Akbıyık Köyü (Yenişehir).

Μήνιος Μολόρχου Ἀντιό-
χῳ τῷ ἑατοῦ ὑειῷ ζήσαντι
ἔτη δεκαοκτὼ ἐπόησεν μ'
ἐκ τῶν εἰδί(ων) μνήμης ἕνεκα·
τί μ' ἀναγινώσκις δακρύων, ⟨ξ⟩ένε;
οὐ λυποῦ, λυποῦμε θάνατον ἄω[ρον]
πρὶν γονέων vac. χῆρε vacat

Date: no Aurelii, edd.pr. || 1. Μόλορχος = Μόλορκος: not previously attested in Asia Minor; the name occurs in literature (cf. Pape-Benseler, *Eigennamen* 941), but in inscriptions previously only in Boiotia (*LGPN* III.B s.v.), edd.pr. || 3. ΕΠΟΗΕΕΝ (lunate epsilon), lapis; μ' = μέ, probably the stele speaking, edd.pr. || 4. ΕΙΔΙΑ, lapis || 5-7. a distichon, edd.pr. || 5. ΖΕΝΕ, lapis || 6. λυποῦμε = λυποῦμαι, edd.pr.

1353: 26/27 no. 2. **Epitaph of -ios, late 2nd cent.** A.D. **(?).** Pedimental limestone stele with a rosette in the pediment, below it a tabula ansata with the inscription; on the shaft an arched niche, to its left and right a patera and a rosette, on the right pilaster a hoe. From Hasanpaşa Köyü (İnegöl).

ΤΟ[.]ΤΙΟΣ Τερτίου υἱ-
ὸς καὶ οὐ λυπ(η)ρὸν μὲν
τὸ θανεῖν πλὴν ὅτι π-
[ρ]ὶν γονέων· δεκαοκτα-
ετὴ κατέχι μὲ τάφος vac.
vacat χαῖρ[ε]

Date: no Aurelii, edd.pr. || 1. ΤΟ[.]ΤΙΟΣ = Πόπιος (?); father and son were presumably slaves of a Roman citizen named Tertius, edd.pr. [not necessarily, Corsten] || 2-5. failed verses, edd.pr.

1354: 33/34 no. 8. **Epitaph of Calpurnia Iulla and Calpurnius Philiskos, probably 2nd cent.** A.D. Marble base in the form of a monumental altar with 'horns' and a block-shaped upper element, which supports a separately worked architrave that presumably served as podium for a sarcophagus; on the front of the upper element a recessed field with the relief of a male bust (Philiskos?), above it a scroll and a diptych; on each side a patera; back of the base unworked; inscription on the shaft. Found at Hasanpaşa Köyü near İnegöl. Greek text also in *An.Ép.* (2010) [2013] no. 1521.

Καλπουρνία Ἰούλλα v ζή-
σασα ἔτη με' καὶ Καλπούρ-
νιος Φιλίσκος, υἱὸς αὐτῆς,
ζήσας ἔτη ιη', χαίρετε

Similar monumental bases with architraves are known from Bithynia, especially from the Sangarios valley between Mekece and Geyve, edd.pr., with references.

1355: 35/36 no. 10. **Epitaph of Doris, probably 2nd cent.** A.D. Lower right fragment of a pedimental marble stele. In a recessed field representations of a seated woman, a spindle, a distaff, a mirror, two bottles; inscription on the lower part of the frame. From the region of Bursa, findspot unknown. Δωρίς, Δάφνης θυγ[ά]|τηρ, ζήσασα ἔτη ν' | vacat χαῖρε vacat

1-2. The use of the metronymic seems to indicate that the deceased was born out of wedlock, edd.pr.

1356: 32/33 no. 7. **Epitaph of Lucius Valerius Potitus, late 3rd cent. A.D.** Limestone stele with two large akroteria; between them a shield and a sword. Beneath these, in a second register, a falx vinitoria and a hoe; beneath these a tabula ansata with the inscription; below, an arched niche containing depictions of two upright swords. Found at Akbıyık Köyü near Yenişehir. Greek text in *An.Ép.* (2010) [2013] no. 1520.

Λουκίῳ Οὐαλερίῳ Ποτεί-
τῳ στρατιώτῃ πραιτω-
ριανῷ ζήσαντι ἔτη ϙ' υἱὸς
ἀνέστησεν Λ. Οὐαλέριος Ἀττικός

Date: between the army reform of Septimius Severus concerning the praetorians and the abolishment of the praetorians by Constantine in 312 A.D., possibly late 3rd cent. A.D. (no father's name, no tribus), edd. pr.; J.-Y. Strasser in *An.Ép.*: 'seule l'écriture oriente vers le IIIe s. p. C.'.

1357: 35 no. 9. **Epitaph of [Chr]este (?), probably 3rd cent. A.D.** Undecorated pedimental marble stele with an arched niche, in which are incised representations of a basket with wool, a mirror, a spindle, a distaff, two small bottles, a comb and a box. Above the corners of the niche a rosette; inscription underneath the pediment. Found at Akbıyık Köyü near Yenişehir. [Ἔτ]ους vacat πέμπτο[υ] | [..]ήστη Πυλαιμένου, γ[υ|ν]ὴ δὲ Ἐπιγόνου, χαῖρε

1. Cf. *I.Nikaia* II.1 pp. 39-44 and *SEG* LV 1381, edd.pr. || 2. [Χ]ρήστη?, edd.pr.

1358. **Prusa ad Olympum. Epitaph of Secundus, 2nd cent. A.D. (?).** *I.Prusa* 161. M. Adak, *Gephyra* 7 (2010) 3 note 6, argues that Σεκοῦνδος συνκυνηγής was a gladiator (no father's name; the name Secundus is frequently used for gladiators) rather than a hunter (*I.Prusa*). Cf. our lemma no. 1336.

PONTUS

1359. **Pontus. Religion in the Hellenistic and Roman periods.** S.J. Saprykin, *Religija i kul'ty Ponta ellinisticheskogo i rimskogo vremeni* (Moscow and Tula 2009) (in Russian) surveys literary, epigraphic, numismatic and archaeological evidence for traditional pagan cults in Pontos, Cappadocia and domains of the Pontic kings on the North Shore of the Black Sea in the Hellenistic and early Imperial periods. Chapter 1 (20-33) deals with the main cultic centers; Chapter 2 (34-178) treats male deities and Chapter 3 (179-265) female deities (arranged by divinity); Chapter 4 (266-317) covers ruler cult under the Mithridatid dynasty (no discussion of the Imperial cult); Chapter 5 (318-409) deals with 'Pontic' gods worshipped on the North Shore of the Black Sea. For an English version of Chapter 2, see id., in *Ancient Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 465-514.

Attention is paid above all to divine epithets and iconography. In line with his previous publications, S. argues for a central role of royal ideology ('Mithridatism') in religious developments of this pe-

riod, in particular in the postulated development of a 'Graeco-Iranian synthesis'. Abundant illustrations of coins, inscriptions and archaeological sites. No index or bibliography.

1360. **Euchaita (?) (Beyözü). Christian epitaph of Germanos, Byzantine period.** Block, built into a modern wall in Beyözü (together with several more epitaphs mentioning a ἡγούμενος, two διάκονοι, and a κηρουλάριος). Mentioned by H.Elton et alii, *AST* 27.3 (2010) 33/34 (ph.); no text, we read from the photograph: † Θέσις Γερ|μανοῦ ΔΛ; above the last letter there seems to be a Γ and, on top of it, a small H.

1361. **Herakleia Pontike. Letter of an association of Dionysiac artists concerning Μᾶρκος Ξενοκράτης, 130 A.D.** *I.Heraclea Pontica* 2. B.Le Guen, *Nikephoros* 23 (2010) 231/232, suggests restoring in the titulature of the association in L. 20 Ἀντ[ινο]εί[νῃ] (*I.Heraclea Pontica*: Ἀντ[ων]εί[νῃ], referring to Antoninus Pius). She finds it implausible that the association should have waited eight years, until the accession of Antoninus to the throne, before engraving the decree on the marble base of the statue. Her suggestion implies that it is Hadrian who gave permission to the association to establish its headquarters in Rome. L.G. suggested this restoration in *Congrès International sur la Mer Noire I (Juin 1988)* (Samsun 1990) 668-680 (never covered in *SEG*). She argues that the honorand is not identical with the homonymous doctor of the legion of evocati (*I.Heraclea Pontica* 7); the latter may have been the son of the honorand, who is likely to have been an artist.

1362. **Herakleia Pontike. Epitaph of Samandridas or Skamandridas.** *I.Heraclea Pontica* 22. S.Mitchell, in *Local Knowledge* 104 note 80, suggests reading the name of the deceased as Σκαμανδρίδας (*I.Heraclea Pontica*: Σαμανδρίδας). On the photo M. discerns 'the lower bar of a small letter *kappa* inserted between the first and third letters'. The name refers to the Trojan river Skamandros. Some Paphlagonian cities present pictures of other Homeric rivers on their coins (Ξάνθος; Μέλης, 'reputed to be Homer's father'), thereby claiming a prestigious Homeric-Greek past. Cf. our lemma no. 1367.

1362 bis. **Sinope. Prosopography: astynomoi.** See our lemma no. 784.

1363. **Sinope. Colonists.** S.Mitchell, in *Local Knowledge* 90-93, briefly discusses a number of epitaphs (*I.Sinope* 9-74), recording immigrants to early Sinope from Miletos, other cities of central western Asia Minor, and Athens. Those from Athens testify to the historicity of Plutarch's story about a Periclean expedition to the Black Sea in the early 430s and the foundation of a colony of Athenian settlers; cf. *I.Sinope* 2 and 7, mentioning a Λάμαχος (the commander of Pericles' fleet was also called Lamachos!). Brief remarks on *I.Sinope* 28 (Μάνης Ἐλαιοπώλης) (ca. 400 B.C.), implying production of and trade in olive oil and belying Xenophon, who wrote that no olives were grown along the Bithynian coastline (*Anab.* 6.4.6)), and on the 110 Sinopeans attested in classical and Hellenistic Athens.

1364. Sinope (area of). Dedication to Zeus Helios, 1st-3rd cent. A.D. *ISinope* 120. M.Manoledakis, *ZPE* 173 (2010) 116-118, reads the text as follows: Ἀγαθῇ τύ[χῃ] | Δεὶ Ἡλίῳ Ναυ̣[τα]||μηνῷ ἐπηκόῳ | Λούκιος Σεπ̣[..]||κ̣ιος Ἀπόλαυ̣|στος εὐχῆς | χάριν (ed.pr. D.M.Robinson, *AJA* 9 [1905] 303 no. 25 suggested in LL. 2/3: να[υδα]||μήνῳ: 'he who tames the ships'; no restoration in *ISinope*). M. favors an epithet derived from a toponym; he connects Ναυσταμηνός with Ναύσταθμος, an anchorage between Sinope and Amisos, and adduces alterations of words through phonetic shifts: Ναύσταθμος > Ναύσταμνος or Ναύσταμος > Ναύταμος.

1364 bis. Sinope. Religion: the cult of Sarapis. Analyzing the literary, numismatic, and epigraphic evidence, C.Barat, in L.Lamoine, C.Berrendonner, M.Cébeillac-Gervasoni (edd.), *La praxis municipale dans l'Occident romain* (Clermont-Ferrand 2010) 127-142, discusses the alleged relationship between the cult of Sarapis in Alexandria and in Sinope. According to B., the relationship originates from Tacitus' story on the cult statue of Sarapis (*Hist.* 4.81/82), and consequently was non-existent in the Ptolemaic period. Elaborating upon the views of P.Borgeaud and Y.Volokhine, who pointed to the link between Tacitus' narrative and the propaganda in favor of Vespasian, B. traces the sudden 'discovery' and popularity of the cult of Sarapis in Sinope from the era of Vespasian onwards. B. adduces *I.Sinope* 114 (*IGR* III 93; *RICIS* 309/0105); 115 (*SEG* XLIV 1021 [LI 1725]; *RICIS* 309/0102); 172 (*IGR* III 96; *SEG* XIV 777 [XXXV 1357]; *SIRIS* 329; Merkelbach-Stauber, *SGO* II 10/06/05). These sources indicate that 'la colonie romaine de Sinope n'a pas protesté face à cette imposture et a profité de ces inventions pour montrer son attachement à la dynastie flavienne' (140).

1365. Sinope (area of: Demirci). Inscriptions and graffiti on ceramic stands, late Imperial period. In a report on the excavations of amphora workshops at Demirci near Sinope, D.Kassab Tezgör, in ead. (ed.), *Les fouilles et le matériel de l'atelier amphorique de Demirci près de Sinope* (Paris 2010) 60, 87/88 and 97-99, mentions several ceramic stands with inscriptions: 60 (ph.): one of the six stands published by J.M.Fossey, D.Kassab Tezgör, *Anatolia Antiqua* 7 (1999) 171-175 no. 3.1 (ph.) with the inscription (incised before firing) ΕΥΔΩ (Εὔδω(ρος) or Εὐδω(ρίδης)) on one face, on the other face a cross on either side of the text. – 87/88: stands with the letters ΒΑ, Α, ΝϹΥ, ΓΕΝ (ph.), and ΓΕΩΡ (Γέωρ(γος), cf. 97-99 with ph.). – 98: reference to the inscription (incised after firing) published by Fossey, Kassab Tezgör, *art.cit.* 175-177 no. 4 (ph.) [owner's inscription]: [το]ῦ Ἡρακλ(ε)ίου

1365 bis. Sinope. Amphora stamps. See our lemma no. 784.

1366. Zonguldak (area of: Gaziler/Gökçebey). Dedication to Hosios (kai) Dikaios and epitaph of Alexandros, 2nd cent. A.D. Marble altar with akroteria, between them a patera; inscription on the shaft. Found in the environs of Asar Kale near Gaziler, ca. 1 km from Gökçebey (former Tefen). Ed.pr. N.E.Akyürek Şahin, *Olba* 18 (2010) 269-271 no. 1 (ph.; German and Turkish translations).

Ὁσίῳ Δικαίῳ
Ἀλεξάνδρῳ
παρὰ Μητρὶ
Θεῶν Λυκω-
χωρειτικῇ
Ị[-------]
[.]ΦẠṆ[--]
θης

Dated on the basis of the letter forms, ed.pr. || 2. Ἀλεξάνδρῳ indicates that the dedication to Hosios (kai) Dikaios was also an epitaph of Alexandros; for similar inscriptions with 'double function' cf., e.g., *SEG* XXXIV 1300. Hosios (kai) Dikaios was probably a tutelary deity of tombs, ed.pr., with references || 3-5. παρὰ Μητρὶ Θεῶν Λυκωχωρειτικῇ: Λυκωχωρειτικὴ may refer to the region of the small river Λῦκος near Herakleia Pontike, ed.pr. || 6-8. certainly the name of the dedicant, followed perhaps by a female toponym in the genitive ending in -θης ([- - ἀπὸ - -]φạṿ[- -]|θης?), ed.pr.

PAPHLAGONIA

1367. **Paphlagonia. Paphlagonian identity.** S.Mitchell, in *Local Knowledge* 95/96, briefly discusses the epitaph of the Paphlagonian miner Ἀτώτας (*IG* II² 10051; *GV* 836), with respect to his pride in his Paphlagonian origin and with the Paphlagonian elements in the ornaments of the stele (cf. also 109). Reflections on the 'Ionian self-consciousness' (97) of coastal Paphlagonia (97-101): retention of the old dialects (Doric, Ionic) in inscriptions; discussion of Merkelbach-Stauber, *SGO* II 10/03/02 (Amastris; epigram for the athlete and dancer Aemilianus), 09/09/16 (*SEG* XXXVI 1138; *I.Klaudiupolis* 83), 04/01/01 (Lydian Troketta) and *I.Smyrna* 442 (*SEG* XVIII 519; XLVIII 1425); remarks on Miletos advertising itself as ἡ πρώτη τῆς *Ἰωνίας* — καὶ μητρόπολις πολλῶν — *πόλεων ἔν τε τῶι Πόντωι* — (*Milet* VI.1.233; cf. also *Milet* VI.2.732 = Merkelbach-Stauber, *SGO* I 01/20/08 = *GV* 33; 101/102). – On 106-109 comment on two funerary epigrams from Kaisareia and Hadrianeia-Claudiopolis, testifying to an 'ostentatious devotion to Greek culture' (108) through references to Homer and Hesiod (Merkelbach-Stauber, *SGO* II 10/02/28 = *SEG* XLIII 911 (LV 1393); Merkelbach-Stauber, *SGO* II 09/09/11). – Cf. also our lemmata nos. 1362/1363.

1368-1371. **Gangra. Bronze seals, 6th-8th cent. A.D.** In a study on architectural motifs in Byzantine seals, M.Angar, C.Sode, in B.Päffgen, R.Thomas (edd.), *Zwischen Orient und Okzident. Festschrift für Hansgerd Hellenkemper* (*KJ* 43, 2010) 34-36 nos. 1-4 (ph.), republish four seals of bishops of Gangra.

1368: 34/35 no. 1. **Seal of the bishop Ioannes, 8th cent. A.D.** Bronze seal; on the obverse a saint (Hypatios of Gangra) flanked by two buildings, possibly a reference to the conversion of the temple of Dionysos to a church or to two miracles of the saint; on the reverse, a monogram with invocation; now in the Kunsthistorisches Museum Wien. Also published in V. Laurent, *Le corpus des sceaux de l'empire byzantine* V (Paris 1963) no. 439; E.Stepanova, in *Vizantija v kontekste mirovoj kul'tury* (St. Petersburg 2008) 252-262 fig. 7: † Θεοτόκε βοήθει Ἰωάννῃ μητρ[οπολίτῃ Γ]αγγρῶν

1369: 35 no. 2. **Seal of the bishop Sergios, late 7th/early 8th cent. A.D.** Bronze seal; on the obverse

a saint (Hypatios of Gangra) flanked by two buildings (cf. our lemma no. 000); on the reverse, a monogram with invocation; now in the Hermitage Museum. Also published in E.Stepanova, *art.cit.* 252-260 fig. 5: † Θεοτόκε βοήθει Σεργίῳ μητροπολίτῃ

1370: 35 no. 3. **Seal of the bishop Sergios, late 7th/early 8th cent. A.D.** Bronze seal; on the obverse a saint (Hypatios of Gangra) flanked by two buildings (cf. our lemma no. 000); on the reverse, a monogram with invocation; now in the Bibliothèque Nationale in Paris. Also published in Zacos-Veglery no. 1310; E.Stepanova, *art.cit.* 252-262 fig. 6: † Θεοτόκε βοήθει Σεργίῳ [μητροπολίτῃ]

1371: 35/36 no. 4. **Seals of a bishop, 6th/7th cent. A.D.** Two similar bronze seals; on the obverse St. Kallinikos, two buildings, and an inscription (A); the flames on one of the buildings allude to the saint's martyrdom; on the reverse, a monogram (B), undeciphered; now in the Hermitage Museum. Also published in E.Stepanova, *art.cit.* 252-262 figs. 3/4: A: ὁ ἅγιος Καλλίνικος

1372. **Hadrianopolis (area of: Kızılcapınar). Epitaph of Troilos and Kouia, 3rd cent. A.D.** Upper part of a funerary column with moulding, found in the village of Kızılcapınar. Mentioned in E.Laflı, E. Christof, *KST* 31.2 (2010) 304 (ph.; no text). Edd.pr. iidem, *Hadrianopolis* I. *Inschriften aus Paphlagonien* (Oxford 2012) no. 35 (ph.; German translation), whose text we print.

Τρωΐλῳ καὶ Κουίᾳ
γονεῦσι γλυκυτά-
τοις Κυρίλλα καὶ
Δηϊόταρος καὶ Φοῖ-
βος καὶ Παππίλος
καὶ ὁ γαμβρὸς Γέμ̣ε̣λ-
λος μνήμης χάριν·
vac. χαῖ[ρ]ε vac.

1373. **Pompeiopolis. List of names, Imperial period.** Fragment of a marble block or stele, found in a house in Taşköprü (ancient Pompeiopolis). Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). No text; we read from the photograph.

- -
[- - - - - - - - - - - - - - - -]. vv Ἰουλιανὸ[ς]
[- - - - - - - - - -]κληϊανὸς Π̣ρόκλου
[- - - - -].οχλου vv Αἴλιος Π̣ρόκλος
[Κ]λεωνίδας vv Κούλιος Κουλιλα
[..]κυς Μάρκου vv Κυρήνιος Ἰουλιανοῦ
[..]λου ἔκγονος vv Ἰουουέντιος ΝΙΛΝΟΥ
[Ἔ]φηβος Ἀλεξάνδρου vv Σαλάριος Κυ-
[1-2]λλος vv Κύριλλος Λικιννιανοῦ
Π̣αυλεῖνος Παυλεινιανοῦ vv Κυρίνας
Κυρίνα vv Ῥοῦφος Πούλχερος vv Γαλλι-
τιανὸς Πούλχερος vv Καρυστανι[- - -]
Μαρκιανός vv Σαλάριος [- - - - - - - - -]
Διογένης [- -]
Γλ̣[- -]
- -

Perhaps an honorary inscription for the emperor by the νέοι of the gymnasion?, S. et alii || [3. initio Π̣ρόκλου? || 4. Κούλιος is rare: an example each from Pantikapaion, Olbia, Taurian Chersonesus, Thrace, and Herakleia Pontike (*LGPN* IV

and V.A s.v.); Κουλιλα, gen. of Κουλιλας, previously unattested || 7-8. Κύ[[ρι]]λλος? || 10-11. Γαλλγτιανός (?) for Γαλλιτιανός? || 11. Καρυστάνι[ος?], Corsten.]

1374. **Pompeiopolis (area of: Zımbıllıtepe). List of donations (A) and honorary inscription (B) (for a paphlagoniarches?), after 222 A.D.** Two fragments of a block, inscriptions on two adjacent faces. Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 31 (ph.); no text; we read from the photograph. In both inscriptions a σύνοδος is mentioned; (A), in smaller letters, seems to be a list of donations (ἐδόθησαν occurs twice; at the end of most lines a sum of money is indicated, preceded by ✳); (B) is an honorary inscription, presumably for the paphlagoniarches who was in charge of the festival, in which the artists performed; we provide the text of B.

B [ἡ ἱερὰ] μουσ[ικὴ -----------]
[1-2]ανὴ Ἀλεξ[ανδριανὴ ------]
ανὴ περιπολισ[τικὴ ----------]
4 μεγάλη σύνοδο[ς -----------]
[ἐ]κ τῶν ἑαυτῆς χρημ[άτων ---]
[.]ΩΝ · Π · ΓΝΚ? ΚΥ? Μαρκ[--]
[2-3] παφλαγονιάρχην [-------]
8 ------- remains of letters -------

B 1-2. The letters ΑΕΞ (L. 2) seem to be inscribed on a rasura; S. et alii suppose that the name of the association of artists was changed from Αὐρηλιανὴ Ἀντωνειτιανή to Σευηριανὴ Ἀλεξανδριανή after the damnatio memoriae of Elagabalus in 222 A.D.

1375. **Pompeiopolis. Dedication to Plouton, Imperial period.** *SEG* LIX 1456. Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). [Undated by S. et alii; Imperial period, Corsten.]

1376. **Pompeiopolis. Funerary epigram, Imperial period.** Fragment of a block or stele, found in Taşköprü (ancient Pompeiopolis). Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). No text; we read from the photograph.

[1-2]Ç..ων ❦ μνῆμα vv
βροτῶν πάντων τέρμα
βλέπων βιότου vacat
4 [.]ΟΙΝΟΡΙΟΙCΤ.[---]

[1-3. Pentameter, separated from the preceding hexameter by a hedera, Corsten.]

1377. **Pompeiopolis. Graffito, undated.** Fragment of a graffito on wall plaster of a house in the city. Mentioned by L.Summerer, A.v.Kienlin, G.Herdt, *KST* 31.1 (2010) 428 (ph.; part of the text in transcription with Turkish translation): - remains of letters - | [---]ΝΟΝ[--- | ---] καὶ χοίρων [---] | ---

3. The building may have been a meat market (χοίρων = 'for porc'), S. et alii.

1378. Sebastopolis. History. On the basis of literary, numismatic and, in particular, epigraphic evidence, B.Le Guen, B.Rémy, *Anatolia Antiqua* 18 (2010) 97-197, reconstruct the history of the city, including chapters on population and religion; references to inscriptions from elsewhere, that mention citizens of Sebastopolis.

1379. Unknown provenance. Epitaph (?) with a collection of Homeric verses (cento), end of the 4th/beginning of the 5th cent. A.D. *SEG* LI 1735; LVIII 1476; LIX 1476. M.Stein, *ZPE* 174 (2010) 57-64, republishes the inscription with several comments. L. 1: He supports the supplement πάντας γά̣[ρ φιλέεσκεν], suggested by Agosti, *ZPE* 160 (2007) 41 (cf. *SEG* LVIII 1476). L. 2: He explains νόον, considered a mistake for the Homeric νόος by previous editors, as accusativus limitationis and σφιν as dativus (pl.) commodi. L. 4: He suggests μεγ' ἀ(μ)ύμων instead of μεγα(θ)ύμων (ed.pr.) or an intended μεγαλήτορα (Agosti; see *SEG* LVIII 1476) or μεγ' ἀμύμονα (Feissel apud Agosti). L. 8: He sees no problem in the use of the plural θεῶν and adduces several parallels.

GALATIA

1380. Ankyra. Epitaph of Π. Αἴλιος Κύριλλος, 150-200 A.D. *I.Ancyra* 306 (*SEG* XXVII 866). J.Bennett, *JEA* 96 (2010) 216-219 (English translation), argues that the transport of the corpse of this prominent young citizen by his brothers from Alexandria to Ankyra, where it was buried in a sarcophagus, implied mummification. He points to papyrological evidence and mummy labels testifying to the transport of mummies to the deceased's hometowns in Egypt. [The latter, however, applies to native Egyptians; for Greeks and Romans the normal way to prevent putrefaction during transport was cremation, with the bones remaining. There is no reason to suppose that this was not the case with Cyrillus, or, for that matter, with other deceased brought from Egypt to their homelands (*IG* XIV 1976 [*IGUR* 1321; *GV* 1169; Alexandria to Rome]; Merkelbach-Stauber, *SGO* IV 18/18/01 [Thebai to Kolybrassos]). Similarly the remains of travellers sent from other places than Egypt could end up in a sarcophagus (bones or ashes: a sarcophagus is not necessarily indicative of the presence of a skeleton, since it was also used to receive a cinerary urn). For a comprehensive survey of supra-regional transport of corpses, see R.A.Tybout, 'Dead men walking. The repatriation of mortal remains', in L.de Ligt, L.E.Tacoma (edd.), *Moving Romans. Migration in the Roman Principate* (forthcoming). Tybout.]

1381-1383. Germa (area of: Dutlu (Tutlu)). Epitaphs, Imperial period. Epitaphs, found in Dutlu and now in the museum in Pessinous. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 84-86 App. 4-6 (ph.).

1381: 84 App. 4. **Epitaph.** Upper left corner of a marble gravestone, with architrave: μνήμης vacat

1382: 84 App. 5. **Epitaph.** Square marble base of a column with mouldings now cut away; inscription on two opposite sides of the block, below the moulding.

A: [--]ΤΕΡΕΩΤ [..? | --] ạὐτῆς κ[αὶ | --] . ΤΕ . Ν . [.?]

2. Ligature ΤΗ⊏ || 3. first letter: upper part of a vertical hasta; fourth letter: looks like upper left part of mu; last letter: left part of a rounded letter, probably omega, edd.pr. || D.Feissel, *BE* (2011) no. 721, restores from the ph.: [Ὑ]πὲρ σωτ[ηρί|ας] αὐτῆς κ[αὶ | τῶ]ṿ τέκṿ[ων]

B: [--] Ἀσκληπιῷ κ[αὶ | --] ạνẹ́στησα[ν | ------]Ν . [..?]

2. ἀνέστησαν suggests a funerary inscription, edd.pr., who observe that the relation between A and B is not clear.

1383: 85/86 App. 6. Epitaph. White marble block broken above and at left.

[---]ΘΕΑΣΠΟΥ vacat | [--μ]νή(μ)ης χάρι | vacat v vacat

1. [- - -]θεα, [- - -]θεạ Σπου|[- -] (form of e.g. Σπουδαῖος or Σπούδιππος) or [- - -]θεας Πoυ|[- -] (e.g. form of Πούβλιος); alternatively ΣΠΟΥ could be the beginning of σπου{δή}; σὺν σπουδῇ + gen. occurs in *SEG* XXXI 1076 (from Dutlu), edd.pr. || 2. ΝΗΝΗϹ, lapis

1384. **Germia (area of: Günyüzü). Epitaph of Eglatouna, ca. 100-150 A.D.** Pedimental marble stele; in the pediment a boss, beneath it an architrave with dentil decor and tendrils with ivyleaves; the field is framed by two pilasters with capitals and contains a wreath in which there is a wool basket; inscription in the field below the wreath. Edd.pr. P.Niewöhner, K.Rheidt, *AA* (2010) 157 (ph.); Greek text also in A.V.Walser, *AST* 28.1 (2011) 56 (ph.); now in A.V.Walser, *Chiron* 43 (2013) 558/559 no. 12 (ph.; German translation).

Νεικομήδης
καὶ Μανια ἡ γυνὴ
αὐτοῦ τῇ ἑαυ- v
τῶν θυγατρὶ ἐ-
ποίησαν Ἐγλα-
τουνạ, Νεικομή-
δου δὲ γυνῄ vv
χρηστῄ, χαῖρε vv

2. The epichoric name Μανια (derived from the Phrygian god Μανης) rather than the Greek Μανία, edd.pr. || 5-6. Ἐγλατουνα was previously unattested, perhaps of Celtic origin, edd.pr.

1385. **Germia (area of: Kayakent). Jewish epitaph of Heortasios and Patrikios, early Byzantine period (?).** Limestone stele, broken below and above at right, originally with pediment; inscription in the field on either side of the vertical bar of a menorah. Found in Kayakent (ancient Goeleon), now kept in the local primary school. Edd.pr. P.Niewöhner, K.Rheidt, *AA* (2010) 156 (ph.); mentioned in A.V. Walser, *AST* 28.1 (2011) 56 (ph.); now in A.V.Walser, *Chiron* 43 (2013) 593/594 no. 40 (ph.; German translation) [both names were used by Jews and sympathizers in Aphrodisias; see *SEG* XXXVI 970 II ll. 8 and 27, 49, and 53; Patrikios was also the name of the leader of a Jewish uprising in Palestina in ca. 352 A.D. (G.Stemberger, *Juden und Christen im Heiligen Land*, Munich 1987, 132 and 141), Chaniotis].

I Ἑορ|ṭασ|ίου | ỊOK||.ỊỊ| - ? - II .κὲ | Πα|τρι|κίο||υ | - ? -

1386. **Neoclaudiopolis (Vezirköprü) (area of: Incesu, ca. 10 km west of Vezirköprü). Milestone,** 222 A.D. Gray limestone milestone found in the center of the village Incesu; the milestone stood along the road between Vezirköprü and the Halys and is now in the provincial museum in Samsun. Ed.pr. T. Bekker-Nielsen, *EA* 43 (2010) 87/88 no. 1 (ph.; English translation). The text also in *An.Ép.* (2010) [2013] no. 1624.

Imp(erator) Cae-
sar M(arcus) Aur(elius)
Severus
⟦Alexander⟧
Pius Felix
Aug(ustus), p(ontifex) max(imus),
tribunici-
ae potesta-
tis, co(n)s(ul), p(ater) p(atriae),
restituit
per L(ucium) Aproni-
um Pium leg(atum)
Aug(usti) pr(o) pr(aetore) mi-
li(a) pass(uum) ε'

Severus Alexander received the titles Augustus, pater patriae and pontifex maximus in March 222 A.D.; his first year of tribunicia potestas ended on Dec. 9 of that year; Lucius Iulius Apronius Pius was legate of Galatia in the same year; at his death in March 235 A.D. the emperor suffered *damnatio memoriae* (see L. 4, erased after the emperor's death). Two other milestones of Severus Alexander have been found along the road between Havza and the Halys (*RRMAM* II 893 and 896). The stones have been set up to commemorate a major renovation of the road north and south of Neoclaudiopolis, ed.pr.

1387. **Pessinous. Letters of Attalid kings.** *I.Pessinous* 1-7 (Welles, *RC* 55-61; *OGIS* 315). C.Mileta, in T.Brüggemann, B.Meissner, C.Mileta, A.Pabst, O.Schmitt (edd.), *Studia Hellenistica et Historiographica. Festschrift für Andreas Mehl* (Gutenberg 2010) 107-120, analyzes the dossier of the letters of Attalid kings (German translation of *I.Pessinous* 1). He argues that the inscriptions were part of a representative inscription wall, a kind of a public archive [a dossier, not an archive, Chaniotis], which was located on one of the outer walls of the temple of Kybele at Pessinous. He stresses, as did G.Courtieu (cf. *SEG* LVIII 1484), that the letters were not originally meant to be published and that their publication occurred in the 30s of the 1st century A.D. upon the decision of the Roman senate to reexamine the asylum rights of the provincial temples (32/33 A.D.) Under these circumstances, the recording of old documents was meant to prove the traditionally sacred status of the city and the sanctuary of Pessinous as well as the good relations between Pessinous and powers such as the Attalids or even Rome. The inscriptions *I.Pessinous* 1-7 report events which appear to belong to two different chronological contexts: documents 2-7 deal with conflicts with the Gauls and thus are to be dated in the 2nd quarter of the second century B.C. (after 166 B.C.); *I.Pessinous* 1 is, according to M., to be dated in 207 B.C. and not as commonly held in 163 B.C., and may consequently be related to both the war between Pergamon and Bithynia (208-205 B.C.) and the history of the transfer of the cult of Kybele/Magna Mater to Rome. According to this hypothesis, Attalos I not only played the role of mediator, but he also orchestrated the cult transfer. In respect to *I.Pessinous* 1 LL. 6/7 Πεσ|σόγγους (interpreted by M. as a mistake for the toponym Πεσσινοῦς, caused by a 'Hörfehler des zur königli-

chen Kanzlei gehörenden Schreibers' oder/und ... Unfähigkeit ..., einen indigenen Stadtnamen korrekt zu schreiben' [117]), M. proposes that the reference to the toponym as a ἱερὸν χωρίον (LL. 8/9) provided an additional argument in favor of the position of the city towards the Roman senate. Cf. also *SEG* LIX 2001 for these letters and others in the ancient Greek world.

1388. **Pessinous. Building inscription, Augustan/Tiberian period (?).** White marble architrave, with two fasciae, a damaged moulding and a frieze consisting of tendrils with leaves and fruits; inscription on the upper fascia in large letters. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 63/64 no. 2 (ph.): [- - -]ος τοῦ λαν̣προτάτ[ου - - -]

Dated on stylistic grounds by edd.pr.; D.Feissel, *BE* (2011) no. 721, dates the inscription to the 3rd/4th cent. A.D. (letterforms) || λανπρόταϰος: possibly used for a local honorand/benefactor, edd.pr. || G.R.Tsetskhladze, *Ancient West and East* ■ (2012) 275, states that the marble architrave was discovered 'after the Ghent team had ceased to excavate at Pessinus and since I took over as Director of Excavations'. The publication by Devreker, who 'briefly visited the site in 2009 (my first year in charge), which is when the architrave was unearthed' took place 'without my permission or awareness'.

1389-1390. **Pessinous. Dedications (?), Imperial period.** Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 143-151 nos. 1-2 (ph.; English translation).

1389: 143 no. 1. **Dedication (?) to an emperor (Trajan?), 98-117 A.D. (?).** Grey marble block, broken on all sides; found in Ballıhisar, now in the local museum.

[- - - Αὐτ]οκράτ[ορι? - - -]
[- - - Κο]κκήϊο[ς? - - - - - -]
[- - - - -]η ὑγια[- - - - - - - -]
4 [- - - - -]την α̣ι̣[- - - - - - - -]
[- - - - -]ειτι̣[- - - - - - - - - -]
[- - - - -]τη[- - - - - - - - - - -]
[- - - - -]νσ[- - - - - - - - - - -]
8 [- - - - -]α[- - - - - - - - - - - -]

2. The *nomen gentile* Cocceius is already attested in Pessinous in the honorary inscription for Μᾶρκος Κοκκήϊος Σέλευκος, high priest of the koinon of the Galatai (*SEG* XLVI 1627), who may be identical with the person in the present text, edd.pr.

1390: 144 no. 2. **Dedication (?) to an emperor, 1st/2nd cent. A.D. (?).** Grey marble block, broken on all sides; found in a private garden south of Ballıhisar, now in the local museum.

[- - - Αὐτ]ο̣κράτ̣[ορι? - - -]

1391. **Pessinous. Christian inscription, 4th cent. A.D.(?).** Rectangular gray marble block broken on all sides. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 64/65 no. 3 (ph.; English translation), whose text we print. Republished by A.Avram, *Ancient West and East* 11 (2012) 271/272 no. 2.

Ἡσυχὶς ξενοδόχος | ἐποίησε ΕΥΣ vacat

1. Ἡσυχίς: name of a woman, who gave hospitality to strangers ('Hesychis, hostess of a guest-house made it'), edd.pr., who also consider Ἡσύχι(ο)ς, head of a xenodocheion; in fine O, followed by a vertical hasta || ▪ ΕΥΣ: unfinished word, referring to εὐσέβεια, edd.pr. || Avram reads: Ἡσύχι(ο)ς Ξενοδόχο(υ) | ἐποίησε εὐσ(εβῶς) = 'Hesychios, son of Xenodochos, made this piously'; for Ξενόδοχος he refers to *SEG* XXXI 1115; he interprets the text as an artisan's signature and dates it to the 2nd/3rd cent. A.D. [D.Feissel, *BE* (2013) no. 525: 'la correction de ξενοδόχος en Ξενοδόχο(υ) n'est pas nécessaire et je persiste à voir là un directeur d'hospice (cf. id., *Bull.* 2011, 721)'].

1392. **Pessinous. Jewish inscription, 5th-7th cent. A.D.** Two fragments of ▪ gray-white marble slab with relief decoration within a circular frame; the left fragment is *I.Pessinous* F 9 ('part of an epitaph'; here inscription A without the last letter, which is on the right fragment); the relief decoration is probably the upper right part of a Jewish menorah; letters engraved above the branches (A), between them (C) and on the frame (B). Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 65/66 no. 4 (ph.)

A: above the branches: [---]Ι̣Ο[---|---]ΥΛ(?)ΟΥΤΟ
B: on the frame: Υ
C: between the branches: ΤΕΚΝ|ΟΥ

First unequivocal evidence for the presence of Jews in Pessinous, edd.pr., who refer to *I.Pessinous* 23 and 94 and tend to interpret the fragment as belonging to a building (part of a chancel screen of a synagogue?) and inscribed with the names of donors || A. [δο]ύλου το[ῦ Θεοῦ], *I.Pessinous*; edd.pr. favor a name ending in -υλου or -υδου followed by το|ῦ (the last letter being inscription B) || C. possibly [μετὰ τῶν] τέκν(ων), edd.pr.

1393-1396. **Pessinous. Epitaphs.** Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 144-146 nos. 3-6 (ph.; English translation).

1393: 144/145 no. 3. **Epitaph of Attallis, 2nd/3rd cent. A.D. (?).** Upper left corner of a grey marble door-stele with the left upper part of the door and the upper part of an undecorated pillar in the shape of a bomos or altar (cf. Waelkens, *Türsteine* 283-284 "type G" door-stele); found in Ballıhisar (Pessinous) in the heap of rubble next to the museum, now in the museum. Inscription on the upper part of the pillar: Ἀττ̣α̣λλίς

Date: type G stelai are dated to ca. 183-205 A.D., edd.pr. || the spelling with two lambdas is so far unparalleled, edd.pr.

1394: 145 no. 4. **Epitaph of Deiotaros (?), Imperial period.** *I.Pessinous* 18. Gray marble block, broken on all sides; found in Ballıhisar in a private house, now in the local museum.

[---] Δ̣η̣ϊό̣[ταρος?]

For Deiotaros as a cognomen cf. *I.Pessinous* 18 (Τιβέριος Κλαύδιος Δηϊόταρος), 67 (Αὐρ. Δειέταρος [!]) and 101 (Μᾶρκος Λείβιος Δηϊόταρος); the name probably spread over Galatia beginning in the rule of king Deiotaros I (63-40 B.C.), edd.pr.

1395: 145/146 no. 5. **Epitaph of Markiane (?), late Imperial or early Byzantine period.** Gray marble block, broken on all sides; found in Ballıhisar in the wall of a private garden, now in the local museum.

[Ἀπο]λλών[ιος?]
[...] Μαρκιαν[ῇ?.]
[..κ]ατεσκε[ύα-]
4 [σεν?]. συνβί[ῳ?]
[μνή]μης χάρ[ιν]

1. Ἀπόλλων (attested as personal name in Pessinous: *SEG* XXXI 1089), Ἀπολλωνία and Ἀπολλωνίδης are also possible, edd.pr. || 2. Μαρκιανός and Μαρκία are also possible; since the noun σύνβιος (cf. L. 4) is in Pessinous only used for women, a female name is more likely here, edd.pr.

1396: 146 no. 6. **Epitaph, late Imperial period (?).** White marble block, broken on all sides; found in a private garden south of Ballıhisar, now in the local museum. L. 1 ΚΑΙ is written in larger letters then the text preserved on the right, with which it is not aligned.

[---]ΚΑΙ ΑΛ.[---]
ΠΑΤ[---]

1397-1403. **Pessinous. Epitaphs.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 66-71 nos. 5-11 (ph.; English translations).

1397: 70/71 no. 9. **Epitaph of a woman, Imperial period.** Part of a bomos (?) broken on all sides; moulded below; perhaps part of a doorstone; inscription above the moulding: [---]αίλλῃ τῇ ἰδίᾳ γ[υναικὶ --]

No names found ending in -αιλλα, edd.pr., who consider the possibility that αι stands for ε: e.g. [Μαρκ]έλλῃ || J.-Y.Strasser, in *An.Ép.* (2010) [2013] nos. 1621-1623, suggests initio [Γ]αίλλῃ, dative of Γάιλλα (attested in Galatia and Pisidia); same suggestion by A.Avram, *Ancient West and East* 11 (2012) 272 no. 2.

1398: 71 no. 10. **Epitaph of a woman, Imperial period.** Gray marble fragment, perhaps from the upper part of a doorstone; moulded below; inscription above the moulding: [--]δι τῇ ἑαυτο[ῦ --]

1399: 71 no. 11. **Epitaph, Imperial period.** Rectangular marble block broken above and below; inscription on the lower part of the stone.

Ἀπολλώνιος | Ἱπποδάμου | ΜΝ[--]|ΤΟΥ[--]Η[--]||ΧΡΗ[--]Ο[--] | μητρὶ [---| -----]

1400: 66-68 no. 5. **Funerary epigram for the wife of Germanos, 4th cent.** A.D. (?). Gray marble column found in the cemetery of the so-called akropolis.

[--------------------]
ἄνδρα δὲ χῆρον | [-⏑⏑ or --]-
σεν, θαλερὴν δ' ἔκλασεν
ἡλικίην· | τόνδε δέ οἱ ὁσί-
4 αι ἀνδρὸς χεῖρες ὑψώσαν-
τον | Γερμανοῦ γλυκερὴν vv
{ρην} εὔνιν ὀδυρομένου | ἀλλ' ἐπὶ
οἴκου ἴη κείσθω κόνις· ὦ πι-
κρὲ δαίμων, | οἵην συσζυγί-
ην λύσαο βασκανίηι vacat

Vertical bars indicate the end of a verse || 1. in fine space for 4-6 letters || 2. ἔκλασεν: since the alpha is short we have a form of κλάω ('to break off'), edd.pr. || 4-5. ὑψώσαντον: parasitic nu, edd.pr.: 'raised up this grave' (L. 3 τόνδε, sc. οἶκον (see L. 7) or τάφον) || 6-7. variant of the common formula that the earth, the dust will rest lightly on the deceased, edd.pr.; instead of κούφη we have ἴη (= ἴα, from ἴός = 'one'): 'the dust which is common (to all)', conveying the message that earth will cover everyone, that death is inevitable, edd.pr.

1401: 68/69 no. 6. **Epitaph of the Christian Paulos with funerary imprecation, 4th cent.** A.D. (or later)? Rectangular gray marble stele; inscription in a recessed field. Text and French translation in *An.Ép.* (2010) [2013] no. 1621. Republished by A.Avram, *Ancient West and East* 11 (2012) 274/275 no. 4. We print the text of edd.pr.

† Μνῆμα διạ|φέρον Παύλ[ου] | ἀπὸ πριμικ̣[ε]|(ρί)ων vacat · || Εἰ δέ
τις ἐπ[ιχι]|ρήσι ἐπιβου̣|λεῦ(σ)ε τού|τῳ, ἔχῃ πρὸ[ς] | τὴν Τριάδα

2. Παύλ[ου] or Παύλ[ῳ], edd.pr. || 4. ΠΩΝ, lapis; primicerii are chiefs in the military or civil service, edd.pr. || 7. ΛΕΥΕΕ, lapis || 8-9. the usual form is ἔχῃ πρὸς τὸν Θεόν, edd.pr., who for πρὸς τὴν Τριάδα refer to *MAMA* I 160 (*SEG* VI 302), 168 and to *SEG* XXXVIII 1375B || in LL. 3/4 Avram reads ἀπὸ πρ̣ιγκ̣[ί]|πων: Paulos was an ex-princeps, 'i.e. the head of an important administrative office, perhaps that of the governor'; he refers to *I.Tomis* 373 (πρίνκιψ ὀφηκίου ἡγεμόνος) and two Egyptian papyri (ἀπὸ πριγκ(ίπων)). [D.Feissel, *BE* (2013) no. 525, accepts A.'s reading but points out that Paulos may have been 'un simple *princeps* militaire'].

1402: 69/70 no. 7. **Christian epitaph of Ourphilas, late Imperial/early Byzantine period.** Gray marble bomos; inscription inside a large wreath. Text and French translation in *An.Ép.* (2010) [2013] no. 1622. Republished by A.Avram, *Ancient West and East* 11 (2012) 273/274 no. 3. We print the text of edd.pr.

[Μνῆ]μα | διαφέρον | Οὐρφίλα | πριμικηρί||ου· † Ἀμ̣ὴ̣ν̣

3. Οὐρφιλας: variant of Οὐλφιλας (Gothic name), edd.pr. || Avram writes that he 'did not see anything after the cross' in L. 5. He comments on Οὐρφιλας/Οὐλφιλας, remarks that it was 'the celebrity of (W)ulfilas [bishop of the Goths; ca. 310-383 A.D.] after ca. AD 348, which rendered popular his name in

Christian circles' and that the primicerius may have been 'named after the bishop'. This would yield a terminus post quem for the text; the lettering 'does not allow dating it later in the 5th century'.

1403: 70 no. 8. **Epitaph, undated.** Lid of a gray marble sarcophagus; front side with a pediment with three akroteria; within the pediment a disk; letters engraved left and right of the disk. Left: Α; Right: ΣΥ

1404-1405. Pessinous (area of). Epitaphs. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 73-75 nos. 16/17 (ph.; English translations).

1404: 73/74 no. 16. **Epitaph of Andreas, late 2nd cent. A.D.?** Gray marble doorstone of the same type as *I.Pessinous* pp. 68/69 (type F), found in Karacaören; broken on the left and right side; the door has two wings separated by a pilaster; the door panels contain a door-knocker, a key-plate (with the letter Γ) and a lozenge with trefoil; the door has an Ionian frame and is surmounted by a moulded cornice; inscription between the cornice and a projecting border: Μαμας Ἀνδρέᾳ πενθερῷ μνήμης χάριν ❦

1405: 74/75 no. 17. **Epitaph of Akylas, ca. 150-200 A.D.** Upper part of a gray marble doorstone (type F; see our lemma no. 1404), found in Ertuğrul (formerly Yakapınar); broken below and at left; only a small part of the upper right panel of the door survives, surrounded by an Ionian frame; above the frame a cornice and a projecting border; inscription between cornice and border (L. 1) and on the upper part of the cornice (L. 2). Text and French translation in *An.Ép.* (2010) [2013] no. 1623.

Μᾶρκος Κοσκωνίου Ἀκύλᾳ τῷ υἱῷ | v μνήμης χά vacat ριν

1. Κοσκώνιος: also on record in *I.Pessinous* 177 (the son of that Koskonios is also called Ἀκύλας: 'by chance'), edd.pr.

1406-1416. Pessinous. Graffiti, dipinti, and stamps on vases and tiles, Hellenistic through Byzantine period. Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 147-151 nos. 8-20 (ph.; English translation).

1406: 148 no. 12. **Grafitto on a ceramic vessel, Hellenistic period.** Shoulder fragment of an amphora or a coarse jug; found in Ballıhisar during excavations in sector B6. A graffito made 'ante cocturam' consisting of three (Greek?) letters or symbols, probably in two lines; slightly curved vertical line before L. 1: 8?[ ] | N?

1407: 150 no. 18. **Graffito on ceramics, 1st cent. B.C.-1st cent. A.D.** Fragmentary unguentarium; found in Ballıhisar in the living quarter sector Q: .ΙΘΚΑΚ|Ο upper part of a christogram? Ο. | lower part of a christogram? ΙΟ.

1408: 147 no. 9. **Stamped cup, 1-50 A.D.** Stamp on the bottom of an 'Eastern sigillata B' cup; found in Ballıhisar during excavations in the living quarter sector Q, now in the museum: Δῶ|ρον

For a manufacturer Doros in Pessinous cf. a similar cup (*SEG* XLV 1707 [1]), edd.pr. [rather δῶρον; cf. κέρδος in our lemma no. 1420 (1), Pleket].

1409: 147 no. 10. **Stamped cup, 1-50 A.D.** Stamp on the bottom of an 'Eastern sigillata' cup; found in Ballıhisar during excavations in a Hellenistic room in sector B: [- - -]ṂΗΣ

1410: 148 no. 11. **Dipinto on an amphora, 1-50 A.D.** Fragmentary neck of wine amphora type Dressel 1 or 2-4, probably Italian (if so, Latin inscription) with a *titulus pictus* O; found in Ballıhisar during excavations in sector H3.

1411: 148 no. 13. **Inscribed pot, late Imperial period.** Fragment of a small spherical brown clay pot; found in Ballıhisar during excavations. Letters pressed in the clay before firing between two decorative lines around the shoulder of the vessel to the left and right of a handle: [- - -]NO[.]TI handle KA

1412: 149/150 nos. 15-17. **Inscribed tiles, late (?) Imperial period.** Three fragmentary tiles, inscribed before firing; found in Ballıhisar in the living quarter sector Q: (a) M (b) H (c) Θ

For two more inscribed tiles from Pessinous, cf. *SEG* XLVII 1702 and LI 1753, edd.pr.

1413: 149 no. 14. **Stamp on an ampulla, early Byzantine period.** Fragment of a red ceramic ampulla; found in Ballıhisar during excavations in sector Q, now in the archaeological depot: [εὐλογία Κυρίου] | ἐφ' ἡμᾶς, [ἀμήν]

For eleven other ampullae with similar inscriptions found in the temple area of Pessinous, cf. *SEG* XLV 1707 (12, 20-29), edd.pr.

1414: 151 no. 19. **Graffito on a lid, early Byzantine period.** Black-glazed sherd of a ceramic lid with three groups of letters in ligature, incised after firing; found in Ballıhisar in sector H3: Θ\ VPH.A [hard to verify on the photograph, Corsten].

1415: 147 no. 8. **Graffito on a stone bowl, Byzantine period (?).** White marble bowl; on the upper part of the outer surface, the letter K ('20'?), perhaps indicating the capacity of the vessel; found in Ballıhisar during excavations in the living quarter sector Q, now in the museum.

1416: 151 no. 20. **Graffito on a vase, Byzantine period (?).** Rim fragment of a ceramic pot or plate, incised after firing on the inner surface; found in Ballıhisar during excavations in sector B2 in the temple area: Σ (or M)

1417. **Pessinous. Incertum, Imperial period.** Grey marble block broken below and at left; found in Ballıhisar during the excavations. Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 146 no. 7 (ph.): HΓ̣ (or HỊ or ỊH)

1418. **Pessinous. Incerta, undated.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 72/73 nos. 12-15 (ph.) and 75 no. 18 (ph.), publish the following texts: 1) triangular marble block broken on all sides: [- -].ΩΔ[- -] (no. 12; before omega lower part of an oblique hasta); 2) gray marble fragment broken on all sides: [- -]Q[- -|- -]. AΛ[- -|- -]AMIO[- -|- -]XE[- -] (no. 13; in L. 2 before alpha a vertical hasta); 3) gray marble fragment broken on all sides: A (no. 14; perhaps a mason's mark); 4) marble fragment broken on all sides: [- -]ẸOY· [- -|- -].KA[- -] (no. 15; in L. 1 after upsilon a vertical hasta; in L. 2 before kappa part of a horizontal stroke); 5) fragment of a marble column: H (no. 18; undated).

1419. **Pessinous. Masons' marks.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 75-78 nos. 19-25 (ph.), publish the following texts: 1) on a terrace wall in the temple area, mid-Roman period: K two birds AN; Θ, with a chalice (or two inverted triangles?) (north side; drawings are Christian additions); M (upper course, south side); EΔΘ, ΔE, ΔO, H, PΔ (second course); AE (retrograde) and EB (third course); [.]E (in reverse); K (retrograde; south side) and EΔ (delta upside down; on a spolium in the terrace wall) (no. 19 (a-d)); 2) in the stairway of the theater (nos. 20/21): AMA, MA, MA (on the vertical border of a marble seat); MA (on the vertical border of a marble seat); if these marks belong to the building phase of the theater, they date to the reign of Tiberius, ca. 25-35 A.D.; 3) on a block found in the colonnaded square (agora): A (no. 22; reign of Tiberius (?); a late Hellenistic date not excluded); 4) on the quay-wall of the canal: K (no. 23; 1st/2nd cent. A.D.); 5) gray marble block found in the river; possibly a seat from the theater M (no. 24; 1st/2nd cent. A.D.); 6) gray marble block found near an enclosure on the left side of the road to Dinek: C (no. 25; undated). Cf. also our lemma no. 1418 sub (3).

1420. **Pessinous. Stamps and graffiti on vases and tiles.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 78-83 nos. 26-40 (ph.) and 83/84, App. 1 and 3 (ph.), publish the following texts. 1) Fragment of a red sigillata plate; in the bottom incised decoration with waves between two concentric circles; in the middle a rectangular stamp: Κέρ|δ̣ος (no. 26; early Roman period (?); cf. *SEG* XL 1074; LII 1145 bis); 2) fragment of a sigillata plate (eastern sigillata B 1; produced in western Asia Minor; possibly in Tralleis); same decoration as in (1); in the middle a rectangular stamp: [- -]K|[- -]Y (no. 27; probably ca. 25-50 A.D.; possibly [Ἀνεν]κ|[λήτο]υ (name on a stamp from Ephesos: *Forschungen in Ephesos* I (1906) 170 no. 16)); 3) part of the foot of a vase of reddish brown sigillata; in the middle of an incised circle a rectangular stamp: Διο|[τί]μου (no. 28; undated; name of the potter); 4) fragment of a flat red sigillata plate; in the middle an elliptical stamp: [.?].τρο|[.]λῆς? (no. 29; undated; name of the potter; perhaps [Ἰ]α̣τρο|[κ]λῆς); 5) upper part of an amphora handle made of reddish brown clay with stamp; between LL. 1 and 2 an unidentified symbol: Θασίω[ν] | Χαιρέας (no. 30; 300-275 B.C.; another Thasian amphora in *I.Pessinous* C 28 [A.Avram, *Ancient West and East* 11 (2012) 275, points out that the Chaireas-stamps date from the second quarter of the 3rd cent. B.C. and that in I.Claerhout, J.Devreker, *Pessinous. An archaeological guide* (Istanbul 2008) 34/35, an excellent photo is available, Pleket]); 6) half of an amphora stopper, probably of Adriatic fabric: Δ (?) (no. 31; 1st cent.

B.C.; perhaps a number: cf. *IPessinous* C 11); 7) foot of a gray clay pot in the Phrygian tradition; graffito on the underside: Ɓ A (no. 32; 100-75 B.C.); 8) foot of a gray clay pot in the Phrygian tradition; graffito on the underside: Ѧ (no. 33; Hellenistic period); 9) Foot of a gray clay bowl in the Phrygian tradition; graffito on the underside: O A and a monogram of omicron and upsilon (no. 34; Hellenistic period); 10) half of a gray clay cup in the Phrygian tradition; one letter on the interior, the other on the underside: A, E (no. 35; Hellenistic period); 11) fragment of black polished clay: ϝ (no. 36; Hellenistic period); 12) lower part of a gray clay cup in the Phrygian tradition; letter on the underside: Π (no. 37; Hellenistic period); 13) two fragments of two red tiles: monogram of pi, mu and rho (nos. 38/39; Imperial period (?)); 14) fragment of a red tile; stamp within a circle: ligature of alpha and rho (no. 40; 1st cent. A.D. or earlier?); 15) foot of a pithos; letters on the underside: cross Θ A (App. 1; early Byzantine period; possibly numbers: cf. *IPessinous* C 11); 16) fragment of red sigillata with rectangular stamp: Σ Η Ω (?) (App. 3; undated).

1421. **Pessinous. Graffiti on wall plaster.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 83 no. 41 and 83/84, App. 2 (ph), publish the following graffiti: 1) fragment of red stucco with undecipherable graffito (no. 41; 1st cent. A.D. or earlier); 2) fragment of red stucco: . . ΩΝ | . . ΚΟΣ (App. 2; late Hellenistic period; perhaps [-]ạσ̣ịων (part of a name like Πασίων?) followed by κ̣ạκός: perhaps an insult; for other inscribed stucco fragments see *IPessinous* S 1/2).

PHRYGIA

1422. **Phrygia. Zeus Bronton.** Cf. *SEG* LI 1760. G.F.Chiai, in J.Rüpke, J.Scheid (edd.), *Bestattungsrituale und Totenkult in der römischen Kaiserzeit* (Stuttgart 2010) 135-156, briefly characterizes the cult of Ζεὺς Βροντῶν (territories of Dorylaion, Nakolea and Nikaia), with special reference to the predominance of private persons, with their family-members, in the dedications; subsequently he focuses on dedications to both Zeus Bronton and a deceased human being, the deceased sometimes mentioned before the deity. In some cases the stele was erected for the deceased μνήμης χάριν and for Zeus Bronton εὐχήν ('als Gelübde'). In numerous other cases the deceased persons seem to have been deified and were invoked, together with Zeus Bronton, for the well-being of the family. Zeus Bronton possibly had the power (δύναμις) to call the ψυχαί in the hereafter to his domain (cf. *SEG* XXXII 1275 [Dorylaion] for an epitaph with a dedication to Zeus Bronton in which prayers were said to the ψυχαί of the deceased father of the dedicator). The stelai were probably not meant to be funerary altars but dedications, though there are some funerary epigrams, admittedly not connected with Zeus Bronton, which may show that the deceased gave oracles and counsel at funerary complexes (Merkelbach-Stauber, *SGO* III 16/41/07 and 16/41/08). On 144-147, C. discusses some inscriptions testifying to the immortality of the deceased (no connection with Zeus Bronton): *SGO* III 04/05/07, 16/22/03, 16/34/33; *SEG* XXVIII 528; *IG* IX^2.1.4.1024. – On 149/150 a catalogue of 29 dedications to Zeus Bronton and, in most cases, to a deceased person.

1423. **Akmonia. Honorary decree for Tatia, 6/7 A.D.** White Dokimeian marble stele with pilasters at the sides and tenon below; broken above and at the sides; recorded by M.Ballance in 1955 at the village of Islâmköy, 30 km east of Uşak and ca. 10 km north of Akmonia. Ed.pr. P.Thonemann, *JRS* 100 (2010) 163-178 (ph.; English translation); now in *MAMA* XI 99 (dr.; English translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1599. [Cf. now also B.Edelmann-Singer, in ead., H.Konen (edd.), *Salutationes. Beiträge zur Alten Geschichte und ihrer Diskussion. Festschrift für Peter Herz zum 65. Geburtstag* (Berlin 2013) 109-123, Pleket].

[----------γυ]-
ναῖκες Ἑλληνί-
δες τε καὶ Ῥωμαῖ-
αι ἐτείμησαν Τα-
τίαν Μηνοκρίτου
τὴν καὶ Τρυφῶσαν,
γυναῖκα δὲ Μηνο-
δότου Μενελάου
τοῦ καὶ Σίλλωνος,
τὴν ἀρχιέρηαν, εὐ-
νεργέτιν ἐμ παν-
τὶ καιρῷ γενηθεῖ-
σαν αὐτῶν, πάσ-
ης ἀρετῆς ἕνε-
κεν, vacat
τὴν ἐπιμέληαν
ποιησαμένου Κρά-
τητος Μηνοκρίτου
τοῦ καὶ Μενελάου καὶ
Ποπλίου Πετρω-
νίου Ἐπιγένους
καὶ Μηνοκρίτου
Ἀγαθοκλέως·
ἔτους v α v ϙʹ

Initio a short prescript like [Ἀγαθῇ τύχῃ· αἱ γυ]|ναῖκες or a longer one like [ἡ βουλὴ καὶ ὁ δῆ|μος καὶ οἱ κατ|οικοῦντες Ῥω|μαῖοι καὶ αἱ γυ]||ναῖκες, ed.pr., who favors the short variant (cf. below: app.cr. ad LL. 1-4 and app.cr. in fine) || 1-4. ed.pr. adduces inscriptions recording οἱ κατοικοῦντες Ῥωμαῖοι καὶ Ἕλληνες from eastern Lydia and central Phrygia; γυναῖκες Ἑλληνίδες: 'the wives of all male Akmoneian citizens, whatever their 'real' ethnic origin', ed.pr., who suggests that the corporate body of 'the Greek and Roman wives' corresponds to the male group of ἡ βουλὴ καὶ ὁ δῆμος (ὁ Ἀκμονέων) καὶ οἱ κατοικοῦντες Ῥωμαῖοι (*IGR* IV 632). For corporate bodies of women ed.pr. refers to the πολίτευμα τῶν γυναικῶν (a 'civic body of adult women/wives') in Carian Stratonikeia and to the Latin curia feminarum; both groups played a passive role: recipients of distributions and participants in banquets or processions; in the Akmonia-text the women were 'active political agents' (175); this phenomenon is 'entirely unprecedented in the cities of the Greek world' (176); the best parallels are from Italy: e.g. 'mulieres matronae et libertinae' (*An.Ép.* [1964] no. 106) or 'municipes et incolae — utriusque sexus' (*CIL* X 688, XI 5711) dedicating statues; in the Roman colony of Dion the 'wives of the coloni and incolae' honor a female benefactor (*SEG* XXXIV 631; a bilingual *private* monument); ed.pr. considers the possibility that the Akmonian decree was a kind of 'local response to the new Augustan ideological programme', in which Livia was the princeps femina of the ordo matronarum; he refers to coins from cities in Asia Minor mentioning two mint-magistrates (a man and a woman) and wonders whether in Akmonia Tatia's stele was one of a pair of stelai set up for Tatia and her husband Menodotos (the latter presumably honored by the boule, demos and resident Romans). In Augustus' program the matronae were supposed to remain a passive body; perhaps the Akmonian text reflects 'a shortlived *misunderstanding* of what was going on in Augustan Rome' (178) || 7-8. Menodotos is on record as mint-magistrate on one of the last issues of 'autonomous' brass/copper coinage, ed.pr. || 9. Σίλλων: nickname: 'Squint-eyed'; cf. the nickname Τρυφῶσα (L. 6; 'Dainty') [for second names cf. our lemma no. 1161 app.cr. in fine, Pleket] || 10. Tatia may have been high priestess of a civic cult, possibly of the emperor, ed.pr. || 17-18. Krates: perhaps Tatia's brother?, ed.pr., who adds that he is attested as mint-magistrate in the latter years of Augustus' reign || 20-21. P. Petronius Epigenes: previously unattested; he (or his father) may have gained civitas Romana 'by manumission through a member of the *gens* Petronia', ed.pr. (168), who refers to the Italian *negotiator* from

Delos Publius Petronius and to other Petronii in the region of Akmonia || 24. year 91 (Sullan era) 6/7 A.D., ed.pr. || ed.pr. adduces various parallels for οἱ κατοικοῦντες Ῥωμαῖοι (equivalent of conventus civium Romanorum) and for individual members of such groups holding civic magistracies in the cities in which they resided; for the latter phenomenon he refers to *IGR* IV 792 (Apameia) and *SEG* LVI 1489/1490 (Akmonia; cf. our lemma no. 1424); reflections on Akmonia 'well situated to control the commercial traffic between — western Asia Minor and the Anatolian plateau at the east' (172) and being a center for the slave-trade (cf. the στατάριον in *MAMA* VI 260 and *SEG* LVI 1490 LL. 10-12); ed.pr. points to the large number of non-imperial gentilicia in Akmonia, carried by 'the descendants of freedmen of Italians in business at Akmoneia' (173); special comment on the Akmonian Egnatii (cf. *IGR* IV 462 and *SEG* LVI 1492), who might be descended from a freedman of the L. Egnatius Rufus mentioned by Cicero.

1424. **Akmonia. Marcus Iunius Lupus, 1st cent. A.D.** *SEG* LVI 1489/1490. In these two Greek inscriptions M. Iunius Lupus is on record as δογματογράφος and as ἄρχων τὸ β': Μᾶρκος Ἰούνιος Μάρκου Σαβατεῖνα Λοῦπος. P.Thonemann, *JRS* 100 (2010) 170, publishes a new Latin inscription, mentioning M. Iunius M. f. Sab. Lupus, who erects a tombstone for his wife Aelia L. f. Marcella, who probably was the daughter of the other couple named in the inscription (L. Aelius L. f. Venustus erecting the epitaph for his wife Tyrannia Veneria).

1425. **Akmonia. Epitaph of the bishop Sergios, ca. 600 A.D. (relief) and later (inscription).** White-gray marble plaque, broken above and below, found at Ahat Köy (close to the ruins of the ancient city), now in the garden of the Archaeological Museum in Izmir. A framed relief depicts two peacocks, the right one picking at a grape-vine, the left one at a long plant with blossoms; between them the upper half of a lozenge ending in a lily; inscribed in the lozenge is a circle (upper half preserved) with a cross inside it and a lily on top; above the horizontal beam of the cross a flower with four petals on either side. The inscription is written in uncial letters; LL. 1-6 on top of the frame, LL. 7-13 on either side of it; below the text on both sides a cross, its lower vertical hasta curved to the left. Above the inscription the remains of a moulded frame. Ed.pr. G.Kiourtzian, *REByz* 68 (2010) 191-200 (ph.; dr.; French translation).

† Ἔνθα κατάκητε ὡ τῖς μακαρήας μνίμης Σέργηως
ἐπήσκωπος αὐτῆς τῆς θειοφυλάκτου Ἀκμωνηατῶν
πόλην αὐτῆς τ(ῆς) Φρυγωκαπατιανῦν ἐπαρχήας· μνήμης χ-
άρην ἐτί̣μησαν ἐκ τῶν ἠδίων αὐτοῦ ἧς μνημόσυνον αὐτ-
οῦ· δηὰ τῶν προγεγονότον στυχιρῶς προήρητε ὧτι οὐκ ἔστιν ἄνθροπ-
ος, ὃς ζίσετε κὲ οὐχ ὄψετε θάνατον, πάντες γὰρ ἐκ τῖς γεῖ(ς) ἐσμὲν
κὲ ἰς τὴ̣ν̣ γ   ῖν ἀπελευ-
σόμεθα·   ἰ δὲ μνί-
μι αὐτοῦ   ἰς γεναιὰ
κὲ γενεά̣ν̣·   ἐτάφιν
μιν̣ῇ̣ Μαΐου   ἐνδικτει-
ῶνως τ   ρισκεδε-
κάτης

Date: ed.pr. dates the decoration to around 600 A.D., but remarks that the text, which shows signs of the middle-Byzantine period (letterforms; L. 3: accusative for genitive; L. 11: genitive for dative), seems to be later than around 600 A.D. but before around 1100 A.D. (see ad LL. 5-8); the stone might thus have been re-used || 1-2. a bishop Sergios was previously unattested at Akmonia, ed.pr., who enumerates the six known bishops of Akmonia between 451 and the 11th cent. || 3. initio πόλην (= πόλιν) for πόλεως, ed.pr. || 3. Φρυγωκαπατιανὸν ἐπαρχῆα = Φρυγία Πακατιανή; the form Πακατιανή is attested from the 4th cent. onwards, whereas Καπατιανή occurs first in the *Notitiae Episcopatuum* and on two seals (696/697 and 8th cent., respectively); the name used here was previously unattested in inscriptions, ed.pr., who cautiously suggests that the later form has its roots 'dans le parler démotique' || 3 and 6. abbreviations without abbreviation signs; therefore perhaps to be interpreted as mistakes, ed.pr. || 5-8. στυχιρῶς (L. 5) for στιχηρῶς, ed.pr., who for the adverb refers to the only other attestation (Eusthathios of Thessalonike, *Commentarii ad Homeri Iliadem pertinentes* [ed. M.Van der Valk, I, Leiden 1971, p. 89]); a στιχηρόν is a short text in verse added to a quotation from the Bible such as those following here, which are based on τίς ἐστιν ἄνθρωπος, ὅς ζήσεται καὶ οὐκ ὄψεται θάνατον (Psalm 88.48), and ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήφθης· ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ (Gen. 3.20) and were most probably used in a funerary liturgy, which still differed from the official Constantinopolitan liturgy that was finalized only around 1100 || 11. Μαΐου for Μαΐῳ, ed.pr.

1426. **Amorion. Christian building inscription, 6th cent.** A.D. C.Lightfoot et al., *KST* 31.1 (2010) 135 (ph.), report on the discovery of a fragment of an inscribed marble architrave in the Lower City Church, continuing *SEG* XLVI 1645 (break indicated by '|'). No text; we read from the photograph. In passing they mention the fragment of a staircase railing donated by a Θεοδότη.

[Θε]όδωρος ἀρχιαναγ|ν(ώστης) ὑπούργησεν εἰς τὸν [---]

1427. **Amorion. Christian invocation, early Byzantine period.** Cross-shaped silver pendant, found in a tomb on the breast of a skeleton, inscribed on both sides horizontally and vertically. Ed.pr. C. Lightfoot et al., *KST* 31.1 (2010) 134 (dr.; Turkish translation).

A: φῶς | ζωή　　　　B: Κ(ύρι)ε βοήθη | Λέωντα

1428. **Apameia. New inscriptions.** A.Ivantchik, *Anatolia Antiqua* 18 (2010) 137/138, presents a brief overview of the inscriptions discovered during the survey in Apameia and environs in 2008/2009. Among the 57 unpublished texts there is one Lydian (6th/5th cent. B.C.) and 56 Greek and Latin inscriptions of the Imperial period. He singles out two honorary inscriptions for Proclus Manneius Ruso, already known as benefactor of Apameia. [Cf. now various contributions in L.Summerer, A.Ivantchik, A.von Kienlin (edd.), *Kelainai–Apamée Kibôtos: développement urbain dans le contexte anatolien (Actes du colloque international Munich, 2-4 avril 2009*; Bordeaux 2011) and A.Bresson, in K.Konuk, *Stephanéphoros. De l'économie antique à l'Asie Mineure. Hommages à Raymond Descat* (Bordeaux 2012) 203-220, Pleket.]

1429. Apameia. Epitaph of Onesimos, Imperial period. Pedimental stele with acroteria on and a patera in the pediment, in the Afyon Museum; the inscription fills the entire field and continues onto the right frame in LL. 2, 4, 6, and 7. Ed.pr. T.Drew-Bear, *AST* 27.2 (2010) 451/452 (ph.; Turkish translation). No text; we read parts of the text from the ph.

Ὀνήσιμε Εὐτυχί-
δος ἰατρείνης, ἥρως
v χρηστέ, χαῖρε· v
καὶ γέκυς - - -

1-2. Onesimos is the husband of the female doctor Eutychis, ed.pr. [rather the son of Eutychis, a metronymic, Chaniotis] || 4-8. epigram with dialogue beween the deceased and his wife, ed.pr.

1430. Dokimeion. Epitaph of Onesimos (and his family?), Imperial period. Richly decorated left part of the entablature of a funeral monument with remains of a pediment; in the Afyon Museum. On the architrave a garland, held by Erotes (?), above each swag a male bust; inscription on a fascia beneath the architrave. Mentioned by T.Drew-Bear, *AST* 27.2 (2010) 454 (ph.). No text. L. 1 is in Latin, L. 2 in Greek; from the very small ph., we read in L. 2: - - - Κλ. Ὀνήσιμος - - - ἑαυτοῖς - - -

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1431. Dorylaion (area of: Ilidja). Epitaph of Helvia Paula and her husband G. Kerkenius, ca. 200 A.D. Ed.pr. H. von Prott, *MDAI(A)* 27 (1902) 271. Republished by A.Avram in *Studies — Podosinov* 29-32, with French translation and particular comment on LL. 8-10; we print A.'s text.

Ἑλουια Παῦλα
ζῶσα ἑαυτῇ κα-
τεσκεύασεν
καὶ Γ(αΐῳ) Κερκηνίῳ
τῷ ἑαυ(τῆ)ς συμβίῳ
ζήσαντι ἔτη ο'
μνήμης χάριν·
καὶ ὃ σὺ μείσεις,
τοῦτο ἄλλῳ μὴ
ἐνδείξῃ[ς]

8-10. ΚΑΙΟCΥΜΕΙCΕΙΕ|ΤΟΥΤΟΑΛΛΩΜΗ||CΝΔΕΙΖΗ: καὶ ὁ σύμ(β)ι(ο)ς εἰ(ς)? | τοῦτο, ἄλλῳ μη||(δεν)εἰ (?) ζῇ, ed.pr.; A. adduces *I.Kallatis* 182 (2nd/3rd cent. A.D.) as a parallel: ὃ σὺ μισεῖς, τοῦτο ἄλλῳ μὴ ποιήσῃς; further reflections on the 'Golden Rule', attested in pagan and Christian texts (modern literature on 30 note 3). A. suggests that we have a subtle version of what in most texts is a simple interdiction against violating a tomb: 'que tu ne touches pas à cette tombe, puisque toi-même, tu n'aimerais pas que ta propre tombe soit violée'; ἐνδείξῃς should be ποιήσῃς; the ἐνδείξας usually is the delator, who brings to justice the tomb-violators; A. wonders whether the mason erroneously engraved a term common in funerary interdictions instead of ποιήσῃς.

1432. Eumeneia. Epitaph of Hermes, Imperial period. White marble stele, broken on top; now in the Tire Museum. In a niche between pilasters a standing man, head broken off; inscription below the relief. Mentioned by M.Ricl, *AST* 27.2 (2010) 447 (ph.); ed.pr. ead., *EA* 46 (2013) 54/55 no. 26 (ph.; English translation), who reports that the stone comes from Çivril (ancient Eumeneia).

Ἑρμῆν σαλτάριν· τειμηθεὶς ὑπὸ
τῶν ἰδίων δεσποτῶν ὅπου γε-
γέννημαι ἐνθάδε κεῖμαι· παρα-
4 καλῶ τοὺς ἰδίους καὶ τοὺς φί-
λους μνή(σ)εσθαί μου

1. Saltuarii (σαλτάριοι) were stewards on imperial and private estates, ed.pr., with references || 5. ΜΝΗΚΕΣΘΑΙ lapis, ed.pr.

1433. **Hierapolis (Pamukkale). Various inscriptions.** F.D'Andria publishes an archaeological guidebook in three versions (translations of the 2003 Turkish edition): *Hierapolis of Phrygia (Pamukkale). An archaeological Guide*; *Hierapolis in Phrygien (Pamukkale). Ein archäologischer Führer*; *Hierapolis di Frigia (Pamukkale). Guida archeologica* (all Istanbul 2010). The book contains a few photographs and the text of two inscriptions: 1. (German ed. 147-149) dedication of the theater (*Altertümer von Hierapolis* 4; *IGR* IV 808; cf. *SEG* XXXV 1369; translations); 2. (German ed. 228-231) alphabet oracle (*SEG* XXXIX 1377 bis; J.Nollé, *Kleinasiatische Losorakel* [Munich 2007] 253-263; translations).

1434. **Kotiaion (area of: Ada Köy). Epitaph for the wife (and daughter?) of the veteran Aurelius Gaius, period of the Tetrarchy.** *SEG* XXXI 1116; cf. XXXIX 669, XL 1217. M.Colombo, *ZPE* 174 (2010) 118-126, reprints the inscription with a critical commentary regarding several of ed.pr.'s supplements and interpretations, in particular concerning the posts held by Aur. Gaius; summary by J.-Y.Strasser in *An. Ép.* (2010) [2013] no. 1595. L. 6: Ed.pr. restored ἱππ̣[εὺς λανκ]ιάρις (eques lanciarius). C. remarks that a fluctuation between cavalry and infantry would be unusual and takes exception to the term λανκιάρις and its accentuation (although calling it 'plausibile') which is not attested in this form; the 'correct' forms, as known from papyri and inscriptions, are λαγχιάριος, λαγκιάρις, λαγγιάριος, λανκιάριος, and λανκιᾶρις [however, λανκιάρις is just a different spelling of λανκιάριος (the omission of omikron is common in the ending -ιος), whereas the accent of λανκιᾶρις is, in fact, wrong, Corsten]. In addition, given that almost all other lanciarii are foot soldiers, he suggests interpreting ἱππ̣[εὺς λανκ]ιάρις as two consecutive ranks. – LL. 6/7: ὀπτίων τριάρ|ες (interpreted by ed.pr. as 'officier de la réserve') must be a mason's error, caused by a combination of ιαρ in [λανκ]ιάρις and the intended τρεῖς or τρές indicating the iteration of the post ['rien ne justifie cette correction', S.; in the same sense D.Feissel, *BE* (2011) no. 718]. – L. 7: The term ὠπ⟨τί⟩ων [ὀρ]δινᾶτος (optio ordinatus) is not an equivalent of hastatus but means 'promosso/nominato al grado di *optio*' or '*optio* di un *ordinatus* = *centurio*'. The following π̣[ρίνκεψ?] ὀπτίων, though doubtful, may indicate the highest post achieved by Aur. Gaius. – LL. 7/8: Ed.pr. read ὠνπτίων δ|ὲ κομ̣ί̣τ̣(ων) OCIMOCO τọ[ῦ Κυρίο]υ̣; however, the abbreviation KOMIT or the Latin equivalent COMIT is unattested in a military context. Instead, C. suggests a mason's error for ὠνπτίων δ|ὲ κομιτ(έ)σι{μ}ος{ο}, viz. κομιτέσιος (or κομι(τα)τέσιος for the attested κομητατήσιος/κομιτατήσιος), which is the Greek rendering of Latin comitatensis, and thinks of the equally 'aleatoria' alternative τọ[ῦ ἀριθμο]ῦ̣ for τọ[ῦ Κυρίο]υ̣. – He sees his interpretation supported by the accompanying reliefs, one of which shows a lancea with clipeus, the other showing four horses: the first horse stands for his rank as ἱππεύς, the lancea with clipeus for λανκιάρις, and the remaining three horses for his posts as ὀπτίων ὀρδινᾶτος, πρίνκεψ ὀπτίων, and ὀπτίων κομιτέσιος. – C. then attempts to reconstruct the order of Gaius' 'voyages', for which see now also K.W. Wilkinson, *ZPE* 183 (2012) 53-58 (summary by J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1596); both arrive

at different conclusions from those by ed.pr. and from one another. On chronology, C. holds that Gaius, though a Christian, was still active after all Christians were removed from the army in 299/300, whereas for W. his career came to an end with this event.

Wilkinson restores LL. 9-20 as follows:

------------ κυκλεύσας (Ἀσ)ίαν Κ-
αρίαν [Φρυγίαν?] Λυδίαν Λυκαονίαν
Κιλικίαν [Κοίλην Συρίαν? Φο]ινείκην Συρίαν Ἀρα-
βία(ν) Φα(λε)στί[νην Αἴγυπτο]ν Ἀλεξάνδριαν
Ἰνδ[ί]αν [Ὀσροηνήν?] Μεσοποταμίαν
Κα[ππαδοκίαν Ἀρμενίαν Γ]αλατίαν Βειθυνίαν
Θρᾳκ[ίαν Δακίαν τὴν ἄνω] Μυσίαν Καρ(π)ίαν
[------------------ Σα]ρμαθίαν τετράκις
Βιμινά[κιον ------------------]ν Γουττίαν β'
Γερμα[νίαν ---------- Δαρδ]ανίαν Δεματίαν
Παννο[νίαν Νωρικὸν Ἰταλ]ίαν Γαλλ(ί)αν Σπαν(ίαν)
Μαυρε[τανίαν Ἀφρικήν]· κτλ.

10-15. [Φρυγίαν?], [Κοίλην Συρίαν?], [Ὀσροηνήν?], [Ἀρμενίαν], [ίαν Δακίαν τὴν ἄνω], suggested by W., not in *SEG* || 19. [Νωρικὸν Ἰταλ]ίαν, W.; [Βενετ(ίαν) Ῥαιτ]ίαν, C. tentatively; [- - -]ίαν, *SEG* || 20. [Ἀφρικήν], suggested by W., not in *SEG*.

1435. **Kotiaion. Gladiator inscription, Imperial period.** Square altar with pyramidal top; now in the Kütahya Tugay Museum; inscription on the shaft. Mentioned by T.Drew-Bear, *AST* 27.2 (2010) 455/456 (ph.; Turkish translation). No text; we read from the photograph.

Προ̣β̣ο̣κ̣ά̣|ντ̣ωρ̣ vac. | Ἀπλέ v | v ρως vac. | π(άλος) γ' νι̣(κῶν) | vac. ιγ' vac.

1436. **Kotiaion. Graffiti on a vase, 2nd/3rd cent.** A.D. Jug with two handles; now in the Kütahya Tugay Museum. On each side a graffito consisting of male figures and an inscription. Mentioned by T. Drew-Bear, *AST* 27.2 (2010) 455/456 (ph.; Turkish translation). No text.

A: Below, retiarius moving right; above him, a provocator moving left, carrying a shield and a knife; the retiarius points a tridend (or spear) at the left foot of the provocator; to the left of the provocator a palm branch (?) and an animal (?). Inscription not legible on the photograph; D.-B.'s translation: 'Bu hayrı Agathon verdi!' ('Ἀγάθων donated (?) this to good fortune.')

B: Male figure with arms like rakes, standing frontally; to his right a palm branch; text above (we read from the ph.): Μάρκου (perhaps a trainer of gladiators? D.-B.).

1437-1438. **Laodikeia on the Lykos. Two epitaphs, Imperial period.** E.Akıncı Öztürk, D.Akar Tanrıver, *EA* 43 (2010) 50-52 nos. 1/2 (ph.; English translation), publish the following stelai found during excavations in a late Roman-early Byzantine cemetery in the Kınıklı campus of Pamukkale University in Denizli and now in Pamukkale Museum.

1437: 50 no. 1. **Epitaph of Attalos.** Lower part of a marble stele with tenon; in a recessed field above the inscription a standing man and a dog on the left.

῟Ωδε κεῖται Ἀττάλου Παρδαλᾶ υἱ|ὸς Ἄτταλος· παροδείταις χαίρειν

1438: 50 no. 2. **Epitaph of Proteas.** Marble pedimental stele with akroteria and tenon; in the pediment representation of a horse/mule; in an arched recess, supported by two columns, three standing persons: a bearded man on the left, a veiled woman on the right and a girl (probably holding a bird) between them; inscription A above the three persons; inscription B to the left of the woman's head.

A: Τροφίμη | Πρωτέᾳ Κιχλέᾳ | τῷ ἀνδρὶ μνίας χά| vacat ριν vacat
B: ζῇ

Lunate epsilon, sigma and omega || 2. Κιχλέας: second name of Proteas, probably derived from κίχλη ('thrush', 'sea-fish'), edd.pr., who do not exclude Πρωτέᾳ Κιχλεᾶ ('son of Kichleas') [rather Κιχλέα?; second names being rare I would prefer the genitive, Corsten].

1439. **Laodikeia on the Lykos. Epitaph of Apollonides, undated.** Moulded altar, found in the northeast necropolis. Ed.pr. C.Şimşek, *KST* 31.4 (2010) 121 (Turkish translation).

Ἀπολλωνίδ[ης] | Σ[ι]μ[ά]δους | τοῦ Ἀπολλωνί[δου] | ἥρως χρ[ηστέ], || χαῖρε

1440-1443. **Motella (temple of Apollo Lairbenos/Lairmenos). Καταγραφαί-inscriptions, 217-220 A.D.** Cf. *SEG* LVIII 1520-1535 and LIX 1498-1513. Four katagraphai-inscriptions engraved on the base mentioned in our lemma no. 1446. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 45-49 nos. 4-7 (ph.; English translation).

1440: 45 no. 4. 217/218 A.D. On the front face of the base.

vacat Ἔτους τβ', μη(νὸς) Ἀρτε-
[μισίου number? Ἡ]λίῳ Ἀπόλλωνι Λαιρ-
[μηνῷ] Λουλιανὸς Εὐτύχους
4 [ca. 4]ος καταγράφω Τειμοκρά-
[τη]ν τὸν ἐμαυτοῦ τεθρε-
[μέ]νον καὶ Λουλιανὸν τὸν
[υἱόν?] μου κατὰ ἐπιταγὴν
8 [τοῦ θ]εοῦ· εἰ δέ τις ἐπενκα-
[λέσει], θήσει εἰς τὸν θεὸν Ӿ ‚βφ'
[καὶ εἰς] τὸν φίσκον Ӿ ‚βφ' leaf

1. Year 302 (Sullan era) = 217/218 A.D. || 3. Λουλιανός: cf. *TAM* V.3.1857 (Λουλιανή); probably variant of Ἰουλιανός, edd.pr. [cf. *SEG* XXXV 1790, Corsten; or Λουλιανός as 'Lallname', J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1553] || 4. [....]ος; ethnikon or profession, edd.pr.; in fine rho slightly above and alpha below the line || 9. the final phi engraved below the line.

1441: 45-47 no. 5. 219/220 A.D. On the front face of the base.

[Ἔτο]υς τδʹ, μη(νὸς) ϛʹ, ηʹ· vacat
[Ἀπό]λλωνι Λαιρμηνῷ Αὐ-
[.....]ος Εὐξένου τοῦ Μη-
[.....]ου [Μ]οτελληνὸς κατα-
[γράφω] τὴν ἐμὴν τεθρεμέ-
[νην? Τρο]φίμην ειερὰν σὺν τῇ
[γνώμ]η τῶν γονέων μου
[.....]ου καὶ Φίρμιλας καὶ τοῦ
[υἱοῦ μο]υ Εὐξένου· ἐ δέ τις ἐ-
[πενκαλ]έσει, θήσει εἰς τὸν θε-
[ὸν προστ]είμου Ж ,βφʹ vacat
[καὶ εἰς τ]ὸν φίσκον Ж ,βφʹ vacat

1. Year 304 (Sullan era) = 219/220 A.D. || 3. in fine, eta engraved above mu || 8. Φίρμιλ(λ)α: cf. *SEG* XLVI 1492, edd.pr. || 9. ἐ = εἰ || J.-Y.Strasser, in *An.Ép.* (2010) [2013] no. 1553, suggests reading in LL. 2/3 Αὐ|[ρή(λιος)], followed by a cognomen ending in -ος; he remarks that LL. 2-4 as restored by edd.pr. are too short; he restores in L. 2 initio [Ἡλίῳ]; in LL. 6-8 he suggests σὺν τῇ | [γνώμ]η τῶν γονέων μου | [Εὐξέ]νου.

1442: 47 no. 6. **Before 218/219 A.D.** On the right face of the base.

Ἔτους σ[.]αʹ, μη(νὸς) ιʹ, ζιʹ· Ἡλίῳ
Ἀπόλλωνι Λαρμηνῷ Ἀ[γα]-
θανγελὶς Ἀττάλου Ζήν[ων]-
ος Μοτελληνὴ σὺν τῇ γν[ώμ]-
η τοῦ υειοῦ μοι Ἀλεξάνδρο-
υ καταγράφω τὴν θρεπτήν μ-
ου Θαλίαν κατὰ τὴν τοῦ θ[ε]-
οῦ ἐπιταγήν· εἰ δέ τις ἐπενκα-
λέσει, θήσει εἰς τὸν θεὸν Ж ,βφʹ
καὶ εἰς τὸν φίσκον Ж ,βφʹ

1. Year 2[.]1 (Sullan era) = before 218/219 A.D., edd.pr. [J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1553, observes that the text dates from the year 291 at the latest, i.e. 206/207 A.D.; this implies that this is the first katagraphe inscribed after the dedication in our lemma no. 1446].

1443: 47/48 no. 7. 218/219 A.D. On the right face of the base.

Ἔτους τγʹ, μη(νὸς) ηʹ προ(τέρα)· Αὐρή(λιος)
Τατιανὸς Κιβαλες οἰκῶ-
ν ἐν Μοτέλλοις καταγ-
ράφω τὴν ἐμαυτοῦ
τεθραμένην Ἀξιουμ-
ένην Ἡλίῳ Ἀπόλλωνι
Λα(ι)ρ{ι}μηνῷ ειεράν· εἰ δέ
τις ἐπενκαλέσει, θήσι
εἰς τὸν θεὸν Ж ,βφʹ vv
καὶ εἰς τὸν φίσκον
vacat Ж ,βφʹ vacat

1. Year 303 (Sullan era) = 218/219 A.D. || 2. Κιβαλες: ethnikon (Κιβαλιος > Κιβαλις > Κιβαλης > Κιβαλες), edd.pr. || 5-6. Ἀξιουμένη: previously unattested, edd.pr. || 7. ΛΑΡΙΜΗΝΩ, lapis.

1444. Motella (temple of Apollo Lairbenos/Lairmenos). Dedication on an architrave, late 1st/early 2nd cent. A.D.? Fragment of a marble architrave. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 44 no. 2 (ph.; English translation).

[Ἀπόλλωνι Λαιρβη]νῷ ἐπιφανεστάτῳ θεῷ ΤΑ[----|----] καὶ κεραμίδας ἐπὶ τὸν να[όν]

1. In fine τὰ[ς κίονας [--]?, edd.pr. || 2. κεραμίδας: 'roof-tiles', edd.pr., who refer to *MAMA* IV 293 (dedication of ten roof-tiles).

1445. **Motella (temple of Apollo Lairbenos/Lairmenos). Dedication of a column and entablature, early 2nd cent.** A.D.? Marble architrave with the lower part of a frieze decorated with garlands. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 43/44 no. 1 (ph.; English translation).

Φιλέτερος καὶ Μ̣ε̣ίλητος Ζή̣νονος Βλαουνδεῖς Ἀπόλλωνι Λαιρμηνῷ τὸν
κείονα σὺν στυλοβάτῃ καὶ σπείρῃ καὶ κεφαλῇ καὶ ἐπισστυλίῳ καὶ ζωφόρῳ καὶ γεί-
vacat σι ἐκ τῶν ἰδίων ἀνέθηκαν vacat

1. Βλαουνδεῖς: for another worshipper from Bla(o)unda cf. *MAMA* IV 275 B (I), edd.pr., who refer to a similar architraval inscription in *SEG* LVIII 1511 (108/109 A.D.).

1446. **Motella (temple of Apollo Lairbenos/Lairmenos). Dedication to Apollo, before 217/218** A.D. Right part of a marble base with a dedication on the front face, two katagraphai on the front below the dedication (our lemmata nos. 1440/1441) and two other katagraphai on the right face (our lemmata nos. 1442/1443). Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 44/45 no. 3 (ph.; English translation). Text also in *An.Ép.* (2010) [2013] no. 1554.

[--7-8--] Οὐίβιος Ὀνήσιμος
[Ἀπόλλωνι] Λαιρμηνῷ κατ' ἐπι-
[ταγὴν το]ῦ ἐπιφανεστάτου
[θεοῦ τὸν] ἀνδριάντα vv
[ἐκ τῶν ἰ]δίων ἀνέστησεν
[μετὰ ...]ας τῆς θυγατρός·
[ἔτους --], μη(νὸς) Ἀρτεμεισίου·
[--number]

This is likely to have been the first inscription on the base, prior to the katagraphai; therefore a date 'before 217/218 A.D.' is inevitable, edd.pr. [but see the app.cr. in our lemma no. 1442] || J.-Y.Strasser in *An.Ép.* suggests in L. 6 [ὑπὲρ ..]άστης θυγατρός; M.Sève, *BE* (2012) no. 29, rejects the idea of edd.pr., that it is a statue of a deity that has been dedicated.

1447. **Şükraniye/Saraycık (Tymion?). Rescript of Sept. Severus and Caracalla, 205** A.D. (or 208 A.D.?). *SEG* LIII 1517. W.Tabbernee, in id., P.Lampe, *Pepouza and Tymion. The Discovery and Archaeological Exploration of a Lost Ancient City and an Imperial Estate* (Berlin, New York 2008) 49-84 (in English, German and Turkish), recounts the history of the discovery of the inscription and republishes the text (some modifications in the Latin version; English, German and Turkish translations) with an exhaustive commentary.

1448-1449. **Şükraniye (Tymion?). Inscriptions, 3rd-5th cent.** A.D. Ed.pr. P.Lampe, *AST* 27.2 (2010) 169.

1448: **Christian epitaph of Theodoros and Kyndynis, 4th/5th cent. A.D.** Re-used marble block; inscription on a narrow side; found in the necropolis ca. 700 m south of the village (ph.; German translation): ☧ Θεοδώρου κα(ὶ)? Κυνδυνίδος

[Κυνδυνίς: previously unattested, Corsten.]

1449: **Incertum, 3rd cent. A.D.** Re-used marble plaque: Αὐρήλλιος (sic)

1450-1451. **Tymandos. Epitaphs, Imperial period.** Two pediments, each presumably from a stele, found in Yassıören, now in the museum of Isparta. Ed.pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 227/228 nos. 8/9 (ph.; English translation).

1450: 227 no. 8. **Epitaph of the father of Kleupatra and Attalos.** In the center of the pediment an eagle; L. 1 of the inscription on the lower moulding, LL. 2/3 below.

Κλευπάτρα Ἀ[τ]τάλου καὶ Ἄτταλος Νεικηφόρου
vacat ❦ ἐπόησεν ἰδίῳ πατρὶ μνήμης ❦ vacat
vacat χάριν vacat

1-2. Kleupatra was the daughter and Attalos (son of Neikephoros) the foster child of Attalos, ed.pr. || 2. ἐπόησεν for ἐπόησαν, ed.pr.

1451: 228 no. 9. **Epitaph of Dio[--].** In the center of the pediment busts of a man and a woman; L. 1 of the inscription on the lower moulding, L. 2 below.

[Ἑρμογ]ένης v δὶς καὶ Ἀππας καὶ [Ἀρτε]μίδωρος v ἀδ[ε]λφοὶ πατρὶ Διω[---]
vacat μνήμης χάριν vacat

[1. Or one of the many other names ending in -ένης, Corsten].

PISIDIA

1452. **Adada? (area of: Taşkapı near Sütçüler). Honorary inscription for Bion, 2nd cent. A.D.?** Moulded base with inscription in a tabula ansata, found near a small temple in an ancient fortified settlement (χωρίον?), now called Taşkapı, on the Asar Tepe near Sütçüler, possibly in the territory of Adada. Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 94/95 (ph.); cf. P.Hamon, *BE* (2011) no. 580 (with several corrections). Republished by R.Behrwald, H.Brandt, *ZPE* 186 (2013) 205-211 (ph.; German translation), whose text we print. They argue that Bion was honored for providing a loan to the city in time of need (so already Hamon), of which he then donated a considerable part.

ἐτείμησαν Βίωνα Νέστορος Τιτυ-
ασσέα, ἄνδρα σεμνὸν καὶ ἀγαθόν,
παρασχόμενον αὐτοῖς εὔνοιάν τε
πᾶσαν διηνεκὲς καὶ χαρισάμενον
μεγαλοψύχως πολλὰ χρήματα ἐ- ❦?
ξ ⟨ὧ⟩ν ἐδάνεισαν εἰς τὰς ἐπειγούσ⟨ας⟩
χρείας, γενόμενον δὲ καὶ ἐν τοῖς
λοιποῖς εὐεργέτην αὐτῶν κοινẹ[ῖ?]
[καὶ ἰδίᾳ --------------------]

Undated by edd.pr.; 2nd cent. A.D.?, H. || 1-2. ΤΙΤΥ|ΑΣΣΕ....., edd.pr.; Τιτυασσέα, | ἄνδρα, H., who recognizes the ethnikon as that of the little known Pisidian town of Tityassos, possibly to be located at Bademli and therefore perhaps bordering on the territory of Adada || 3-8. edd.pr. read ΠΑΣΚΧΟΜΕΝΩΝ αὐτοῖς ΕΥΝΟΙ.ΝΤΕ|Π . ΕΑΝ διηνεκὲς ΚΑ . . . ẠṂΕΝΩΝ | μεγάλοι ΔΙΟΣ . Ο . . Η . . Τ . Ε|. ΝΝΕ . . ΝΕΙ . ΕΝΕΙΣΤ . ΣΕΠΕΤΟΥΟ | χρέως γενόμενον δέκα ἐν τοῖς | λοιποῖς εὐεργέτην αὐτῶν ΚΟΙΝΩ (L. 5 initio edd.pr. tentatively suggest Μεγάλοι Διόσ[κ]ο[ροι]?, but add that it does not fit the preserved letters || 5-6. ΕΑ|ΤΩΝ, 'sans doute' ἑα[υ]|τοῖς, H.; B.-B. read on the ph. ❦ (folium?) | ΞΝΝ || 8. in fine κοινẹ[ῖ?], H. || 9-10. ṬỴΠ̣ [-- ca. 22-23 --]|Ṇ . ΠΑ . Ι . . ḲΑΙ[---], edd.pr., who meant to see an additional line and assumed the honoring institutions here.

1453. Adada? (area of: Beydili/Sütçüler). Epitaph, 3rd cent. A.D. Block, reused in a modern fountain in the village of Beydili, brought there from Asarbaşı, 1 km northwest of Beydili, where there might have been an ancient village. The stone has the relief of a shield and a sword and, below, an inscription. Ed.pr. M.Alkan, *Gephyra* 7 (2010) 41-45 (ph.; English translation).

Μαισωλος Βλιδδεω[ς]
[ἱ]ερεὺς Ξιμει ἐποίησε[ν]
(ἐ)ξέδριον ἑαυτῷ καὶ
πατρὶ καὶ μητρὶ Βλιδδε[ι]
[κ]αὶ Δοδα καὶ συνβίῳ Βλ[.?]-
[.?]η· λατύπος Ἑρμόλαος

Dated on the basis of the letter forms, ed.pr. || 1. Μαισωλος: previously attested only in two inscriptions of Pednelissos (*SEG* II 724; LIII 1599 [and 1604, Corsten]); probably a variant of Μαυσωλος peculiar to Pisidia, ed.pr. || 1 and 4. genitive and dative of Βλιδδις (rather than Βλιδδευς), an indigenous name not previously attested; cf. *SEG* XIV 805, where the [..]ΙΔΔΙΟΣ can now be restored as [Βλ]ιδδιος, ed.pr. || 2. Ξιμει: either a toponym Ξιμις (i.e., ἐν Ξιμει, a settlement near Beydili (= Asarbaşı?)) or a theonym, ed.pr. || 3. ΥΞΕΔΡΙΟΝ lapis, ed.pr. [a common designation of a funerary monument: e.g. *TAM* II 838, 840, 862, Chaniotis] || 5. for Δοδα cf. Zgusta, *PN* § 294-1, ed.pr. || 5. in fine, the wife's name could well have been Βλη, if it is assumed that there were no further missing letters, ed.pr. || 6. the sigma in λατύπος is lunate in contrast to all the others of the inscription; stonecutters' signatures using this term are extremely rare and all of them are from Phrygia, ed.pr., with references.

1454. Adada? (area of: Belen Asarı, ca. 5 km east of Sütçüler). Christian invocation, Late Antique period. Rock-cut inscription on the foot of a hill with an ancient settlement; above the inscription a cross surrounded by a rough semi-circle. Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 97/98 (ph.; French translation): Κύριε βο[ήθη]

1455. Adada? (area of: Taşkapı near Sütçüler). Inscribed column, Imperial period? Column with a panel containing an inscription, found south of the temple on the western slope of the Asar Tepe (cf.

our lemma no. 1452). Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 95/96 (ph.; French translation).

Ἄτταλος Ὀρέστου
καὶ Παμμένης Κοτέ-
ους Μάρωνος κ̣α̣ὶ Ο-
Π...ΒΩΛ.ΟΥ ἐπί-
τροποι καὶ διοικη-
ταὶ Ἀττάλου Μ̣ει-
.....[-- ca. 9-10 --]
Δ̣.Ο̣Η̣Ρ̣ΙΙΙ ❦

Undated by edd.pr. [Imperial period? || 8. perhaps [κατὰ] δ̣[ια]θ̣ή̣κ̣ην?, P.Hamon, *BE* (2011) no. 580 (corroborated by my reading from the photograph, Corsten).]

1456. **Agrai. Epitaph of Dias, Imperial period.** Pedimental stele of local stone with akroteria, found in Atabey, now in the museum of Isparta. Ed.pr. P. Özlem-Aytaçlar, *Adalya* 13 (2010) 229 no. 13 (ph.; English translation): Πρῖμα Σω|σθένου Δι|άδι μητρὶ | μνήμης || χάριν

1457. **Antiochia. Men Askaenos.** On the basis of the ancient sources G.Labarre, *Le dieu Mèn et son sanctuaire à Antioche de Pisidie* (Fernelmont 2010), gives an overview of the cult of Men Askaenos, his sanctuary near Antiochia, and his adherents (cf. *SEG* LVIII 1555 [see now also K.A.Raff, in E.K.Gazda, D.Y.Ng, *Building a New Rome. The Imperial Colony of Pisidian Antioch (25 BC-AD 700)* (Ann Arbor 2011) 131-152 on the architecture of the sanctuary, and L.Khatchadourian, *ibidem* 153-172 on the cult, Corsten]). On 159-168 he presents a selection of inscriptions (dr. of no. 2; ph.; French translations), all of which are published:

SEG		Labarre	*SEG*		Labarre	*CMRDM*		Labarre
LII	1382	8	LVIII	1558	5	I	no. 255	3
[cf. *An.Ép.* (2010) [2013] no. 1627]						IV	no. 39	7
LVII	1398	3	*Nouv.inscr.Antioche*				no. 66	6
LVIII	1556	4	11		2		no. 131	5
	1557	6	176 (Latin)		1			

1458. **Isparta (area of: Bozanönü, north of Isparta). Epitaph of Trophimos and Basilia, Imperial period.** Octagonal pillar moulded above and below; perhaps an architectural element re-used as a gravestone; now in the museum at Isparta. Ed.pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 228 no. 10 (ph.; English translation).

Τρόφι-
μος
Καλλι-
κλέους
δὶς Βα-
σιλίᾳ
συνβί-
ῳ μ̣ν̣ή-
μ̣η̣ς χά-
ριν καὶ
ἑαυτῷ
ζῶν

1-2. *βασιλεύς*: eponymous magistrate in Kalchedon, ed.pr., who refers, inter alia, to L.Robert, *Hellenica* VII (Paris 1949) 39/40 (inscription from Yalova, belonging to Byzantion's territory and with Doric elements, like the present inscription) and id., *Hellenica* II (Paris 1946) 51-64 ('divinités éponymes'); cf. also id., *Hellenica* IX (Paris 1950) 94-97, for a dedication to Poseidon by tax-farmers and fishermen from Kyzikos, ed.pr. || 2-3. dedication of a 'winter net', ed.pr., who refers to the use of 'summer'- and 'winter fishtraps' by fishermen in the 19th cent. in the Bosporos [cf. also L.Robert, *Hellenica* X (Paris 1955) 272, Pleket] and to an inscription from Parion mentioning a δικτυάρχης ('chief of the nets') and discussed by L.Robert, *Hellenica* IX (Paris 1950) 81 = *I.Parion* 5 [ed.pr. suggests that Lollios was δικτυάρχης but that assumption is unnecessary. Lollios dedicated the net in his capacity of ἰσαγεμών, Pleket] || 4-5. the ship's captain (ἰσαγεμών; 'paraît nouveau', *An.Ép.*) Λόλλιος is probably identical with the preceding Κοΐντος Λόλλιος Κάτος, ed.pr., who translates ἰσαγεμών as 'co-chief', since in her view L. was also δικτυάρχης || 5-6. = φιλοδέσποται ναῦται [cf. the συνναῦται in the above-mentioned inscription from Parion, Pleket]; ed.pr. refers to inscriptions from nearby Rhegion (Küçükçekmece), recording a priestess Λολλία Κατύλλη, daughter of a Κοΐντος (Λόλλιος), and suggests that Λόλλιος Κάτος may have been a relative or perhaps even the father of Katulle || 6-10. members of the crew ('doubtless slaves'), ed.pr.

1336. Klaudiopolis. Epitaph of the archikynegos Iustus, 2nd to early 3rd cent. A.D. Reddish marble column found in the city center of Bolu. Ed.pr. M.Adak, *Gephyra* 7 (2010) 1-9 (ph.; German translation). Greek text also in *An.Ép.* (2010) no. 1513.

Οὐαλέριος καὶ Ἰούλιος
Ἰούστῳ ἀδελφῷ, ἀρχικυ-
νηγῷ, Νικαιεῖ καὶ
Προυσαεῖ καὶ Σμυρναί-
ῳ καὶ Ἐφεσίῳ καὶ Περ-
γαμηνῷ· ἀνεξοδίαστον·
ὃς δὲ ἂν σκύλῃ τὸν βωμόν,
δώσει εἰς τὸν φίσκον
Ж ,αφ', μνήμης χάριν·
❦ χαίρετε ❦
❦

Dated on the basis of the letter forms, ed.pr. || 1-6. the venator/ἀρχικυνηγός Iustus was a citizen of several Asian and Bithynian cities, presumably of Nikaian origin as suggested by the mention of that ethnikon first in the list and by the use of the words ἀνεξοδίαστον and σκυλεύω (ll. 6-7). As the patronymikon is missing, Iustus and his brothers seem to have been former slaves; Iustus' manumission is surely connected to a successful career as a *venator*. The enfranchisement of a *venator* is unique for Asia Minor; Iustus 'can be compared to the sportsmen and sophists who also acquired the citizenship of various cities', ed.pr. || 2-3. ἀρχικυνηγός is rarely found in inscriptions of the Imperial period; cf. *I.Ilion* 126; Bean, *JNLyc* 42, presumably from the territory of Oinoanda; ed.pr. argues that the deceased was not 'the chief huntsman on a private estate' (Bean), but rather a venator; J.-Y.Strasser in *An.Ép.* argues that the archikynegos was responsible for the organization of the venationes and that he was honored by various cities after his retirement as κυνηγός/venator || 6. ἀνεξοδίαστον is attested more than 50 times in the territory of Nikaia, in Prusa ad Olympum 3 times (*I.Prusa* 83, 1064, 1066), in Klaudiopolis and in Prusias ad Hypium once each (*I.Klaudiupolis* 130; *I.Prusias* 108), ed.pr.

1337. Lamounia (?). Funerary epigram, 3rd cent. A.D. Limestone stele, broken above, with a square frame in which an arched niche is inscribed; head of Gorgo across the frame and the arch of the niche; in the niche a relief with two panels: in the upper panel a lion, in the lower panel (from right to left) a horseman advancing to the right, followed by a bull and an unidentified figure. Inscription above the

frame (LL. 1-8) and on its two fasciae (LL. 9/10, around the head of the Gorgo). Found in Bozüyük (perhaps ancient Lamounia: see Merkelbach-Stauber, *SGO* III pp. 291-295), now in the local fire department. Ed.pr. M.Oktan, *Gephyra* 7 (2010) 89-94 (ph.; German translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1593 (J.-Y.Strasser).

[------ἀπην]ὴς ὤκιστα κτάνε δαίμων
[----]ιον δὶς δωδεχέτη βιόσαντα, vacat
[πάντας] λυπήσας ἔθανον ξένε, ὦ παροδεῖτα·
4 [----]δεις ἀνάγνωθι καὶ ἀτρεκεῶς ἐσάθρησον,
[τη]λύγετον νεόνυμφον ἀφαρπάχθεντ' ἀλόχοιο
[Φλα]μινίας Λουκίλλης ἰδὲ γηραλέων γενετήρων
[Αὐρ]ηλίου Μαρτιάλου καὶ Ἰουλίας Φλαβιανείης·
8 [--] τοὐμὸν π[ολ]υδεινὰς περίδωκεν ἀνείας vacat
["εὐψύ]χη" εἶπον γονεῖς· ἡμεῖς τόδε ἔργον ὀφεῖλον
[--]ειν πρὸ στήλλην ἐπὶ τῷ σήματι τεῦξαι

Dated on the basis of the letter forms and the Aurelii, ed.pr.; 'mais dans cette famille de notables, Martialis a pu recevoir la citoyenneté romaine avant 212 p.C. et ne porte d'ailleurs pas nécessairement le nomen Aurelius', S. || an epigram of ten hexameters, ed.pr. || 2. initio certainly the name of the deceased, probably Roman, analogous to the others of the family (LL. 6-7), ed.pr.; for δὶς δωδεχέτη cf. *I.Klaudiupolis* 83, ed.pr. || 6. initio, S. points out that [Γε]μινίας, [Κο]μινίας and [Καρ]μινίας are equally possible || 7. initio [Κορν]ηλίου 'conviendrait aussi bien', S. || 8. initio perhaps [τέλος] τοὐμόν?, ed.pr.; πολυδεινός otherwise unknown, ἀνείας = ἀνίας, ed.pr. || 9. [εὐψύ]χη points to early Christian tendencies, ed.pr., who refers to *SEG* XLI 1504-1507 [the acclamation εὐψύχει ('have courage'), addressed to the dead during the burial, is widely attested in pagan contexts (e.g. *IG* XII.2.393; *I.Smyrna* 499; III.1.634); it is a consolatory formula (e.g. *I.Cret.* III.iv.38; 1st cent. B.C.) that has nothing to do with Christianity, Chaniotis].

1338-1339. **Nikaia (area of). Dedications, Imperial period.** Ed.pr. N.Çokbankir, *Olba* 18 (2010) 330-332 nos. 6/7 (Turkish translation).

1338: 330 no. 6 (dr.). **Dedication to Zeus Okonenos.** Rectangular marble altar with mouldings, akroteria and a block-shaped upper element, a bearded head (of Zeus?) on the upper element, broken below; found at Iğdır/Kapıkaya Yaylası, 60 km from Eskişehir. Inscription on the shaft. Greek text also in *An.Ép.* (2010) [2013] no. 1518.

Ἀγαθῇ τύχῃ· ὑπὲρ κυ-
ρίου Εὐπάτορος
Κλ. Εὐτυχᾶς
4 Δ[ιὶ] Ὀχονηνῷ
vac. εὐχὴν vac.

3. Κλ(αύδιος) Εὐτυχᾶς was probably the οἰκονόμος of Εὐπάτωρ (L. 2), ed.pr. || 4. Ζεὺς Ὀχονηνός is a deity with Thracian roots, cf. the similar epithets of Zeus Ὀκκοληνός, Ὀκκονηνός in D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) s.v. For two more dedications to this god from the region see

I.Iznik 1118 and 1119; for an Ὀκαηνῶν κώμη see *I.Iznik* 1201 and 243a. Cf. also a dedication to Μητρί Κα|σμειν|ᾷ | καὶ Μητρὶ Ὀ|κηνῇ in the Afyon Museum (*SEG* LVII 1336), ed.pr.

1339: 331/332 no. 7 (ph. of squeeze). **Dedication to the gods Tadenos and Okkonenos.** Rectangular marble altar with mouldings, broken below and at right; found in Bilecik/Yenipazar.

vac. Ἀγαθῇ τύχῃ· vac.
θεοῖς ἐπηκόοις Τα-
δην[ῷ] καὶ Ὀκκονην[ῷ]
4 [---------]ΠΛΩΕΙΣΙ

2-3. Ταδηνός: epithet for Apollo with Thracian roots, cf. *RE* IV.A 2 (1905) 1999 s.v. Tadenos (B.Kruse); attested also in *IGBulg* IV 2110, *IG* IX.2.1076, and *ILS* 4879; cf. Detschew, *op.cit.* 487, ed.pr. [in *SEG* XXXII 679 (Sliven, Thrace) Zeus Okkonenos appears as ἐπήκοος, Scheibelreiter-Gail].

1340. **Nikaia (area of: Modrene). Dedication to a goddess, Imperial period.** Rectangular moulded marble altar with corner akroteria; inscription on the upper moulding (L. 1) and on the shaft (LL. 2-7); found in Mudurnu. Ed.pr. N.Çokbankir, *Olba* 18 (2010) 325-326 no. 1 (ph.; Turkish translation). Greek text also in *An.Ép.* (2010) [2013] no. 1514.

Ἀγαθῇ τύχῃ·
Στράτι⟦ε⟧ος οἰκο-
νόμος ‹καὶ› Κλαυ-
4 δία Χρηστεῖνα
ζήσαντες μετὰ
τῶν ἰδίων εὐ-
χὴν τῇ θεῷ

2. Στράτι⟦ε⟧ος: probably mason's error for Στράτειος, who was manager of an estate, ed.pr. || 7. the goddess may have been Demeter, Artemis or Meter, ed.pr.

1341-1344. **Nikaia (area of: Modrene and environs). Epitaphs, Imperial period.** Ed.pr. N.Çokbankir, *Olba* 18 (2010) 326-330 nos. 2-5 (Turkish translation).

1341: 326/327 no. 2 (dr.). **Epitaph of Eia.** Rectangular marble altar with corner akroteria, found in situ in Yeniköy/Örenyeri west of Mudurnu/Göynük. Inscription on the shaft.

Ε̣ἰα Παπίου, | γυνὴ Φιλοπά|τορος, ζήσασα | ἔτη μ' vac.

1342: 327/328 no. 3 (ph.; dr.). **Epitaph of Phileros and Homonoia.** Round marble altar with mouldings, broken on top and bottom, found in Mudurnu, Kaygana Mahallesi. Inscription on the shaft. Greek text also in *An.Ép.* (2010) [2013] no. 1515.

Κλ. Δομιτιανὸς Φι-
λίσκος Φ̣ι̣λέρωτι
καὶ Ὁμονοίᾳ γονεῦ-
4 σι γλυκυτάτοις
μνήμης χάριν
❦ ❦

3. For Ὁμόνοια as a female personal name cf., e.g., *SEG* XXXV 1239 (Saittai) and *TAM* III.1.359 (Termessos), ed.pr.

1343: 328/329 no. 4 (ph.; dr.). **Epitaph of Aur. Fl. Quintillianus and Aur. Secundilla.** Marble stele, found in Dolayüz Köyü, 14 km southwest of Mudurnu, reused in a modern fountain. Several fragments of bases found along the road leading into the village point to the existence of an ancient necropolis. Greek text also in *An.Ép.* (2010) [2013] no. 1516.

Αὐρ. Φλ. Κυϊντιλ-
λιανὸς Αὐρ. Φλ.
Κυϊντιλλιανῷ
4 καὶ Αὐρ. Σεκουν-
δίλλῃ τοῖς
γονεῦσιν ἀ-
νεστήσατο

1344: 329/330 no. 5 (ph.; dr.). **Epitaph of Cassius and Chryse.** Rectangular marble block (base or altar?) with mouldings, found in Bostancılar Köyü, 18 km south of Mudurnu, reused in a modern fountain. Greek text also in *An.Ép.* (2010) [2013] no. 1517.

Κάσσιος καὶ Κλήμης
οἱ ἔκγονοι Κασσίῳ
τῷ πάπ[ῳ] καὶ Χρύσῃ
4 vac. τῇ μάμῃ vac.
v μνήμης χάριν v

3-4. πάπ[ῳ], μάμῃ = πάππῳ, μάμμῃ, ed.pr.

1345-1349. **Nikaia (area of). Epitaphs, 2nd cent. A.D. (?).** Epitaphs dated according to an era, frequently found in epitaphs of this region in the 2nd cent. A.D. (cf. *IIznik* II.1 p. 90). Ed.pr. N.Çokbankir, *Olba* 18 (2010) 332-337 nos. 8-12 (Turkish translation).

1345: 332/333 no. [redacted] (ph.). **Epitaph of Chreste.** Limestone stele with triangular pediment containing a heavily damaged gorgoneion; in each corner above the pediment a bunch of grapes. On the shaft an arched niche, the arch resting on two pillars with capital. In the niche relief of a basket and incised representations of a mirror, a perfume bottle and tools for spinning wool; on the lower border of the stele are an incised basket, a three-legged table with cups, a strigil and two feet. All motives show Phrygian influence. The inscription is engraved on the lower border of the pediment (L. 1) and on the architrave. Found in Doğancılar Köyü (Adapazarı/ Sakarya).

Ἔτους ζ· | Γάϊος Χρήστῃ τῇ γυναικὶ | ζησάσῃ ἔτη κζ' μνήμης χάριν

1346: 333/334 no. 9 (ph.; dr.). **Epitaph of Lala.** Limestone block with inscription in a tabula ansata; found in Göbekpınarı near Beyyayla Köyü (Sarıcakaya/Eskişehir).

Ἔτους ι'· Λάλα Διοφά-
νου γυνὴ συνζήσασα
ἔτη λε' εἵνεκεν εὐσε-
4 βίης μνήμης χάριν· ὧ-
δ' ἀνέθηκεν Διοφάνης

4-5. ὧδ' = ὅδε, ed.pr.

1347: 334/335 no. 10 (ph.; dr.). **Epitaph of Chrestos and Hieronis.** Rectangular limestone altar with mouldings; on the corners acroteria with volutes; found in Hırka.

Ἔτους αι'· vacat
Χρῆστος Χρήστο[υ]
ζῶν ἑαυτῷ ἐκ τ[ῶν]
4 ἰδίων ἀνέστησε[ν]
τὸν βωμὸν καὶ τῇ ἑ-
αυτοῦ συμβίῳ Ἱερ[ω]-
νίδι ζησάσῃ ἔτη μ',
8 [καὶ τὸ μ]νημεῖον ἐ-
[ποίησεν]

1348: 335/336 no. 11 (ph. of squeeze). **Epitaph of Apollonius and Tittha.** Limestone block, found at Sabırlar Köyü (Taraklı/Sakarya).

vacat Ἔτους ε'· vacat
Ἱπποκράτης · Παυλεῖνος ἀ[δελ]-
φοὶ φίλτατοι ὄνντες v Ἀπο[λ]-
4 λωνίῳ καὶ Τίτθᾳ μνήμης χ[ά]-
ριν, ὡς ἔθος ἐστίν, γνήσ[ι]-
α τέκνα γονεῦσιν ἀνέσ[τη]-
vacat σαν τόδε δῶρον vacat

Rho is written in the Latin form R, ed.pr.

1349: 336/337 no. 12 (ph.; dr.). **Epitaph of Hermione.** Limestone stele, broken above; on the shaft a panel above and an arched niche below; inscription between them. In the panel a box (?), two flasks, and an unidentified item are represented; in the niche two trees, a wreath, a ring, a basket and several tools for spinning wool. Greek text also in *An.Ép.* (2010) [2013] no. 1519.

Ἔτους β'· Ἑρμιόνη οἰκονό-
μισσα, γυνὴ δὲ Μάρκου Πομ-
πείου Φορτουνάτου, ζήσα-
4 σα ἔτη λ' τοῖς ἐπάνω χαίρειν

1-2. οἰκονόμισσα: for other women as administrators in Bithynia cf. *I.Iznik* 1466 and *I.Prusa* 68, ed.pr., who suggests that Hermione may have taken over the work of her husband ('Hermione, la défunte, exerçait cette fonction par elle-même', M.Corbier in *An.Ép.*) || 4. τοῖς ἐπάνω χαίρειν: greeting formula typical for Bithynia, cf. *I.Iznik* no. 1282, ed.pr.

1350-1357. **Prusa ad Olympum (area of). Epitaphs, Imperial period.** Gravestones of different types, found in the territory of Prusa, now in the museum in Bursa. Edd.pr. N.E.Akyürek Şahin, F.Onur, *Gephyra* 7 (2010) 23-27 and 29-39 nos. 1/2 and 5-10 (ph.; German and Turkish translations).

1350: 29/30 no. 5. **Epitaph of Apollonios, 2nd cent. A.D.** Gray marble stele with corner akroteria; in an arched niche the relief of a funerary banquet with two men on a kline; one of them holds a wreath above the head of the other man; in front of them ■ seated woman; inscription on the shaft. Found at Dudaklı Köyü near Kestel, where there was a workshop that produced a large group of stelai (see *SEG* XL 1149-1158) to which this stele and also our lemma no. 1351 belongs.

Λούκιος Δημοφίλου καὶ Χρή-
στη Διονυσίου οἱ γονεῖς τὴν στ-
ήλην ἀνέστησαν Ἀπολλωνίω̣[ι]
τῶι τέκνωι μνήμης χάριν
ζήσαντι ἔτη ι'· χαίρετε, παροδεῖ-
ται, ὅσοι μ̣ν̣η̣μεῖον οὐκ ἀδικεῖτε
vacat χαῖρε vacat

6. The last four letters of μνημεῖον in much smaller characters; for ἀδικέω cf. Strubbe, *Arai Epitymbioi* 343 s.v. Index, edd.pr.

1351: 30-32 no. 6. **Epitaph of Oktaeios, Telesphoros and Zo(e)is, 2nd cent. A.D.** Marble stele with corner akroteria; in an arched niche the relief of a funerary banquet with two men on a kline, each holding a wreath in his right hand; in front of them a seated woman. Immediately beneath the niche a mirror, a comb, a spindle and a distaff, and a falx vinitoria; below, the inscription. Found at Narlıdere Köyü near Kestel (from the same workshop as our lemma no. 1350).

Λεῦκος Ὀκταείῳ καὶ Τε-
λεσφόρῳ τοῖς ἀδελφοῖς
ζήσασειν ἔτη τεσσαρά-
κοντα ἐποί(η)σε μνήμης
χάρειν· Ἀλούκιος καὶ Χαρεί-
των τῇ εἰδίᾳ τεκούσῃ Ζοεί-
δι v {ω} ζησάσῃ ἔτη τριάκον-
τα πέντε μνήμης χαίρειν

Dated on the basis of the stylistic and iconographic similarity with examples of the Kestel-group, edd.pr. || 1. for Λεῦκος see *LGPN* V.A 267. Octavius and Telesphoros were presumably twins, edd.pr. [if this is correct, Octavius and Telesphoros were not only born together abut also died together; this is unlikely; it is more likely that this is a family grave for three relatives who died in different years and whose approximate age is given; the funerary inscription was set up after the last burial, Chaniotis] || 4. ΕΠΟΙΣΕ, lapis [perhaps for ἐπόησε?, Corsten] || 5-6. for Ἀλ(λ)ούκιος see Pape-Benseler, *Eigennamen* s.v., edd.pr. || 6-7. Ζοείδι = Ζωΐδι, edd.pr. || [8. on the photo, I am not sure I see the first iota of χαίρειν which does not belong there anyway, Corsten].

1352: 25 no. 1. **Epitaph of Antiochos, late 2nd cent. A.D. (?).** Pedimental marble stele with three akroteria. In the pediment ■ wreath, on the left and right akroteria rosettes; beneath the pediment a tabula ansata with ll. 1-6 of the inscription, l. 7 underneath; below the text, ■ copy of the pediment with the wreath; below this pediment, an arched niche, to the left and the right of it ■ patera; below the niche an axe. Found in Akbıyık Köyü (Yenişehir).

Μήνιος Μολόρχου Ἀντιό-
χῳ τῷ ἑατοῦ ὑειῷ ζήσαντι
ἔτη δεκαοκτὼ ἐπόησεν μ'
ἐκ τῶν εἰδί(ων) μνήμης ἕνεκα-
τί μ' ἀναγινώσκις δακρύων, (ξ)ένε;
οὐ λυποῦ, λυποῦμε θάνατον ἄω[ρον]
πρὶν γονέων vac. χῆρε vacat

Date: no Aurelii, edd.pr. || 1. Μόλορχος = Μόλορκος: not previously attested in Asia Minor; the name occurs in literature (cf. Pape-Benseler, *Eigennamen* 941), but in inscriptions previously only in Boiotia (*LGPN* III.B s.v.), edd.pr. || 3. ΕΠΟΗΕΕΝ (lunate epsilon), lapis; μ' = μέ, probably the stele speaking, edd.pr. || 4. ΕΙΔΙΑ, lapis || 5-7. a distichon, edd.pr. || 5. ΖΕΝΕ, lapis || 6. λυποῦμε = λυποῦμαι, edd.pr.

1353: 26/27 no. 2. **Epitaph of -ios, late 2nd cent.** A.D. **(?).** Pedimental limestone stele with a rosette in the pediment, below it a tabula ansata with the inscription; on the shaft an arched niche, to its left and right a patera and a rosette, on the right pilaster a hoe. From Hasanpaşa Köyü (İnegöl).

ΤΟ[.]ΤΙΟΣ Τερτίου υἱ-
ὸς καὶ οὐ λυπ(η)ρὸν μὲν
τὸ θανεῖν πλὴν ὅτι π-
[ρ]ὶν γονέων· δεκαοκτα-
ετὴ κατέχι μὲ τάφος vac.
vacat χαῖρ[ε]

Date: no Aurelii, edd.pr. || 1. ΤΟ[.]ΤΙΟΣ = Πόπιος (?); father and son were presumably slaves of a Roman citizen named Tertius, edd.pr. [not necessarily, Corsten] || 2-5. failed verses, edd.pr.

1354: 33/34 no. 8. **Epitaph of Calpurnia Iulla and Calpurnius Philiskos, probably 2nd cent.** A.D. Marble base in the form of a monumental altar with 'horns' and a block-shaped upper element, which supports a separately worked architrave that presumably served as podium for a sarcophagus; on the front of the upper element a recessed field with the relief of a male bust (Philiskos?), above it a scroll and a diptych; on each side a patera; back of the base unworked; inscription on the shaft. Found at Hasanpaşa Köyü near İnegöl. Greek text also in *An.Ép.* (2010) [2013] no. 1521.

Καλπουρνία Ἰούλλα v ζή-
σασα ἔτη με' καὶ Καλπούρ-
νιος Φιλίσκος, υἱὸς αὐτῆς,
ζήσας ἔτη ιη', χαίρετε

Similar monumental bases with architraves are known from Bithynia, especially from the Sangarios valley between Mekece and Geyve, edd.pr., with references.

1355: 35/36 no. 10. **Epitaph of Doris, probably 2nd cent.** A.D. Lower right fragment of a pedimental marble stele. In a recessed field representations of a seated woman, a spindle, a distaff, a mirror, two bottles; inscription on the lower part of the frame. From the region of Bursa, findspot unknown. Δωρίς, Δάφνης θυγ[ά]|τηρ, ζήσασα ἔτη γ' | vacat χαῖρε vacat

1-2. The use of the metronymic seems to indicate that the deceased was born out of wedlock, edd.pr.

1356: 32/33 no. 7. **Epitaph of Lucius Valerius Potitus, late 3rd cent. A.D.** Limestone stele with two large akroteria; between them a shield and a sword. Beneath these, in a second register, a falx vinitoria and a hoe; beneath these a tabula ansata with the inscription; below, an arched niche containing depictions of two upright swords. Found at Akbıyık Köyü near Yenişehir. Greek text in *An.Ép.* (2010) [2013] no. 1520.

Λουκίῳ Οὐαλερίῳ Ποτεί-			ριανῷ ζήσαντι ἔτη ϙ' υἱὸς
τῳ στρατιώτῃ πραιτω-		4	ἀνέστησεν Λ. Οὐαλέριος Ἀττικός

Date: between the army reform of Septimius Severus concerning the praetorians and the abolishment of the praetorians by Constantine in 312 A.D., possibly late 3rd cent. A.D. (no father's name, no tribus), edd. pr.; J.-Y. Strasser in *An.Ép.*: 'seule l'écriture oriente vers le IIIe s. p. C.'.

1357: 35 no. 9. **Epitaph of [Chr]este (?), probably 3rd cent. A.D.** Undecorated pedimental marble stele with an arched niche, in which are incised representations of a basket with wool, a mirror, a spindle, a distaff, two small bottles, a comb and a box. Above the corners of the niche a rosette; inscription underneath the pediment. Found at Akbıyık Köyü near Yenişehir. [Ἔτ]ους vacat πέμπτο[υ] | [..]ήστῃ Πυλαιμένου, γ[υ|ν]ὴ δὲ Ἐπιγόνου, χαῖρε

1. Cf. *I.Nikaia* II.1 pp. 39-44 and *SEG* LV 1381, edd.pr. || 2. [Χ]ρήστῃ?, edd.pr.

1358. **Prusa ad Olympum. Epitaph of Secundus, 2nd cent. A.D. (?).** *I.Prusa* 161. M. Adak, *Gephyra* 7 (2010) 3 note 6, argues that Σεκοῦνδος συνκυνηγής was a gladiator (no father's name; the name Secundus is frequently used for gladiators) rather than a hunter (*I.Prusa*). Cf. our lemma no. 1336.

PONTUS

1359. **Pontus. Religion in the Hellenistic and Roman periods.** S.J. Saprykin, *Religija i kul'ty Ponta ellinisticheskogo i rimskogo vremeni* (Moscow and Tula 2009) (in Russian) surveys literary, epigraphic, numismatic and archaeological evidence for traditional pagan cults in Pontos, Cappadocia and domains of the Pontic kings on the North Shore of the Black Sea in the Hellenistic and early Imperial periods. Chapter 1 (20-33) deals with the main cultic centers; Chapter 2 (34-178) treats male deities and Chapter 3 (179-265) female deities (arranged by divinity); Chapter 4 (266-317) covers ruler cult under the Mithridatid dynasty (no discussion of the Imperial cult); Chapter 5 (318-409) deals with 'Pontic' gods worshipped on the North Shore of the Black Sea. For an English version of Chapter 2, see id., in *Ancient Sacral Monuments in the Black Sea* (see our lemma no. 755 bis) 465-514.

Attention is paid above all to divine epithets and iconography. In line with his previous publications, S. argues for a central role of royal ideology ('Mithridatism') in religious developments of this pe-

riod, in particular in the postulated development of a 'Graeco-Iranian synthesis'. Abundant illustrations of coins, inscriptions and archaeological sites. No index or bibliography.

1360. **Euchaita (?) (Beyözü). Christian epitaph of Germanos, Byzantine period.** Block, built into a modern wall in Beyözü (together with several more epitaphs mentioning a ἡγούμενος, two διάκονοι, and a χηρουλάριος). Mentioned by H.Elton et alii, *AST* 27.3 (2010) 33/34 (ph.); no text, we read from the photograph: † Θέσις Γερ|μανοῦ ΔΛ; above the last letter there seems to be a Γ and, on top of it, a small H.

1361. **Herakleia Pontike. Letter of an association of Dionysiac artists concerning Μᾶρκος Ξενοκράτης, 130 A.D.** *I.Heraclea Pontica* 2. B.Le Guen, *Nikephoros* 23 (2010) 231/232, suggests restoring in the titulature of the association in L. 20 Ἀντ[ινο]εί[νῃ] (*I.Heraclea Pontica*: Ἀντ[ων]εί[νῃ], referring to Antoninus Pius). She finds it implausible that the association should have waited eight years, until the accession of Antoninus to the throne, before engraving the decree on the marble base of the statue. Her suggestion implies that it is Hadrian who gave permission to the association to establish its headquarters in Rome. L.G. suggested this restoration in *Congrès International sur la Mer Noire I (Juin 1988)* (Samsun 1990) 668-680 (never covered in *SEG*). She argues that the honorand is not identical with the homonymous doctor of the legion of evocati (*I.Heraclea Pontica* 7); the latter may have been the son of the honorand, who is likely to have been an artist.

1362. **Herakleia Pontike. Epitaph of Samandridas or Skamandridas.** *I.Heraclea Pontica* 22. S.Mitchell, in *Local Knowledge* 104 note 80, suggests reading the name of the deceased as Σκαμανδρίδας (*I.Heraclea Pontica*: Σαμανδρίδας). On the photo M. discerns 'the lower bar of a small letter *kappa* inserted between the first and third letters'. The name refers to the Trojan river Skamandros. Some Paphlagonian cities present pictures of other Homeric rivers on their coins (Ξάνθος; Μέλης, 'reputed to be Homer's father'), thereby claiming a prestigious Homeric-Greek past. Cf. our lemma no. 1367.

1362 bis. **Sinope. Prosopography: astynomoi.** See our lemma no. 784.

1363. **Sinope. Colonists.** S.Mitchell, in *Local Knowledge* 90-93, briefly discusses a number of epitaphs (*I.Sinope* 9-74), recording immigrants to early Sinope from Miletos, other cities of central western Asia Minor, and Athens. Those from Athens testify to the historicity of Plutarch's story about a Periclean expedition to the Black Sea in the early 430s and the foundation of a colony of Athenian settlers; cf. *I.Sinope* 2 and 7, mentioning a Λάμαχος (the commander of Pericles' fleet was also called Lamachos!). Brief remarks on *I.Sinope* 28 (Μάνης ἐλαιοπώλης) (ca. 400 B.C.), implying production of and trade in olive oil and belying Xenophon, who wrote that no olives were grown along the Bithynian coastline (*Anab.* 6.4.6)), and on the 110 Sinopeans attested in classical and Hellenistic Athens.

1364. Sinope (area of). Dedication to Zeus Helios, 1st-3rd cent. A.D. *ISinope* 120. M.Manoledakis, *ZPE* 173 (2010) 116-118, reads the text as follows: Ἀγαθῇ τύ[χῃ] | Δεὶ Ἡλίῳ Ναυ̣[τα]||μηνῷ ἐπηκόῳ | Λούκιος Σεπ̣[..]||ι̣κιος Ἀπόλαυ̣|στος εὐχῆς | χάριν (ed.pr. D.M.Robinson, *AJA* 9 [1905] 303 no. 25 suggested in Ll. 2/3: να[υδα]||μήνῳ: 'he who tames the ships'; no restoration in *ISinope*). M. favors an epithet derived from a toponym; he connects Ναυσταμηνός with Ναύσταθμος, an anchorage between Sinope and Amisos, and adduces alterations of words through phonetic shifts: Ναύσταθμος > Ναύσταμνος or Ναύσταμος > Ναύταμος.

1364 bis. Sinope. Religion: the cult of Sarapis. Analyzing the literary, numismatic, and epigraphic evidence, C.Barat, in L.Lamoine, C.Berrendonner, M.Cébeillac-Gervasoni (edd.), *La praxis municipale dans l'Occident romain* (Clermont-Ferrand 2010) 127-142, discusses the alleged relationship between the cult of Sarapis in Alexandria and in Sinope. According to B., the relationship originates from Tacitus' story on the cult statue of Sarapis (*Hist.* 4.81/82), and consequently was non-existent in the Ptolemaic period. Elaborating upon the views of P.Borgeaud and Y.Volokhine, who pointed to the link between Tacitus' narrative and the propaganda in favor of Vespasian, B. traces the sudden 'discovery' and popularity of the cult of Sarapis in Sinope from the era of Vespasian onwards. B. adduces *I.Sinope* 114 (*IGR* III 93; *RICIS* 309/0105); 115 (*SEG* XLIV 1021 [LI 1725]; *RICIS* 309/0102); 172 (*IGR* III 96; *SEG* XIV 777 [XXXV 1357]; *SIRIS* 329; Merkelbach-Stauber, *SGO* II 10/06/05). These sources indicate that 'la colonie romaine de Sinope n'a pas protesté face à cette imposture et a profité de ces inventions pour montrer son attachement à la dynastie flavienne' (140).

1365. Sinope (area of: Demirci). Inscriptions and graffiti on ceramic stands, late Imperial period. In a report on the excavations of amphora workshops at Demirci near Sinope, D.Kassab Tezgör, in ead. (ed.), *Les fouilles et le matériel de l'atelier amphorique de Demirci près de Sinope* (Paris 2010) 60, 87/88 and 97-99, mentions several ceramic stands with inscriptions: 60 (ph.): one of the six stands published by J.M.Fossey, D.Kassab Tezgör, *Anatolia Antiqua* 7 (1999) 171-175 no. 3.1 (ph.) with the inscription (incised before firing) ΕΥΔΩ (Εὔδω(ρος) or Εὐδω(ρίδης)) on one face, on the other face a cross on either side of the text. – 87/88: stands with the letters ΒΑ, Α, ΝCΥ, ΓΕΝ (ph.), and ΓΕΩΡ (Γέωρ(γος), cf. 97-99 with ph.). – 98: reference to the inscription (incised after firing) published by Fossey, Kassab Tezgör, *art.cit.* 175-177 no. 4 (ph.) [owner's inscription]: [το]ῦ Ἡρακλ(ε)ίου

1365 bis. Sinope. Amphora stamps. See our lemma no. 784.

1366. Zonguldak (area of: Gaziler/Gökçebey). Dedication to Hosios (kai) Dikaios and epitaph of Alexandros, 2nd cent. A.D. Marble altar with akroteria, between them a patera; inscription on the shaft. Found in the environs of Asar Kale near Gaziler, ca. 1 km from Gökçebey (former Tefen). Ed.pr. N.E.Akyürek Şahin, *Olba* 18 (2010) 269-271 no. 1 (ph.; German and Turkish translations).

Ὁσίῳ Δικαίῳ
Ἀλεξάνδρῳ
παρὰ Μητρὶ
Θεῶν Λυκω-
χωρειτικῇ
Ị[-------]
[.]ΦẠN[--]
θης

Dated on the basis of the letter forms, ed.pr. || 2. Ἀλεξάνδρῳ indicates that the dedication to Hosios (kai) Dikaios was also an epitaph of Alexandros; for similar inscriptions with 'double function' cf., e.g., *SEG* XXXIV 1300. Hosios (kai) Dikaios was probably a tutelary deity of tombs, ed.pr., with references || 3-5. παρὰ Μητρὶ Θεῶν Λυκωχωρειτικῇ: Λυκωχωρειτική may refer to the region of the small river Λῦκος near Herakleia Pontike, ed.pr. || 6-8. certainly the name of the dedicant, followed perhaps by a female toponym in the genitive ending in -θης ([-- ἀπὸ --]φαṿ[--]|θης?), ed.pr.

PAPHLAGONIA

1367. **Paphlagonia. Paphlagonian identity.** S.Mitchell, in *Local Knowledge* 95/96, briefly discusses the epitaph of the Paphlagonian miner Ἀτώτας (*IG* II² 10051; *GV* 836), with respect to his pride in his Paphlagonian origin and with the Paphlagonian elements in the ornaments of the stele (cf. also 109). Reflections on the 'Ionian self-consciousness' (97) of coastal Paphlagonia (97-101): retention of the old dialects (Doric, Ionic) in inscriptions; discussion of Merkelbach-Stauber, *SGO* II 10/03/02 (Amastris; epigram for the athlete and dancer Aemilianus), 09/09/16 (*SEG* XXXVI 1138; *I.Klaudiupolis* 83), 04/01/01 (Lydian Troketta) and *I.Smyrna* 442 (*SEG* XVIII 519; XLVIII 1425); remarks on Miletos advertising itself as ἡ πρώτη τῆς *Ἰωνίας* — καὶ μητρόπολις πολλῶν — πόλεων ἔν τε τῶι *Πόντωι* — (*Milet* VI.1.233; cf. also *Milet* VI.2.732 = Merkelbach-Stauber, *SGO* I 01/20/08 = *GV* 33; 101/102). – On 106-109 comment on two funerary epigrams from Kaisareia and Hadrianeia-Claudiopolis, testifying to an 'ostentatious devotion to Greek culture' (108) through references to Homer and Hesiod (Merkelbach-Stauber, *SGO* II 10/02/28 = *SEG* XLIII 911 (LV 1393); Merkelbach-Stauber, *SGO* II 09/09/11). – Cf. also our lemmata nos. 1362/1363.

1368-1371. **Gangra. Bronze seals, 6th-8th cent. A.D.** In a study on architectural motifs in Byzantine seals, M.Angar, C.Sode, in B.Päffgen, R.Thomas (edd.), *Zwischen Orient und Okzident. Festschrift für Hansgerd Hellenkemper* (*KJ* 43, 2010) 34-36 nos. 1-4 (ph.), republish four seals of bishops of Gangra.

1368: 34/35 no. 1. **Seal of the bishop Ioannes, 8th cent. A.D.** Bronze seal; on the obverse a saint (Hypatios of Gangra) flanked by two buildings, possibly a reference to the conversion of the temple of Dionysos to a church or to two miracles of the saint; on the reverse, a monogram with invocation; now in the Kunsthistorisches Museum Wien. Also published in V. Laurent, *Le corpus des sceaux de l'empire byzantine* V (Paris 1963) no. 439; E.Stepanova, in *Vizantija v kontekste mirovoj kul'tury* (St. Petersburg 2008) 252-262 fig. 7: † Θεοτόκε βοήθει Ἰωάννῃ μητρ[οπολίτῃ Γ]αγγρῶν

1369: 35 no. 2. **Seal of the bishop Sergios, late 7th/early 8th cent. A.D.** Bronze seal; on the obverse

a saint (Hypatios of Gangra) flanked by two buildings (cf. our lemma no. 000); on the reverse, a monogram with invocation; now in the Hermitage Museum. Also published in E.Stepanova, *art.cit.* 252-260 fig. 5: † Θεοτόκε βοήθει Σεργίῳ μητροπολίτῃ

1370: 35 no. 3. **Seal of the bishop Sergios, late 7th/early 8th cent. A.D.** Bronze seal; on the obverse a saint (Hypatios of Gangra) flanked by two buildings (cf. our lemma no. 000); on the reverse, a monogram with invocation; now in the Bibliothèque Nationale in Paris. Also published in Zacos-Veglery no. 1310; E.Stepanova, *art.cit.* 252-262 fig. 6: † Θεοτόκε βοήθει Σεργίῳ [μητροπολίτῃ]

1371: 35/36 no. 4. **Seals of a bishop, 6th/7th cent. A.D.** Two similar bronze seals; on the obverse St. Kallinikos, two buildings, and an inscription (A); the flames on one of the buildings allude to the saint's martyrdom; on the reverse, a monogram (B), undeciphered; now in the Hermitage Museum. Also published in E.Stepanova, *art.cit.* 252-262 figs. 3/4: A: ὁ ἅγιος Καλλίνικος

1372. **Hadrianopolis (area of: Kızılcapınar). Epitaph of Troilos and Kouia, 3rd cent. A.D.** Upper part of a funerary column with moulding, found in the village of Kızılcapınar. Mentioned in E.Laflı, E. Christof, *KST* 31.2 (2010) 304 (ph.; no text). Edd.pr. iidem, *Hadrianopolis* I. *Inschriften aus Paphlagonien* (Oxford 2012) no. 35 (ph.; German translation), whose text we print.

Τρωΐλῳ καὶ Κουίᾳ
γονεῦσι γλυκυτά-
τοις Κυρίλλα καὶ
Δηϊόταρος καὶ Φοῖ-
βος καὶ Παππίλος
καὶ ὁ γαμβρὸς Γέμ̣ε̣λ-
λος μνήμης χάριν·
vac. χαῖ[ρ]ε vac.

1373. **Pompeiopolis. List of names, Imperial period.** Fragment of a marble block or stele, found in a house in Taşköprü (ancient Pompeiopolis). Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). No text; we read from the photograph.

- -
[- - - - - - - - - - - - - - - -]. vv Ἰουλιανό[ς]
[- - - - - - - - - -]κληϊανὸς Π̣ρόκλου
[- - - - -].ο̣κλου vv Αἴλιος Π̣ρόκλος
[Κ]λεωνίδας vv Κούλιος Κουλιλα
[..]κυς Μάρκου vv Κυρήνιος Ἰουλιανοῦ
[..]λου ἔκγονος vv Ἰουουέντιος ΝΙΛΝΟΥ
[Ἔ]φηβος Ἀλεξάνδρου vv Σαλάριος Κυ-
[1-2]λλος vv Κύριλλος Λικινιανοῦ
Π̣αυλεῖνος Παυλεινιανοῦ vv Κυρίνας
Κυρίνα vv Ῥοῦφος Πούλχερος vv Γαλλυ-
τιανὸς Πούλχερος vv Καρυστανι̣[- - -]
Μαρκιανός vv Σαλάριος [- - - - - - - - -]
Διογένης [- -]
Γ̣λ̣[- -]
- -

Perhaps an honorary inscription for the emperor by the νέοι of the gymnasion?, S. et alii || [3. initio Π̣ρ̣ό̣κλου? || 4. Κούλιος is rare: an example each from Pantikapaion, Olbia, Taurian Chersonesus, Thrace, and Herakleia Pontike (*LGPN* IV

and V.A s.v.); Κουλιλα, gen. of Κουλιλας, previously unattested || 7-8. Κύ|[ρι]λλος? || 10-11. Γαλλγτιανός (?) for Γαλλιτιανός? || 11. Καρυστάνι[ος?], Corsten.]

1374. **Pompeiopolis (area of: Zımbıllıtepe). List of donations (A) and honorary inscription (B) (for a paphlagoniarches?), after 222 A.D.** Two fragments of a block, inscriptions on two adjacent faces. Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 31 (ph.); no text; we read from the photograph. In both inscriptions ■ σύνοδος is mentioned; (A), in smaller letters, seems to be a list of donations (ἐδόθησαν occurs twice; at the end of most lines a sum of money is indicated, preceded by ✳); (B) is an honorary inscription, presumably for the paphlagoniarches who was in charge of the festival, in which the artists performed; we provide the text of B.

B [ἡ ἱερὰ] μουσ[ικὴ-----------]
[1-2]α̣ν̣ὴ̣ Ἀλεξ[ανδριανὴ------]
α̣ν̣ὴ̣ περιπολισ[τικὴ----------]
μ̣εγάλη σ̣ύνοδο̣[ς------------]
[ἐ]κ̣ τῶν ἑ̣αυτῆς χρημ̣[άτων---]
[.]ΩΝ · Π · ΓΝ̣Κ? Κ̣Υ̣? Μαρκ[--]
[2-3] π̣αφλαγονιάρχ̣η̣ν̣ [-------]
-------remains of letters-------

B 1-2. The letters ΛΕΞ (L. 2) seem to be inscribed on a rasura; S. et alii suppose that the name of the association of artists was changed from Αὐρηλιανὴ Ἀντωνειανή to Σεουηριανὴ Ἀλεξανδριανή after the damnatio memoriae of Elagabalus in 222 A.D.

1375. **Pompeiopolis. Dedication to Plouton, Imperial period.** *SEG* LIX 1456. Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). [Undated by S. et alii; Imperial period, Corsten.]

1376. **Pompeiopolis. Funerary epigram, Imperial period.** Fragment of a block or stele, found in Taşköprü (ancient Pompeiopolis). Mentioned by L.Summerer et alii, *AST* 27.1 (2010) 30 (ph.). No text; we read from the photograph.

[1-2]Ϲ̣..ων ❦ μνῆμα vv
βροτῶν πάντων τ̣έρμα
β̣λέπ̣ων βιότου vacat
[.]ΟΙΝΟΡ̣ΙΟΙϹΤ.[---]

[1-3. Pentameter, separated from the preceding hexameter by a hedera, Corsten.]

1377. **Pompeiopolis. Graffito, undated.** Fragment of a graffito on wall plaster of a house in the city. Mentioned by L.Summerer, A.v.Kienlin, G.Herdt, *KST* 31.1 (2010) 428 (ph.; part of the text in transcription with Turkish translation): - remains of letters - | [---]Ν̣ΟΝ[--- | ---] κ̣αὶ χοίρων̣ [---] | ---

3. The building may have been a meat market (χοίρων̣ = 'for porc'), S. et alii.

1378. **Sebastopolis. History.** On the basis of literary, numismatic and, in particular, epigraphic evidence, B.Le Guen, B.Rémy, *Anatolia Antiqua* 18 (2010) 97-197, reconstruct the history of the city, including chapters on population and religion; references to inscriptions from elsewhere, that mention citizens of Sebastopolis.

1379. **Unknown provenance. Epitaph (?) with a collection of Homeric verses (cento), end of the 4th/beginning of the 5th cent. A.D.** *SEG* LI 1735; LVIII 1476; LIX 1476. M.Stein, *ZPE* 174 (2010) 57-64, republishes the inscription with several comments. L. 1: He supports the supplement πάντας γά[ρ φιλέεσκεν], suggested by Agosti, *ZPE* 160 (2007) 41 (cf. *SEG* LVIII 1476). L. 2: He explains νόον, considered a mistake for the Homeric νόος by previous editors, as accusativus limitationis and σφιν as dativus (pl.) commodi. L. 4: He suggests μεγ' ἀ(μ)ύμων instead of μεγα(θ)ύμων (ed.pr.) or an intended μεγαλήτορα (Agosti; see *SEG* LVIII 1476) or μεγ' ἀμύμονα (Feissel apud Agosti). L. 8: He sees no problem in the use of the plural θεῶν and adduces several parallels.

GALATIA

1380. **Ankyra. Epitaph of Π. Αἴλιος Κύριλλος, 150-200 A.D.** *I.Ancyra* 306 (*SEG* XXVII 866). J.Bennett, *JEA* 96 (2010) 216-219 (English translation), argues that the transport of the corpse of this prominent young citizen by his brothers from Alexandria to Ankyra, where it was buried in a sarcophagus, implied mummification. He points to papyrological evidence and mummy labels testifying to the transport of mummies to the deceased's hometowns in Egypt. [The latter, however, applies to native Egyptians; for Greeks and Romans the normal way to prevent putrefaction during transport was cremation, with the bones remaining. There is no reason to suppose that this was not the case with Cyrillus, or, for that matter, with other deceased brought from Egypt to their homelands (*IG* XIV 1976 [*IGUR* 1321; *GV* 1169; Alexandria to Rome]; Merkelbach-Stauber, *SGO* IV 18/18/01 [Thebai to Kolybrassos]). Similarly the remains of travellers sent from other places than Egypt could end up in a sarcophagus (bones or ashes: a sarcophagus is not necessarily indicative of the presence of a skeleton, since it was also used to receive a cinerary urn). For a comprehensive survey of supra-regional transport of corpses, see R.A.Tybout, 'Dead men walking. The repatriation of mortal remains', in L.de Ligt, L.E.Tacoma (edd.), *Moving Romans. Migration in the Roman Principate* (forthcoming). Tybout.]

1381-1383. **Germa (area of: Dutlu (Tutlu)). Epitaphs, Imperial period.** Epitaphs, found in Dutlu and now in the museum in Pessinous. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 84-86 App. 4-6 (ph.).

1381: 84 App. 4. **Epitaph.** Upper left corner of a marble gravestone, with architrave: μνήμης vacat

1382: 84 App. 5. **Epitaph.** Square marble base of a column with mouldings now cut away; inscription on two opposite sides of the block, below the moulding.

A: [--]ΤΕΡΕΩΤ[..?|--] αὐτῆς κ[αὶ|--].ΤΕ.Ν.[.?]

2. Ligature ΤΗ⊏ || 3. first letter: upper part of a vertical hasta; fourth letter: looks like upper left part of mu; last letter: left part of a rounded letter, probably omega, edd.pr. || D.Feissel, *BE* (2011) no. 721, restores from the ph.: [Ὑ]πὲρ σωτ[ηρί||ας] αὐτῆς κ[αὶ|τῶ]ν τέκν[ων]

B: [--] Ἀσκληπιῷ κ[αὶ|--] ἀνέστησα[ν|------]Ν.[..?]

2. ἀνέστησαν suggests a funerary inscription, edd.pr., who observe that the relation between A and B is not clear.

1383: 85/86 App. 6. **Epitaph.** White marble block broken above and at left.

[---]ΘΕΑΣΠΟΥ vacat ||[--μ]νή(μ)ης χάρι| vacat v vacat

1. [---]θεα, [---]θεα Σπου||[--] (form of e.g. Σπουδαῖος or Σπούδιππος) or [---]θεας Που||[--] (e.g. form of Πούβλιος); alternatively ΣΠΟΥ could be the beginning of σπου[δῇ]; σὺν σπουδῇ + gen. occurs in *SEG* XXXI 1076 (from Dutlu), edd.pr. || 2. ΝΗΝΗC, lapis

1384. **Germia (area of: Günyüzü). Epitaph of Eglatouna, ca. 100-150 A.D.** Pedimental marble stele; in the pediment a boss, beneath it an architrave with dentil decor and tendrils with ivyleaves; the field is framed by two pilasters with capitals and contains a wreath in which there is a wool basket; inscription in the field below the wreath. Edd.pr. P.Niewöhner, K.Rheidt, *AA* (2010) 157 (ph.); Greek text also in A.V.Walser, *AST* 28.1 (2011) 56 (ph.); now in A.V.Walser, *Chiron* 43 (2013) 558/559 no. 12 (ph.; German translation).

Νεικομήδης
καὶ Μανια ἡ γυνὴ
αὐτοῦ τῇ ἑαυ- v
4 τῶν θυγατρὶ ἐ-
ποίησαν Ἐγλα-
τουνᾳ, Νεικομή-
δου δὲ γυνῇ· vv
8 χρηστή, χαῖρε vv

2. The epichoric name Μανια (derived from the Phrygian god Μανης) rather than the Greek Μανία, edd.pr. || 5-6. Ἐγλατουνα was previously unattested, perhaps of Celtic origin, edd.pr.

1385. **Germia (area of: Kayakent). Jewish epitaph of Heortasios and Patrikios, early Byzantine period (?).** Limestone stele, broken below and above at right, originally with pediment; inscription in the field on either side of the vertical bar of a menorah. Found in Kayakent (ancient Goeleon), now kept in the local primary school. Edd.pr. P.Niewöhner, K.Rheidt, *AA* (2010) 156 (ph.); mentioned in A.V. Walser, *AST* 28.1 (2011) 56 (ph.); now in A.V.Walser, *Chiron* 43 (2013) 593/594 no. 40 (ph.; German translation) [both names were used by Jews and sympathizers in Aphrodisias; see *SEG* XXXVI 970 B ll. 8 and 27, 49, and 53; Patrikios was also the name of the leader of a Jewish uprising in Palestina in ca. 352 A.D. (G.Stemberger, *Juden und Christen im Heiligen Land*, Munich 1987, 132 and 141), Chaniotis].

I 'Εορ|ṭασ||ίου | Ị̣ΟΚ||.Ị̣Ị̣| -?- II .κὲ | Πα|τρι|κίο||υ | -?-

1386. Neoclaudiopolis (Vezirköprü) (area of: Incesu, ca. 10 km west of Vezirköprü). Milestone, 222 A.D. Gray limestone milestone found in the center of the village Incesu; the milestone stood along the road between Vezirköprü and the Halys and is now in the provincial museum in Samsun. Ed.pr. T. Bekker-Nielsen, *EA* 43 (2010) 87/88 no. 1 (ph.; English translation). The text also in *An.Ép.* (2010) [2013] no. 1624.

Imp(erator) Cae-
sar M(arcus) Aur(elius)
Severus
⟦Alexander⟧
Pius Felix
Aug(ustus), p(ontifex) max(imus),
tribunici-
ae potesta-
tis, co(n)s(ul), p(ater) p(atriae),
restituit
per L(ucium) Aproni-
um Pium leg(atum)
Aug(usti) pr(o) pr(aetore) mi-
li(a) pass(uum) ε'

Severus Alexander received the titles Augustus, pater patriae and pontifex maximus in March 222 A.D.; his first year of tribunicia potestas ended on Dec. 9 of that year; Lucius Iulius Apronius Pius was legate of Galatia in the same year; at his death in March 235 A.D. the emperor suffered *damnatio memoriae* (see L. 4, erased after the emperor's death). Two other milestones of Severus Alexander have been found along the road between Havza and the Halys (*RRMAM* II 893 and 896). The stones have been set up to commemorate a major renovation of the road north and south of Neoclaudiopolis, ed.pr.

1387. Pessinous. Letters of Attalid kings. *I.Pessinous* 1-7 (Welles, *RC* 55-61; *OGIS* 315). C.Mileta, in T.Brüggemann, B.Meissner, C.Mileta, A.Pabst, O.Schmitt (edd.), *Studia Hellenistica et Historiographica. Festschrift für Andreas Mehl* (Gutenberg 2010) 107-120, analyzes the dossier of the letters of Attalid kings (German translation of *I.Pessinous* 1). He argues that the inscriptions were part of a representative inscription wall, a kind of a public archive [a dossier, not an archive, Chaniotis], which was located on one of the outer walls of the temple of Kybele at Pessinous. He stresses, as did G.Courtieu (cf. *SEG* LVIII 1484), that the letters were not originally meant to be published and that their publication occurred in the 30s of the 1st century A.D. upon the decision of the Roman senate to reexamine the asylum rights of the provincial temples (32/33 A.D.) Under these circumstances, the recording of old documents was meant to prove the traditionally sacred status of the city and the sanctuary of Pessinous as well as the good relations between Pessinous and powers such as the Attalids or even Rome. The inscriptions *I.Pessinous* 1-7 report events which appear to belong to two different chronological contexts: documents 2-7 deal with conflicts with the Gauls and thus are to be dated in the 2nd quarter of the second century B.C. (after 166 B.C.); *I.Pessinous* 1 is, according to M., to be dated in 207 B.C. and not as commonly held in 163 B.C., and may consequently be related to both the war between Pergamon and Bithynia (208-205 B.C.) and the history of the transfer of the cult of Kybele/Magna Mater to Rome. According to this hypothesis, Attalos I not only played the role of mediator, but he also orchestrated the cult transfer. In respect to *I.Pessinous* 1 LL. 6/7 Πεσ|σόγγους (interpreted by M. as a mistake for the toponym Πεσσινοῦς, caused by a 'Hörfehler des zur königli-

chen Kanzlei gehörenden Schreibers' oder/und ... Unfähigkeit ..., einen indigenen Stadtnamen korrekt zu schreiben' [117]), M. proposes that the reference to the toponym as a ἱερὸν χωρίον (LL. 8/9) provided an additional argument in favor of the position of the city towards the Roman senate. Cf. also *SEG* LIX 2001 for these letters and others in the ancient Greek world.

1388. **Pessinous. Building inscription, Augustan/Tiberian period (?).** White marble architrave, with two fasciae, a damaged moulding and a frieze consisting of tendrils with leaves and fruits; inscription on the upper fascia in large letters. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 63/64 no. 2 (ph.): [---]ος τοῦ λανπροτάτ[ου ---]

Dated on stylistic grounds by edd.pr.; D.Feissel, *BE* (2011) no. 721, dates the inscription to the 3rd/4th cent. A.D. (letter-forms) || λανπρότατος: possibly used for a local honorand/benefactor, edd.pr. || G.R.Tsetskhladze, *Ancient West and East* 11 (2012) 275, states that the marble architrave was discovered 'after the Ghent team had ceased to excavate at Pessinus and since I took over as Director of Excavations'. The publication by Devreker, who 'briefly visited the site in 2009 (my first year in charge), which is when the architrave was unearthed' took place 'without my permission or awareness'.

1389-1390. **Pessinous. Dedications (?), Imperial period.** Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 143-151 nos. 1-2 (ph.; English translation).

1389: 143 no. 1. **Dedication (?) to an emperor (Trajan?), 98-117 A.D. (?).** Grey marble block, broken on all sides; found in Ballıhisar, now in the local museum.

[--- Αὐτ]οκράτ[ορι? ---]
[--- Κο]κκήϊο̣[ς? ------]
[-----]η ὑγια[--------]
4 [-----]την αι̣[--------]
[-----]ατι̣[----------]
[-----]τη[-----------]
[-----]νσ[-----------]
8 [-----]α[------------]

2. The *nomen gentile* Cocceius is already attested in Pessinous in the honorary inscription for Μᾶρκος Κοκκήϊος Σέλευκος, high priest of the koinon of the Galatai (*SEG* XLVI 1627), who may be identical with the person in the present text, edd.pr.

1390: 144 no. 2. **Dedication (?) to an emperor, 1st/2nd cent. A.D. (?).** Grey marble block, broken on all sides; found in a private garden south of Ballıhisar, now in the local museum.

[--- Αὐτ]ο̣κράτ̣[ορι? ---]

1391. **Pessinous. Christian inscription, 4th cent. A.D.(?).** Rectangular gray marble block broken on all sides. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 64/65 no. 3 (ph.; English translation), whose text we print. Republished by A.Avram, *Ancient West and East* 11 (2012) 271/272 no. 2.

Ἡσυχὶς ξενοδόχος | ἐποίησε ΕΥΣ vacat

1. Ἡσυχίς: name of a woman, who gave hospitality to strangers ('Hesychis, hostess of a guest-house made it'), edd.pr., who also consider Ἡσύχι(ο)ς, head of a xenodocheion; in fine O, followed by a vertical hasta || 2. ΕΥΣ: unfinished word, referring to εὐσέβεια, edd.pr. || Avram reads: Ἡσύχι(ο)ς Ξενοδόχο(υ) | ἐποίησε εὐσ(εβῶς) = 'Hesychios, son of Xenodochos, made this piously'; for Ξενόδοχος he refers to *SEG* XXXI 1115; he interprets the text as an artisan's signature and dates it to the 2nd/3rd cent. A.D. [D.Feissel, *BE* (2013) no. 525: 'la correction de ξενοδόχος en Ξενοδόχο(υ) n'est pas nécessaire et je persiste à voir là un directeur d'hospice (cf. id., *Bull.* 2011, 721)'].

1392. **Pessinous. Jewish inscription, 5th-7th cent. A.D.** Two fragments of a gray-white marble slab with relief decoration within a circular frame; the left fragment is *I.Pessinous* F 9 ('part of an epitaph'; here inscription A without the last letter, which is on the right fragment); the relief decoration is probably the upper right part of a Jewish menorah; letters engraved above the branches (A), between them (C) and on the frame (B). Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 65/66 no. 4 (ph.)

A: above the branches: [---]Ị̣O[---|---]ΥΛ(?)ΟΥΤΟ
B: on the frame: Υ
C: between the branches: ΤΕΚΝ|ΟΥ

First unequivocal evidence for the presence of Jews in Pessinous, edd.pr., who refer to *I.Pessinous* 23 and 94 and tend to interpret the fragment as belonging to a building (part of a chancel screen of a synagogue?) and inscribed with the names of donors || A. [δο]ύλου το[ῦ Θεοῦ], *I.Pessinous*; edd.pr. favor a name ending in -υλου or -υδου followed by το|ῦ (the last letter being inscription B) || C. possibly [μετὰ τῶν] τέκν(ων), edd.pr.

1393-1396. **Pessinous. Epitaphs.** Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 144-146 nos. 3-6 (ph.; English translation).

1393: 144/145 no. 3. **Epitaph of Attallis, 2nd/3rd cent. A.D. (?).** Upper left corner of a grey marble door-stele with the left upper part of the door and the upper part of an undecorated pillar in the shape of a bomos or altar (cf. Waelkens, *Türsteine* 283-284 "type G" door-stele); found in Ballıhisar (Pessinous) in the heap of rubble next to the museum, now in the museum. Inscription on the upper part of the pillar: Ἀτ̣τ̣α̣λλίς

Date: type G stelai are dated to ca. 183-205 A.D., edd.pr. || the spelling with two lambdas is so far unparalleled, edd.pr.

1394: 145 no. 4. **Epitaph of Deiotaros (?), Imperial period.** *I.Pessinous* 18. Gray marble block, broken on all sides; found in Ballıhisar in a private house, now in the local museum.

[---] Δ̣ηϊό̣[ταρος?]

For Deiotaros as a cognomen cf. *I.Pessinous* 18 (Τιβέριος Κλαύδιος Δηϊόταρος), 67 (Αὐρ. Δειέταρος [!]) and 101 (Μᾶρκος Λείβιος Δηϊόταρος); the name probably spread over Galatia beginning in the rule of king Deiotaros I (63-40 B.C.), edd.pr.

1395: 145/146 no. 5. **Epitaph of Markiane (?), late Imperial or early Byzantine period.** Gray marble block, broken on all sides; found in Ballıhisar in the wall of a private garden, now in the local museum.

[Ἀπο]λλών[ιος?]
[...] Μαρκιαν[ῇ? .]
[.. κ]ατεσκε[ύα-]
4 [σεν?]. συνβί[ῳ?]
[μνή]μης χάρ[ιν]

1. Ἀπόλλων (attested as personal name in Pessinous: *SEG* XXXI 1089), Ἀπολλωνία and Ἀπολλωνίδης are also possible, edd.pr. || 2. Μαρκιανός and Μαρκία are also possible; since the noun σύνβιος (cf. L. 4) is in Pessinous only used for women, a female name is more likely here, edd.pr.

1396: 146 no. 6. **Epitaph, late Imperial period (?).** White marble block, broken on all sides; found in a private garden south of Ballıhisar, now in the local museum. L. 1 ΚΑΙ is written in larger letters then the text preserved on the right, with which it is not aligned.

[- - -]ΚΑΙ ΑΛ.[- - -]
ΠΑΤ[- - -]

1397-1403. **Pessinous. Epitaphs.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 66-71 nos. 5-11 (ph.; English translations).

1397: 70/71 no. 9. **Epitaph of a woman, Imperial period.** Part of a bomos (?) broken on all sides; moulded below; perhaps part of a doorstone; inscription above the moulding: [- - -]αίλλῃ τῇ ἰδίᾳ γ[υναικὶ - -]

No names found ending in -αιλλα, edd.pr., who consider the possibility that αι stands for ε: e.g. [Μαρκ]έλλῃ || J.-Y.Strasser, in *An.Ép.* (2010) [2013] nos. 1621-1623, suggests initio [Γ]αίλλῃ, dative of Γάιλλα (attested in Galatia and Pisidia); same suggestion by A.Avram, *Ancient West and East* 11 (2012) 272 no. 2.

1398: 71 no. 10. **Epitaph of a woman, Imperial period.** Gray marble fragment, perhaps from the upper part of a doorstone; moulded below; inscription above the moulding: [- -]δι τῇ ἑαυτο[ῦ - -]

1399: 71 no. 11. **Epitaph, Imperial period.** Rectangular marble block broken above and below; inscription on the lower part of the stone.

Ἀπολλώνιος | Ἱπποδάμου | ΜΝ[- -]|ΤΟΥ[- -]Η[- -]||ΧΡΗ[- -]Ο[- -] | μητρὶ [- - - | - - - - -]

1400: 66-68 no. 5. **Funerary epigram for the wife of Germanos, 4th cent. A.D.** (?). Gray marble column found in the cemetery of the so-called akropolis.

[-------------------]
ἄνδρα δὲ χῆρον | [-⏑⏑ or --]-
σεν, θαλερὴν δ' ἔκλασεν
ἡλικίην· | τόνδε δὲ οἱ ὁσί-
4 αι ἀνδρὸς χέρες ὑψώσαν-
τον | Γερμανοῦ γλυκερὴν vv
{ρην} εὐνὶν ὀδυρομένου | ἀλλ' ἐπὶ
οἴκου ἴη κείσθω κόνις· ὦ πι-
8 κρὲ δαίμων, | οἵην συσζυγί-
ην λύσαο βασκανίηι vacat

Vertical bars indicate the end of a verse || 1. in fine space for 4-6 letters || 2. ἔκλασεν: since the alpha is short we have a form of κλάω ('to break off'), edd.pr. || 4-5. ὑψώσαντον: parasitic nu, edd.pr.: 'raised up this grave' (L. 3 τόνδε, sc. οἶκον (see L. 7) or τάφον) || 6-7. variant of the common formula that the earth, the dust will rest lightly on the deceased, edd.pr.; instead of κούφη we have ἴη (= ἴα, from ἴός = 'one'): 'the dust which is common (to all)', conveying the message that earth will cover everyone, that death is inevitable, edd.pr.

1401: 68/69 no. 6. **Epitaph of the Christian Paulos with funerary imprecation, 4th cent. A.D.** (or later)? Rectangular gray marble stele; inscription in a recessed field. Text and French translation in *An.Ép.* (2010) [2013] no. 1621. Republished by A.Avram, *Ancient West and East* 11 (2012) 274/275 no. 4. We print the text of edd.pr.

† Μνῆμα δια|φέρον Παύλ[ου] | ἀπὸ πριμικ[ε]|(ρί)ων vacat · || Εἰ δέ
τις ἐπ[ιχι]|ρήσι ἐπιβου|λεῦ(σ)ε τού|τῳ, ἔχῃ πρὸ[ς] | τὴν Τριάδα

2. Παύλ[ου] or Παύλ[ῳ], edd.pr. || 4. ΠΩΝ, lapis; primicerii are chiefs in the military or civil service, edd.pr. || 7. ΛΕΥΕΕ, lapis || 8-9. the usual form is ἔχῃ πρὸς τὸν Θεόν, edd.pr., who for πρὸς τὴν Τριάδα refer to *MAMA* I 160 (*SEG* VI 302), 168 and to *SEG* XXXVIII 1375B || in LL. 3/4 Avram reads ἀπὸ πριγκ[ί]|πων: Paulos was an ex-princeps, 'i.e. the head of an important administrative office, perhaps that of the governor'; he refers to *I.Tomis* 373 (πρίνκιπ̣ ὀφηκίου ἡγεμόνος) and two Egyptian papyri (ἀπὸ πριγκ(ίπων)). [D.Feissel, *BE* (2013) no. 525, accepts A.'s reading but points out that Paulos may have been 'un simple *princeps* militaire'].

1402: 69/70 no. 7. **Christian epitaph of Ourphilas, late Imperial/early Byzantine period.** Gray marble bomos; inscription inside a large wreath. Text and French translation in *An.Ép.* (2010) [2013] no. 1622. Republished by A.Avram, *Ancient West and East* 11 (2012) 273/274 no. 3. We print the text of edd.pr.

[Μνῆ]μα | διαφέρον | Οὐρφιλα | πριμικηρί||ου· † Ἀμήν

3. Οὐρφιλας: variant of Οὐλφιλας (Gothic name), edd.pr. || Avram writes that he 'did not see anything after the cross' in L. 5. He comments on Οὐρφιλας/Οὐλφιλας, remarks that it was 'the celebrity of (W)ulfilas [bishop of the Goths; ca. 310-383 A.D.] after ca. AD 348, which rendered popular his name in

Christian circles' and that the primicerius may have been 'named after the bishop'. This would yield a terminus post quem for the text; the lettering 'does not allow dating it later in the 5th century'.

1403: 70 no. 8. **Epitaph, undated.** Lid of a gray marble sarcophagus; front side with a pediment with three akroteria; within the pediment a disk; letters engraved left and right of the disk. Left: Α ; Right: ΣΥ

1404-1405. Pessinous (area of). Epitaphs. Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 73-75 nos. 16/17 (ph.; English translations).

1404: 73/74 no. 16. **Epitaph of Andreas, late 2nd cent. A.D.?** Gray marble doorstone of the same type as *I.Pessinous* pp. 68/69 (type F), found in Karacaören; broken on the left and right side; the door has two wings separated by a pilaster; the door panels contain a door-knocker, a key-plate (with the letter Γ) and a lozenge with trefoil; the door has an Ionian frame and is surmounted by a moulded cornice; inscription between the cornice and a projecting border: Μαμας Ἀνδρέᾳ πενθερῷ μνήμης χάριν ❦

1405: 74/75 no. 17. **Epitaph of Akylas, ca. 150-200 A.D.** Upper part of a gray marble doorstone (type F; see our lemma no. 1404), found in Ertuğrul (formerly Yakapınar); broken below and at left; only a small part of the upper right panel of the door survives, surrounded by an Ionian frame; above the frame a cornice and a projecting border; inscription between cornice and border (L. 1) and on the upper part of the cornice (L. 2). Text and French translation in *An.Ép.* (2010) [2013] no. 1623.

Μᾶρκος Κοσκωνίου Ἀκύλᾳ τῷ υἱῷ |·v μνήμης χά vacat ριν

1. Κοσκώνιος: also on record in *I.Pessinous* 177 (the son of that Koskonios is also called Ἀκύλας: 'by chance'), edd.pr.

1406-1416. Pessinous. Graffiti, dipinti, and stamps on vases and tiles, Hellenistic through Byzantine period. Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 147-151 nos. 8-20 (ph.; English translation).

1406: 148 no. 12. **Grafitto on a ceramic vessel, Hellenistic period.** Shoulder fragment of an amphora or a coarse jug; found in Ballıhisar during excavations in sector B6. A graffito made 'ante cocturam' consisting of three (Greek?) letters or symbols, probably in two lines; slightly curved vertical line before L. 1: 8?[ ] | N?

1407: 150 no. 18. **Graffito on ceramics, 1st cent. B.C.-1st cent. A.D.** Fragmentary unguentarium; found in Ballıhisar in the living quarter sector Q: .ΙΘΚΑΚ̣|Ο upper part of a christogram? Ο. | lower part of a christogram? Ι̣Ο̣·

1408: 147 no. 9. **Stamped cup, 1-50 A.D.** Stamp on the bottom of an 'Eastern sigillata B' cup; found in Ballıhisar during excavations in the living quarter sector Q, now in the museum: Δῶ|ρον

For a manufacturer Doros in Pessinous cf. a similar cup (*SEG* XLV 1707 [1]), edd.pr. [rather δῶρον; cf. κέρδος in our lemma no. 1420 (1), Pleket].

1409: 147 no. 10. **Stamped cup, 1-50 A.D.** Stamp on the bottom of an 'Eastern sigillata' cup; found in Ballıhisar during excavations in a Hellenistic room in sector B: [---]ṂΗΣ

1410: 148 no. 11. **Dipinto on an amphora, 1-50 A.D.** Fragmentary neck of wine amphora type Dressel 1 or 2-4, probably Italian (if so, Latin inscription) with a *titulus pictus* O; found in Ballıhisar during excavations in sector H3.

1411: 148 no. 13. **Inscribed pot, late Imperial period.** Fragment of a small spherical brown clay pot; found in Ballıhisar during excavations. Letters pressed in the clay before firing between two decorative lines around the shoulder of the vessel to the left and right of a handle: [---]NO[.]TI handle KA

1412: 149/150 nos. 15-17. **Inscribed tiles, late (?) Imperial period.** Three fragmentary tiles, inscribed before firing; found in Ballıhisar in the living quarter sector Q: (a) M (b) H (c) [illegible]

For two more inscribed tiles from Pessinous, cf. *SEG* XLVII 1702 and LI 1753, edd.pr.

1413: 149 no. 14. **Stamp on an ampulla, early Byzantine period.** Fragment of a red ceramic ampulla; found in Ballıhisar during excavations in sector Q, now in the archaeological depot: [εὐλογία Κυρίου] | ἐφ' ἡμᾶς, [ἀμήν]

For eleven other ampullae with similar inscriptions found in the temple area of Pessinous, cf. *SEG* XLV 1707 (12, 20-29), edd.pr.

1414: 151 no. 19. **Graffito on a lid, early Byzantine period.** Black-glazed sherd of a ceramic lid with three groups of letters in ligature, incised after firing; found in Ballıhisar in sector H3: Θ\ VPH.A [hard to verify on the photograph, Corsten].

1415: 147 no. 8. **Graffito on a stone bowl, Byzantine period (?).** White marble bowl; on the upper part of the outer surface, the letter K ('20'?), perhaps indicating the capacity of the vessel; found in Ballıhisar during excavations in the living quarter sector Q, now in the museum.

1416: 151 no. 20. **Graffito on a vase, Byzantine period (?).** Rim fragment of a ceramic pot or plate, incised after firing on the inner surface; found in Ballıhisar during excavations in sector B2 in the temple area: Σ (or M)

1417. **Pessinous. Incertum, Imperial period.** Grey marble block broken below and at left; found in Ballıhisar during the excavations. Edd.pr. J.Devreker, H.Verreth, *Anatolia Antiqua* 14 (2006) 146 no. 7 (ph.): HΓ̣ (or HỊ or ỊH)

1418. **Pessinous. Incerta, undated.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 72/73 nos. 12-15 (ph.) and 75 no. 18 (ph.), publish the following texts: 1) triangular marble block broken on all sides: [- -].ΩΔ[- -] (no. 12; before omega lower part of an oblique hasta); 2) gray marble fragment broken on all sides: [- -]Q[- -|- -]. AΛ[- -|- -]AMIO[- -|- -]XE[- -] (no. 13; in L. 2 before alpha a vertical hasta); 3) gray marble fragment broken on all sides: A (no. 14; perhaps a mason's mark); 4) marble fragment broken on all sides: [- -]ẸOY· [- -|- -].KA[- -] (no. 15; in L. 1 after upsilon a vertical hasta; in L. ■ before kappa part of a horizontal stroke); 5) fragment of a marble column: H (no. 18; undated).

1419. **Pessinous. Masons' marks.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 75-78 nos. 19-25 (ph.), publish the following texts: 1) on a terrace wall in the temple area, mid-Roman period: K two birds AN; Θ, with a chalice (or two inverted triangles?) (north side; drawings are Christian additions); M (upper course, south side); EΔΘ, ΔE, ΔO, H, PΔ (second course); AE (retrograde) and EB (third course); [.]E (in reverse); K (retrograde; south side) and EΔ (delta upside down; on a spolium in the terrace wall) (no. 19 (a-d)); 2) in the stairway of the theater (nos. 20/21): AMA, MA, MA (on the vertical border of a marble seat); MA (on the vertical border of a marble seat); if these marks belong to the building phase of the theater, they date to the reign of Tiberius, ca. 25-35 A.D.; 3) on a block found in the colonnaded square (agora): A (no. 22; reign of Tiberius (?); a late Hellenistic date not excluded); 4) on the quay-wall of the canal: K (no. 23; 1st/2nd cent. A.D.); 5) gray marble block found in the river; possibly a seat from the theater M (no. 24; 1st/2nd cent. A.D.); 6) gray marble block found near an enclosure on the left side of the road to Dinek: C (no. 25; undated). Cf. also our lemma no. 1418 sub (3).

1420. **Pessinous. Stamps and graffiti on vases and tiles.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 78-83 nos. 26-40 (ph.) and 83/84, App. 1 and 3 (ph.), publish the following texts. 1) Fragment of a red sigillata plate; in the bottom incised decoration with waves between two concentric circles; in the middle a rectangular stamp: Κέρ|δ̣ος (no. 26; early Roman period (?); cf. *SEG* XL 1074; LII 1145 bis); 2) fragment of a sigillata plate (eastern sigillata B 1; produced in western Asia Minor; possibly in Tralleis); same decoration as in (1); in the middle a rectangular stamp: [- -]K|[- -]Y (no. 27; probably ca. 25-50 A.D.; possibly [Ἀνεν]κ|[λήτο]υ (name on a stamp from Ephesos: *Forschungen in Ephesos* I (1906) 170 no. 16)); 3) part of the foot of a vase of reddish brown sigillata; in the middle of an incised circle a rectangular stamp: Διο|[τί]μου (no. 28; undated; name of the potter); 4) fragment of a flat red sigillata plate; in the middle an elliptical stamp: [.?].τρο|[.]λης? (no. 29; undated; name of the potter; perhaps [Ἰ]α̣τρο|[κ]λῆς); 5) upper part of an amphora handle made of reddish brown clay with stamp; between LL. 1 and 2 an unidentified symbol: Θασίω[ν] | Χαιρέας (no. 30; 300-275 B.C.; another Thasian amphora in *I.Pessinous* C 28 [A.Avram, *Ancient West and East* 11 (2012) 275, points out that the Chaireas-stamps date from the second quarter of the 3rd cent. B.C. and that in I.Claerhout, J.Devreker, *Pessinous. An archaeological guide* (Istanbul 2008) 34/35, an excellent photo is available, Pleket]); 6) half of an amphora stopper, probably of Adriatic fabric: Δ (?) (no. 31; 1st cent.

B.C.; perhaps a number: cf. *IPessinous* C 11); 7) foot of a gray clay pot in the Phrygian tradition; graffito on the underside: B A (no. 32; 100-75 B.C.); 8) foot of a gray clay pot in the Phrygian tradition; graffito on the underside: A̶ (no. 33; Hellenistic period); 9) Foot of a gray clay bowl in the Phrygian tradition; graffito on the underside: O A and a monogram of omicron and upsilon (no. 34; Hellenistic period); 10) half of a gray clay cup in the Phrygian tradition; one letter on the interior, the other on the underside: A, E (no. 35; Hellenistic period); 11) fragment of black polished clay: Ϝ (no. 36; Hellenistic period); 12) lower part of a gray clay cup in the Phrygian tradition; letter on the underside: Π (no. 37; Hellenistic period); 13) two fragments of two red tiles: monogram of pi, mu and rho (nos. 38/39; Imperial period (?)); 14) fragment of a red tile; stamp within a circle: ligature of alpha and rho (no. 40; 1st cent. A.D. or earlier?); 15) foot of a pithos; letters on the underside: cross Θ A (App. 1; early Byzantine period; possibly numbers: cf. *IPessinous* C 11); 16) fragment of red sigillata with rectangular stamp: Σ H Ω (?) (App. 3; undated).

1421. **Pessinous. Graffiti on wall plaster.** Edd.pr. J.Devreker, C.Laes, J.Strubbe, *EA* 43 (2010) 83 no. 41 and 83/84, App. ■ (ph), publish the following graffiti: 1) fragment of red stucco with undecipherable graffito (no. 41; 1st cent. A.D. or earlier); 2) fragment of red stucco: . . ΩN | . . KOΣ (App. 2; late Hellenistic period; perhaps [-]α̣σ̣ιων (part of a name like Πασίων?) followed by κ̣α̣κός: perhaps an insult; for other inscribed stucco fragments see *IPessinous* S 1/2).

PHRYGIA

1422. **Phrygia. Zeus Bronton.** Cf. *SEG* LI 1760. G.F.Chiai, in J.Rüpke, J.Scheid (edd.), *Bestattungsrituale und Totenkult in der römischen Kaiserzeit* (Stuttgart 2010) 135-156, briefly characterizes the cult of Ζεὺς Βροντῶν (territories of Dorylaion, Nakolea and Nikaia), with special reference to the predominance of private persons, with their family-members, in the dedications; subsequently he focuses on dedications to both Zeus Bronton and a deceased human being, the deceased sometimes mentioned before the deity. In some cases the stele was erected for the deceased μνήμης χάριν and for Zeus Bronton εὐχήν ('als Gelübde'). In numerous other cases the deceased persons seem to have been deified and were invoked, together with Zeus Bronton, for the well-being of the family. Zeus Bronton possibly had the power (δύναμις) to call the ψυχαί in the hereafter to his domain (cf. *SEG* XXXII 1275 [Dorylaion] for an epitaph with a dedication to Zeus Bronton in which prayers were said to the ψυχαί of the deceased father of the dedicator). The stelai were probably not meant to be funerary altars but dedications, though there are some funerary epigrams, admittedly not connected with Zeus Bronton, which may show that the deceased gave oracles and counsel at funerary complexes (Merkelbach-Stauber, *SGO* III 16/41/07 and 16/41/08). On 144-147, C. discusses some inscriptions testifying to the immortality of the deceased (no connection with Zeus Bronton): *SGO* III 04/05/07, 16/22/03, 16/34/33; *SEG* XXVIII 528; *IG* IX^2 1.4.1024. – On 149/150 a catalogue of 29 dedications to Zeus Bronton and, in most cases, to a deceased person.

1423. Akmonia. Honorary decree for Tatia, 6/7 A.D. White Dokimeian marble stele with pilasters at the sides and tenon below; broken above and at the sides; recorded by M.Ballance in 1955 at the village of Islâmköy, 30 km east of Uşak and ca. 10 km north of Akmonia. Ed.pr. P.Thonemann, *JRS* 100 (2010) 163-178 (ph.; English translation); now in *MAMA* XI 99 (dr.; English translation). Text and French translation in *An.Ép.* (2010) [2013] no. 1599. [Cf. now also B.Edelmann-Singer, in ead., H.Konen (edd.), *Salutationes. Beiträge zur Alten Geschichte und ihrer Diskussion. Festschrift für Peter Herz zum 65. Geburtstag* (Berlin 2013) 109-123, Pleket].

[---------γυ]-
ναῖκες Ἑλληνί-
δες τε καὶ Ῥωμαῖ-
αι ἐτείμησαν Τα-
τίαν Μηνοκρίτου
τὴν καὶ Τρυφῶσαν,
γυναῖκα δὲ Μηνο-
δότου Μενελάου
τοῦ καὶ Σίλλωνος,
τὴν ἀρχιέρηαν, εὐ-
ν εργέτιν ἐμ παν-
τὶ καιρῷ γενηθεῖ-
σαν αὐτῶν, πάσ-
ης ἀρετῆς ἕνε-
κεν, vacat
τὴν ἐπιμέλησαν
ποιησαμένου Κρά-
τητος Μηνοκρίτου
τοῦ καὶ Μενελάου καὶ
Ποπλίου Πετρω-
νίου Ἐπιγένους
καὶ Μηνοκρίτου
Ἀγαθοκλέως·
ἔτους ν α ν ϙ'

Initio a short prescript like [Ἀγαθῇ τύχῃ· αἱ γυ]|ναῖκες or a longer one like [ἡ βουλὴ καὶ ὁ δῆ|μος καὶ οἱ κατ|οικοῦντες Ῥω|μαῖοι καὶ αἱ γυ]||ναῖκες, ed.pr., who favors the short variant (cf. below: app.cr. ad LL. 1-4 and app.cr. in fine) || 1-4. ed.pr. adduces inscriptions recording οἱ κατοικοῦντες Ῥωμαῖοι καὶ Ἕλληνες from eastern Lydia and central Phrygia; γυναῖκες Ἑλληνίδες: 'the wives of all male Akmoneian citizens, whatever their 'real' ethnic origin', ed.pr., who suggests that the corporate body of 'the Greek and Roman wives' corresponds to the male group of ἡ βουλὴ καὶ ὁ δῆμος (ὁ Ἀκμονέων) καὶ οἱ κατοικοῦντες Ῥωμαῖοι (*IGR* IV 632). For corporate bodies of women ed.pr. refers to the πολίτευμα τῶν γυναικῶν (a 'civic body of adult women/wives') in Carian Stratonikeia and to the Latin curia feminarum; both groups played a passive role: recipients of distributions and participants in banquets or processions; in the Akmonia-text the women were 'active political agents' (175); this phenomenon is 'entirely unprecedented in the cities of the Greek world' (176); the best parallels are from Italy: e.g. 'mulieres matronae et libertinae' (*An.Ép.* [1964] no. 106) or 'municipes et incolae — utriusque sexus' (*CIL* X 688, XI 5711) dedicating statues; in the Roman colony of Dion the 'wives of the coloni and incolae' honor a female benefactor (*SEG* XXXIV 631; a bilingual *private* monument); ed.pr. considers the possibility that the Akmonian decree was a kind of 'local response to the new Augustan ideological programme', in which Livia was the princeps femina of the ordo matronarum; he refers to coins from cities in Asia Minor mentioning two mint-magistrates (a man and a woman) and wonders whether in Akmonia Tatia's stele was one of a pair of stelai set up for Tatia and her husband Menodotos (the latter presumably honored by the boule, demos and resident Romans). In Augustus' program the matronae were supposed to remain a passive body; perhaps the Akmonian text reflects 'a shortlived *misunderstanding* of what was going on in Augustan Rome' (178) || 7-8. Menodotos is on record as mint-magistrate on one of the last issues of 'autonomous' brass/copper coinage, ed.pr. || 9. Σίλλων: nickname: 'Squint-eyed'; cf. the nickname Τρυφῶσα (L. 6; 'Dainty') [for second names cf. our lemma no. 1161 app.cr. in fine, Pleket] || 10. Tatia may have been high priestess of a civic cult, possibly of the emperor, ed.pr. || 17-18. Krates: perhaps Tatia's brother?, ed.pr., who adds that he is attested as mint-magistrate in the latter years of Augustus' reign || 20-21. P. Petronius Epigenes: previously unattested; he (or his father) may have gained civitas Romana 'by manumission through a member of the *gens* Petronia', ed.pr. (168), who refers to the Italian *negotiator* from

Delos Publius Petronius and to other Petronii in the region of Akmonia || 24. year 91 (Sullan era) 6/7 A.D., ed.pr. || ed.pr. adduces various parallels for οἱ κατοικοῦντες Ῥωμαῖοι (equivalent of conventus civium Romanorum) and for individual members of such groups holding civic magistracies in the cities in which they resided; for the latter phenomenon he refers to *IGR* IV 792 (Apameia) and *SEG* LVI 1489/1490 (Akmonia; cf. our lemma no. 1424); reflections on Akmonia 'well situated to control the commercial traffic between --- western Asia Minor and the Anatolian plateau at the east' (172) and being a center for the slave-trade (cf. the στατάριον in *MAMA* VI 260 and *SEG* LVI 1490 LL. 10-12); ed.pr. points to the large number of non-imperial gentilicia in Akmonia, carried by 'the descendants of freedmen of Italians in business at Akmoneia' (173); special comment on the Akmonian Egnatii (cf. *IGR* IV 462 and *SEG* LVI 1492), who might be descended from a freedman of the L. Egnatius Rufus mentioned by Cicero.

1424. Akmonia. Marcus Iunius Lupus, 1st cent. A.D. *SEG* LVI 1489/1490. In these two Greek inscriptions M. Iunius Lupus is on record as δογματογράφος and as ἄρχων τὸ β': Μᾶρκος Ἰούνιος Μάρκου Σαβατεῖνα Λοῦπος. P.Thonemann, *JRS* 100 (2010) 170, publishes a new Latin inscription, mentioning M. Iunius M. f. Sab. Lupus, who erects a tombstone for his wife Aelia L. f. Marcella, who probably was the daughter of the other couple named in the inscription (L. Aelius L. f. Venustus erecting the epitaph for his wife Tyrannia Veneria).

1425. Akmonia. Epitaph of the bishop Sergios, ca. 600 A.D. (relief) and later (inscription). White-gray marble plaque, broken above and below, found at Ahat Köy (close to the ruins of the ancient city), now in the garden of the Archaeological Museum in Izmir. A framed relief depicts two peacocks, the right one picking at a grape-vine, the left one at a long plant with blossoms; between them the upper half of a lozenge ending in a lily; inscribed in the lozenge is a circle (upper half preserved) with a cross inside it and a lily on top; above the horizontal beam of the cross a flower with four petals on either side. The inscription is written in uncial letters; LL. 1-6 on top of the frame, LL. 7-13 on either side of it; below the text on both sides a cross, its lower vertical hasta curved to the left. Above the inscription the remains of a moulded frame. Ed.pr. G.Kiourtzian, *REByz* 68 (2010) 191-200 (ph.; dr.; French translation).

† Ἔνθα κατάκητε ὡ τῖς μακαρήας μνίμης Σέργηως
ἐπήσκωπος αὐτῆς τῆς θειοφυλάκτου Ἀκμωνηατῶν
πόλην αὐτῆς τ(ῆς) Φρυγωκαπατιανὸν ἐπαρχήας· μνήμης χ-
4 άρην ἐτίμησαν ἐκ τὸν ἠδίων αὐτοῦ ἧς μνημόσυνον αὐτ-
οῦ· δηὰ τὸν προγεγονότον στυχιρῶς προήρητε ὥτι οὐκ ἔστιν ἄνθροπ-
ος, ὃς ζίσετε κὲ οὐχ ὄψετε θάνατον, πάντες γὰρ ἐκ τῖς γεῖ(ς) ἐσμὲν
κὲ ἰς τὴ̣ν̣ γ   ῖν ἀπελευ-
8 σόμεθα·   ἱ δὲ μνί-
μι αὐτοῦ   ἰς γεναιὰ
κὲ γενεά̣ν̣·   ἐτάφιν
μι̣ν̣ῆ̣ Μαΐου   ἐνδικτει-
12 ῶνως τ   ρισκεδε-
κάτης

Date: ed.pr. dates the decoration to around 600 A.D., but remarks that the text, which shows signs of the middle-Byzantine period (letterforms; L. 3: accusative for genitive; L. 11: genitive for dative), seems to be later than around 600 A.D. but before around 1100 A.D. (see ad Ll. 5-8); the stone might thus have been re-used || 1-2. a bishop Sergios was previously unattested at Akmonia, ed.pr., who enumerates the six known bishops of Akmonia between 451 and the 11th cent. || 3. initio πόλην (= πόλιν) for πόλεως, ed.pr. || 3. Φρυγωκαπατιανόν ἐπαρχήα = Φρυγία Πακατιανή; the form Πακατιανή is attested from the 4th cent. onwards, whereas Καπατιανή occurs first in the *Notitiae Episcopatuum* and on two seals (696/697 and 8th cent., respectively); the name used here was previously unattested in inscriptions, ed.pr., who cautiously suggests that the later form has its roots 'dans le parler démotique' || 3 and 6. abbreviations without abbreviation signs; therefore perhaps to be interpreted as mistakes, ed.pr. || 5-8. στυχιρῶς (L. 5) for στιχηρῶς, ed.pr., who for the adverb refers to the only other attestation (Eustathios of Thessalonike, *Commentarii ad Homeri Iliadem pertinentes* [ed. M.Van der Valk, I, Leiden 1971, p. 89]); a στιχηρόν is a short text in verse added to a quotation from the Bible such as those following here, which are based on τίς ἐστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον (Psalm 88.48), and ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήφθης· ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ (Gen. 3.20) and were most probably used in a funerary liturgy, which still differed from the official Constantinopolitan liturgy that was finalized only around 1100 || 11. Μαΐου for Μαΐῳ, ed.pr.

1426. **Amorion. Christian building inscription, 6th cent. A.D.** C.Lightfoot et al., *KST* 31.1 (2010) 135 (ph.), report on the discovery of a fragment of an inscribed marble architrave in the Lower City Church, continuing *SEG* XLVI 1645 (break indicated by '|'). No text; we read from the photograph. In passing they mention the fragment of a staircase railing donated by a Θεοδότη.

[Θε]όδωρος ἀρχιαναγ|ν(ώστης) ὑπούργησεν εἰς τὸν [- - -]

1427. **Amorion. Christian invocation, early Byzantine period.** Cross-shaped silver pendant, found in a tomb on the breast of a skeleton, inscribed on both sides horizontally and vertically. Ed.pr. C. Lightfoot et al., *KST* 31.1 (2010) 134 (dr.; Turkish translation).

A: φῶς | ζωή B: Κ(ύρι)ε βοήθη | Λέωντα

1428. **Apameia. New inscriptions.** A.Ivantchik, *Anatolia Antiqua* 18 (2010) 137/138, presents a brief overview of the inscriptions discovered during the survey in Apameia and environs in 2008/2009. Among the 57 unpublished texts there is one Lydian (6th/5th cent. B.C.) and 56 Greek and Latin inscriptions of the Imperial period. He singles out two honorary inscriptions for Proclus Manneius Ruso, already known as benefactor of Apameia. [Cf. now various contributions in L.Summerer, A.Ivantchik, A.von Kienlin (edd.), *Kelainai–Apamée Kibôtos: développement urbain dans le contexte anatolien* (*Actes du colloque international Munich, 2-4 avril 2009*; Bordeaux 2011) and A.Bresson, in K.Konuk, *Stephanéphoros. De l'économie antique à l'Asie Mineure. Hommages à Raymond Descat* (Bordeaux 2012) 203-220, Pleket.]

1429. Apameia. Epitaph of Onesimos, Imperial period. Pedimental stele with acroteria on and a patera in the pediment, in the Afyon Museum; the inscription fills the entire field and continues onto the right frame in LL. 2, 4, 6, and 7. Ed.pr. T.Drew-Bear, *AST* 27.2 (2010) 451/452 (ph.; Turkish translation). No text; we read parts of the text from the ph.

Ὀνήσιμ̣ε̣ Εὐτυχί-
δος ἰατρείν̣η̣ς, ἥρως
v χρηστέ, χαῖρε· v
καὶ ν̣έ̣κυς ---

1-2. Onesimos is the husband of the female doctor Eutychis, ed.pr. [rather the son of Eutychis, a metronymic, Chaniotis] || 4-8. epigram with dialogue beween the deceased and his wife, ed.pr.

1430. Dokimeion. Epitaph of Onesimos (and his family?), Imperial period. Richly decorated left part of the entablature of a funeral monument with remains of a pediment; in the Afyon Museum. On the architrave a garland, held by Erotes (?), above each swag a male bust; inscription on a fascia beneath the architrave. Mentioned by T.Drew-Bear, *AST* 27.2 (2010) 454 (ph.). No text. L. 1 is in Latin, L. 2 in Greek; from the very small ph., we read in L. 2: --- Κλ. Ὀνήσιμος --- ἑαυτοῖς ---

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1431. Dorylaion (area of: Ilidja). Epitaph of Helvia Paula and her husband G. Kerkenius, ca. 200 A.D. Ed.pr. H. von Prott, *MDAI(A)* 27 (1902) 271. Republished by A.Avram in *Studies — Podosinov* 29-32, with French translation and particular comment on LL. 8-10; we print A.'s text.

Ἑλουια Παῦλα
ζῶσα ἑαυτῇ κα-
τεσκεύασεν
καὶ Γ(αΐῳ) Κερκηνίῳ
τῷ ἑαυ(τῆ)ς συμβίῳ
ζήσαντι ἔτη ο'
μνήμης χάριν·
καὶ ὃ σὺ μείσεις,
τοῦτο ἄλλῳ μὴ
ἐνδείξῃ[ς]

8-10. ΚΑΙΟCΥΜΕΙCΕΙΕ|ΤΟΥΤΟΑΛΛΩΜΗ||CΝΔΕΙΖΗ: καὶ ὁ σύμ(β)ι(ο)ς εἰ(ς)? | τοῦτο, ἄλλῳ μη||(δεν)ει (?) ζῇ, ed.pr.; A. adduces *I.Kallatis* 182 (2nd/3rd cent. A.D.) as a parallel: ὃ σὺ μισεῖς, τοῦτο ἄλλῳ μὴ ποιήσῃς; further reflections on the 'Golden Rule', attested in pagan and Christian texts (modern literature on 30 note 3). A. suggests that we have a subtle version of what in most texts is a simple interdiction against violating a tomb: 'que tu ne touches pas à cette tombe, puisque toi-même, tu n'aimerais pas que ta propre tombe soit violée'; ἐνδείξῃς should be ποιήσῃς; the ἐνδείξας usually is the delator, who brings to justice the tomb-violators; A. wonders whether the mason erroneously engraved a term common in funerary interdictions instead of ποιήσῃς.

1432. Eumeneia. Epitaph of Hermes, Imperial period. White marble stele, broken on top; now in the Tire Museum. In a niche between pilasters a standing man, head broken off; inscription below the relief. Mentioned by M.Ricl, *AST* 27.2 (2010) 447 (ph.); ed.pr. ead., *EA* 46 (2013) 54/55 no. 26 (ph.; English translation), who reports that the stone comes from Çivril (ancient Eumeneia).

Ἑρμῆν σαλτάριν· τειμηθεὶς ὑπὸ
τῶν ἰδίων δεσποτῶν ὅπου γε-
γέννημαι ἐνθάδε κεῖμαι· παρα-
4 καλῶ τοὺς ἰδίους καὶ τοὺς φί-
λους μνή(σ)εσθαί μου

1. Saltuarii (σαλτάριοι) were stewards on imperial and private estates, ed.pr., with references || 5. ΜΝΗΚΕΣΘΑΙ lapis, ed.pr.

1433. **Hierapolis (Pamukkale). Various inscriptions.** F.D'Andria publishes an archaeological guidebook in three versions (translations of the 2003 Turkish edition): *Hierapolis of Phrygia* (*Pamukkale*). *An archaeological Guide*; *Hierapolis in Phrygien* (*Pamukkale*). *Ein archäologischer Führer*; *Hierapolis di Frigia* (*Pamukkale*). *Guida archeologica* (all Istanbul 2010). The book contains a few photographs and the text of two inscriptions: 1. (German ed. 147-149) dedication of the theater (*Altertümer von Hierapolis* 4; *IGR* IV 808; cf. *SEG* XXXV 1369; translations); 2. (German ed. 228-231) alphabet oracle (*SEG* XXXIX 1377 bis; J.Nollé, *Kleinasiatische Losorakel* [Munich 2007] 253-263; translations).

1434. **Kotiaion (area of: Ada Köy). Epitaph for the wife (and daughter?) of the veteran Aurelius Gaius, period of the Tetrarchy.** *SEG* XXXI 1116; cf. XXXIX 669, XL 1217. M.Colombo, *ZPE* 174 (2010) 118-126, reprints the inscription with a critical commentary regarding several of ed.pr.'s supplements and interpretations, in particular concerning the posts held by Aur. Gaius; summary by J.-Y.Strasser in *An. Ép.* (2010) [2013] no. 1595. L. 6: Ed.pr. restored ἱππ̣[εὺς λανκ]ιάρις (eques lanciarius). C. remarks that a fluctuation between cavalry and infantry would be unusual and takes exception to the term λανκιάρις and its accentuation (although calling it 'plausibile') which is not attested in this form; the 'correct' forms, as known from papyri and inscriptions, are λαγχιάριος, λαγκιάρις, λαγγιάριος, λανκιάριος, and λανκιᾶρις [however, λανκιάρις is just a different spelling of λανκιάριος (the omission of omikron is common in the ending -ιος), whereas the accent of λανκιᾶρις is, in fact, wrong, Corsten]. In addition, given that almost all other lanciarii are foot soldiers, he suggests interpreting ἱππ̣[εὺς λανκ]ιάρις as two consecutive ranks. – LL. 6/7: ὀπτίων τριάρ|ες (interpreted by ed.pr. as 'officier de la réserve') must be a mason's error, caused by a combination of ιαρ in [λανκ]ιάρις and the intended τρείς or τρές indicating the iteration of the post ['rien ne justifie cette correction', S.; in the same sense D.Feissel, *BE* (2011) no. 718]. – L. 7: The term ὠπ(τί)ων [ὀρ]δινᾶτος (optio ordinatus) is not an equivalent of hastatus but means 'promosso/nominato al grado di *optio*' or '*optio* di un *ordinatus* = *centurio*'. The following π̣[ρίνκεψ?] ὀπτίων, though doubtful, may indicate the highest post achieved by Aur. Gaius. – LL. 7/8: Ed.pr. read ὠνπτίων δ|ὲ κομί̣τ̣(ων) OCIMOCO το̣[ῦ Κυρίο]υ̣; however, the abbreviation KOMIT or the Latin equivalent COMIT is unattested in a military context. Instead, C. suggests a mason's error for ὠνπτίων δ|ὲ κομι̣τ̣(έ)σι{μ}ος{ο}, viz. κομιτέσιος (or κομι⟨τα⟩τέσιος for the attested κομητατήσιος/κομιτατήσιος), which is the Greek rendering of Latin comitatensis, and thinks of the equally 'aleatoria' alternative το̣[ῦ ἀριθμο]ῦ̣ for το̣[ῦ Κυρίο]υ̣. – He sees his interpretation supported by the accompanying reliefs, one of which shows a lancea with clipeus, the other showing four horses: the first horse stands for his rank as ἱππεύς, the lancea with clipeus for λανκιάρις, and the remaining three horses for his posts as ὀπτίων ὀρδινᾶτος, πρίνκεψ ὀπτίων, and ὀπτίων κομιτέσιος. – C. then attempts to reconstruct the order of Gaius' 'voyages', for which see now also K.W. Wilkinson, *ZPE* 183 (2012) 53-58 (summary by J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1596); both arrive

at different conclusions from those by ed.pr. and from one another. On chronology, C. holds that Gaius, though a Christian, was still active after all Christians were removed from the army in 299/300, whereas for W. his career came to an end with this event.

Wilkinson restores LL. 9-20 as follows:

———— κυκλεύσας (Ἀσ)ίαν Κ-
αρίαν [Φρυγίαν?] Λυδίαν Λυκαονίαν
Κιλικίαν [Κοίλην Συρίαν? Φο]ινείκην Συρίαν
Ἀρα-
β(α⟨ν⟩ Φα(λε)στί[νην Αἴγυπτο]ν Ἀλεξάνδριαν
Ἰνδ[ί]αν [Ὀσροηνὴν?] Μεσοποταμίαν
Κα[ππαδοκίαν Ἀρμενίαν Γ]αλατίαν Βειθυνίαν
Θρᾳκ[ίαν Δακίαν τὴν ἄνω] Μυσίαν Καρ(π)ίαν
[------------------ Σα]ρμαθίαν τετράκις
Βιμινά[κιον --------------]ν Γουττίαν β'
Γερμα[νίαν -------- Δαρδ]ανίαν Δεματίαν
Παννο[νίαν Νωρικὸν Ἰταλ]ίαν Γαλλ(ί)αν
Σπαν(ίαν)
Μαυρε[τανίαν Ἀφρικήν]· κτλ.

10-15. [Φρυγίαν?], [Κοῖλην Συρίαν?], [Ὀσροηνήν?], [Ἀρμενίαν], [ίαν Δακίαν τὴν ἄνω], suggested by W., not in *SEG* || 19. [Νωρικὸν Ἰταλ]ίαν, W.; [Βενετ(ίαν) Ῥαιτ]ίαν, C. tentatively; [- - -]ίαν, *SEG* || 20. [Ἀφρικήν], suggested by W., not in *SEG*.

1435. **Kotiaion. Gladiator inscription, Imperial period.** Square altar with pyramidal top; now in the Kütahya Tugay Museum; inscription on the shaft. Mentioned by T.Drew-Bear, *AST* 27.2 (2010) 455/456 (ph.; Turkish translation). No text; we read from the photograph.

Πρ̣ο̣β̣ο̣κ̣ά̣|ν̣τ̣ωρ̣ vac. | Ἀπλέν | ρως vac. | π(άλος) γ' ν̣ι(κῶν) | vac. ιγ' vac.

1436. **Kotiaion. Graffiti on a vase, 2nd/3rd cent. A.D.** Jug with two handles; now in the Kütahya Tugay Museum. On each side a graffito consisting of male figures and an inscription. Mentioned by T. Drew-Bear, *AST* 27.2 (2010) 455/456 (ph.; Turkish translation). No text.

A: Below, retiarius moving right; above him, a provocator moving left, carrying a shield and a knife; the retiarius points a tridend (or spear) at the left foot of the provocator; to the left of the provocator a palm branch (?) and an animal (?). Inscription not legible on the photograph; D.-B.'s translation: 'Bu hayrı Agathon verdi!' ('Ἀγάθων donated (?) this to good fortune.')

B: Male figure with arms like rakes, standing frontally; to his right a palm branch; text above (we read from the ph.): Μάρκου (perhaps a trainer of gladiators? D.-B.).

1437-1438. **Laodikeia on the Lykos. Two epitaphs, Imperial period.** E.Akıncı Öztürk, D.Akar Tanrıver, *EA* 43 (2010) 50-52 nos. 1/2 (ph.; English translation), publish the following stelai found during excavations in a late Roman-early Byzantine cemetery in the Kınıklı campus of Pamukkale University in Denizli and now in Pamukkale Museum.

1437: 50 no. 1. **Epitaph of Attalos.** Lower part of a marble stele with tenon; in a recessed field above the inscription a standing man and a dog on the left.

Ὧδε κεῖται Ἀττάλου Παρδαλᾶ υἱ|ὸς Ἄτταλος· παροδείταις χαίρειν

1438: 50 no. 2. **Epitaph of Proteas.** Marble pedimental stele with akroteria and tenon; in the pediment representation of a horse/mule; in an arched recess, supported by two columns, three standing persons: a bearded man on the left, a veiled woman on the right and a girl (probably holding a bird) between them; inscription A above the three persons; inscription B to the left of the woman's head.

A: Τροφίμη | Πρωτέᾳ Κιχλέᾳ | τῷ ἀνδρὶ μνίας χά| vacat ριν vacat
B: ζῇ

Lunate epsilon, sigma and omega || 2. Κιχλέας: second name of Proteas, probably derived from κίχλη ('thrush', 'sea-fish'), edd.pr., who do not exclude Πρωτέᾳ Κιχλεῶ ('son of Kichleas') [rather Κιχλέα?; second names being rare I would prefer the genitive, Corsten].

1439. Laodikeia on the Lykos. Epitaph of Apollonides, undated. Moulded altar, found in the northeast necropolis. Ed.pr. C.Şimşek, *KST* 31.4 (2010) 121 (Turkish translation).

Ἀπολλωνίδ[ης] | Σ[ι]μ[ά]δους | τοῦ Ἀπολλωνί[δου] | ἥρως χρ[ηστέ], || χαῖρε

1440-1443. Motella (temple of Apollo Lairbenos/Lairmenos). Καταγραφαί-inscriptions, 217-220 A.D. Cf. *SEG* LVIII 1520-1535 and LIX 1498-1513. Four katagraphai-inscriptions engraved on the base mentioned in our lemma no. 1446. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 45-49 nos. 4-7 (ph.; English translation).

1440: 45 no. 4. 217/218 A.D. On the front face of the base.

vacat Ἔτους τβ', μη(νὸς) Ἀρτε-
[μισίου number? Ἡ]λίῳ Ἀπόλλωνι Λαιρ-
[μηνῷ] Λουλιανὸς Εὐτύχους
4 [ca. 4]ος καταγράφω Τειμοκρά-
[τη]ν τὸν ἐμαυτοῦ τεθρε-
[μέ]νον καὶ Λουλιανὸν τὸν
[υἱόν?] μου κατὰ ἐπιταγὴν
8 [τοῦ θ]εοῦ· εἰ δέ τις ἐπενκα-
[λέσει], θήσει εἰς τὸν θεὸν Ӿ ,βφ'
[καὶ εἰς] τὸν φίσκον Ӿ ,βφ' leaf

1. Year 302 (Sullan era) = 217/218 A.D. || 3. Λουλιανός: cf. *TAM* V.3.1857 (Λουλιανή); probably variant of Ἰουλιανός, edd.pr. [cf. *SEG* XXXV 1790, Corsten; or Λουλιανός as 'Lallname', J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1553] || 4. [....]ος: ethnikon or profession, edd.pr.; in fine rho slightly above and alpha below the line || 9. the final phi engraved below the line.

1441: 45-47 no. 5. 219/220 A.D. On the front face of the base.

[῎Ετο]ụς τδ', μη(νὸς) ϛ', η'· vacat
[Ἀπό]λλωνι Λαιρμηνῷ Αὐ-
[.....]ος Εὐξένου τοῦ Μη-
[.....]ου [Μ]οτελληνὸς κατα-
[γράφω] τὴ̣ν ἐμὴν τεθρεμέ-
[νην? Τρο]φίμη̣ν̣ εἱερὰν σὺν τῇ
[γνώμ]ῃ τῶν γονέων μου
[.....]ου καὶ Φίρμιλας καὶ τοῦ
[υἱοῦ μο]υ Εὐξένου· ἐ δέ τις ἐ-
[πενκαλ]έσει, θήσει εἰς τὸν θε-
[ὸν προστ]είμου Ӿ ,βφ' vacat
[καὶ εἰς τ]ὸν φίσχον Ӿ ,βφ' vacat

1. Year 304 (Sullan era) = 219/220 A.D. || 3. in fine, eta engraved above mu || 8. Φίρμιλ(λ)α: cf. *SEG* XLVI 1492, edd.pr. || 9. ἐ = εἰ || J.-Y.Strasser, in *An.Ép.* (2010) [2013] no. 1553, suggests reading in LL. 2/3 Αὐ|[ρή(λιος)], followed by a cognomen ending in -ος; he remarks that LL. 2-4 as restored by edd.pr. are too short; he restores in L. 2 initio [Ἡλίῳ]; in LL. 6-8 he suggests σὺν τῇ | [γνώμ]ῃ τῶν γονέων μου | [Εὐξέ]νου.

1442: 47 no. 6. **Before 218/219 A.D. On the right face of the base.**

῎Ετους σ[.]α', μη(νὸς) ι', ζι'· Ἡλίῳ
Ἀπόλλωνι Λαρμηνῷ Ἀ[γα]-
θανγελὶς Ἀττάλου Ζήν[ων]-
ος Μοτελλη̣νὴ̣ σὺν τῇ̣ γν[ώμ]-
ῃ τοῦ υεἱοῦ μοι Ἀλεξάνδρο̣-
υ καταγράφω τὴ̣ν θρεπτὴ̣ν μ̣-
ου Θαλίαν κατὰ τὴ̣ν τοῦ θ[ε]-
οῦ ἐπιταγὴ̣ν· εἰ δέ τις ἐπενκα̣-
λέσει, θήσει εἰς τὸν θεὸν Ӿ ,βφ'
καὶ εἰς τὸν φίσκον Ӿ ,βφ'

1. Year 2[.]1 (Sullan era) = before 218/219 A.D., edd.pr. [J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1553, observes that the text dates from the year 291 at the latest, i.e. 206/207 A.D.; this implies that this is the first katagraphe inscribed after the dedication in our lemma no. 1446].

1443: 47/48 no. 7. **218/219 A.D. On the right face of the base.**

῎Ετους τγ', μη(νὸς) η' προ(τέρα̣)· Αὐρή(λιος)
Τατιανὸς Κιβαλες οἰκῶ-
ν ἐν Μοτελλοις καταγ-
ράφω τὴν ἐμαυτοῦ
τεθραμένην Ἀξιουμ-
ένην Ἡλίῳ Ἀπόλλωνι
Λα(ι)ρ{ι}μηνῷ εἱεράν· εἰ δέ
τις ἐπενκαλέσει, θήσι
εἰς τὸν θεὸν Ӿ ,βφ' vv
καὶ εἰς τὸν φίσκον
vacat Ӿ ,βφ' vacat

1. Year 303 (Sullan era) = 218/219 A.D. || 2. Κιβαλες: ethnikon (Κιβαλιος > Κιβαλις > Κιβαλης > Κιβαλες), edd.pr. || 5-6. Ἀξιουμένη: previously unattested, edd.pr. || 7. ΛΑΡΙΜΗΝΩ, lapis.

1444. **Motella (temple of Apollo Lairbenos/Lairmenos). Dedication on an architrave, late 1st/early 2nd cent.** A.D.? Fragment of a marble architrave. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 44 no. ■ (ph.; English translation).

[Ἀπόλλωνι Λαιρβη]νῷ ἐπιφανεστάτῳ θεῷ ΤΑ[----|----] καὶ κεραμίδας ἐπὶ τὸν να̣[όν]

1. In fine τὰ[ς κίονας [- -]?, edd.pr. || 2. κεραμίδας: 'roof-tiles', edd.pr., who refer to *MAMA* IV 293 (dedication of ten roof-tiles).

1445. Motella (temple of Apollo Lairbenos/Lairmenos). Dedication of a column and entablature, early 2nd cent. A.D.? Marble architrave with the lower part of a frieze decorated with garlands. Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 43/44 no. 1 (ph.; English translation).

Φιλέτερος καὶ Μ̣ε̣ίλητος Ζήνονος Βλαουνδεῖς Ἀπόλλωνι Λαιρμηνῷ τὸν
κείονα σὺν στυλοβάτῃ καὶ σπείρῃ καὶ κεφαλῇ καὶ ἐπιστυλίῳ καὶ ζωφόρῳ καὶ γεί-
vacat σι ἐκ τῶν ἰδίων ἀνέθηκαν vacat

1. Βλαουνδεῖς: for another worshipper from Bla(o)unda cf. *MAMA* IV 275 B (I), edd.pr., who refer to a similar architraval inscription in *SEG* LVIII 1511 (108/109 A.D.).

1446. Motella (temple of Apollo Lairbenos/Lairmenos). Dedication to Apollo, before 217/218 A.D. Right part of a marble base with a dedication on the front face, two katagraphai on the front below the dedication (our lemmata nos. 1440/1441) and two other katagraphai on the right face (our lemmata nos. 1442/1443). Edd.pr. C.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 44/45 no. 3 (ph.; English translation). Text also in *An.Ép.* (2010) [2013] no. 1554.

[- - 7-8 - -] Οὐίβιος Ὀνήσιμος
[Ἀπόλλωνι] Λαιρμ̣η̣ν̣ῷ κατ' ἐπι-
[ταγὴν το]ῦ̣ ἐπιφαν̣ε̣στάτου
[θεοῦ τὸν] ἀνδριάντα vv
[ἐκ τῶν ἰ]δ̣ίων ἀν̣έ̣στησεν
[μετὰ ...]ας τῆς θυγατρός·
[ἔτους - -], μη(νὸς) Ἀρτεμ̣ε̣ισίου·
[- - number]

This is likely to have been the first inscription on the base, prior to the katagraphai; therefore a date 'before 217/218 A.D.' is inevitable, edd.pr. [but see the app.cr. in our lemma no. 1442] || J.-Y.Strasser in *An.Ép.* suggests in L. 6 [ὑπὲρ ..]άστης θυγατρός; M.Sève, *BE* (2012) no. 29, rejects the idea of edd.pr., that it is a statue of a deity that has been dedicated.

1447. Şükraniye/Saraycık (Tymion?). Rescript of Sept. Severus and Caracalla, 205 A.D. (or 208 A.D.?). *SEG* LIII 1517. W.Tabbernee, in id., P.Lampe, *Pepouza and Tymion. The Discovery and Archaeological Exploration of a Lost Ancient City and an Imperial Estate* (Berlin, New York 2008) 49-84 (in English, German and Turkish), recounts the history of the discovery of the inscription and republishes the text (some modifications in the Latin version; English, German and Turkish translations) with an exhaustive commentary.

1448-1449. Şükraniye (Tymion?). Inscriptions, 3rd-5th cent. A.D. Ed.pr. P.Lampe, *AST* 27.2 (2010) 169.

1448: **Christian epitaph of Theodoros and Kyndynis, 4th/5th cent.** A.D. Re-used marble block; inscription on a narrow side; found in the necropolis ca. 700 m south of the village (ph.; German translation): ⳩ Θεοδώρου κα(ὶ)? Κυνδυνίδος

[Κυνδυνίς: previously unattested, Corsten.]

1449: **Incertum, 3rd cent.** A.D. Re-used marble plaque: Αὐρήλλιος (sic)

1450-1451. **Tymandos. Epitaphs, Imperial period.** Two pediments, each presumably from a stele, found in Yassıören, now in the museum of Isparta. Ed.pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 227/228 nos. 8/9 (ph.; English translation).

1450: 227 no. 8. **Epitaph of the father of Kleupatra and Attalos.** In the center of the pediment an eagle; L. 1 of the inscription on the lower moulding, LL. 2/3 below.

Κλευπάτρα Ἀ[τ]τάλου καὶ Ἄτταλος Νεικηφόρου
vacat ❦ ἐπόησεν ε̣ἰδίῳ πατρὶ μνήμης ❦ vacat
vacat χάριν vacat

1-2. Kleupatra was the daughter and Attalos (son of Neikephoros) the foster child of Attalos, ed.pr. || 2. ἐπόησεν for ἐπόησαν, ed.pr.

1451: 228 no. 9. **Epitaph of Dio[–].** In the center of the pediment busts of a man and a woman; L. 1 of the inscription on the lower moulding, L. 2 below.

[Ἑρμογ]ένης v δὶς καὶ Ἀππας καὶ [Ἀρτε]μίδωρος v ἀδ[ε]λφοὶ πατρὶ Διω[- - -]
vacat μνήμης χάριν vacat

[1. Or one of the many other names ending in -ένης, Corsten].

PISIDIA

1452. **Adada? (area of: Taşkapı near Sütçüler). Honorary inscription for Bion, 2nd cent.** A.D.? Moulded base with inscription in a tabula ansata, found near a small temple in an ancient fortified settlement (χωρίον?), now called Taşkapı, on the Asar Tepe near Sütçüler, possibly in the territory of Adada. Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 94/95 (ph.); cf. P.Hamon, *BE* (2011) no. 580 (with several corrections). Republished by R.Behrwald, H.Brandt, *ZPE* 186 (2013) 205-211 (ph.; German translation), whose text we print. They argue that Bion was honored for providing a loan to the city in time of need (so already Hamon), of which he then donated a considerable part.

- -
ἐτεί̣μησαν Βίωνα Νέστορος Τιτυ-
ασσέα, ἄνδρα σεμνὸν καὶ ἀγαθόν,
παρασχόμενον αὐτοῖς εὔνοιάν τε
πᾶσαν διηνεκὲς καὶ χαρισάμενον
μεγαλοψύχως πολλὰ χρήματα ἐ- ❦?
ξ ⟨ὧ⟩ν ἐδάνεισαν εἰς τὰς ἐπειγούσ⟨ας⟩
χρείας, γενόμενον δὲ καὶ ἐν τοῖς
λοιποῖς εὐεργέτην αὐτῶν κοινε̣[ῖ?]
[καὶ ἰδίᾳ - - - - - - - - - - - - - - - - - - -]

Undated by edd.pr.; 2nd cent. A.D.?, H. || 1-2. ΤΙΤΥ|ΑΣΣΕ...., edd.pr.; Τιτυασσέα, | ἄνδρα, H., who recognizes the ethnikon as that of the little known Pisidian town of Tityassos, possibly to be located at Bademli and therefore perhaps bordering on the territory of Adada || 3-8. edd.pr. read ΠΑΣΚΧΟΜΕΝΩ̣Ν αὐτοῖς ΕΥΝΟΙ.ΝΤΕ|Π . ΕΑΝ διηνεκὲς ΚΑ . . . Α̣Μ̣ΕΝΩΝ | μεγάλοι ΔΙΟΣ . Ο . . Η . . Τ . Ε|. ΝΝΕ . . ΝΕΙ . ΕΝΕΙΣΤ . ΣΕΠΕΤΟΥΟ | χρέως γενόμενον δέκα ἐν τοῖς | λοιποῖς εὐεργέτην αὐτῶν ΚΟΙΝΩ (L. 5 initio edd.pr. tentatively suggest Μεγάλοι Διόσ[κ]ο[ροι]?, but add that it does not fit the preserved letters || 5-6. ΕΑ|ΤΩΝ, 'sans doute' ἑα[υ]|τοῖς, H.; B.-B. read on the ph. ❦ (folium?) | ΞΝΝ || 8. in fine κοινε̣[ῖ?], H. || 9-10. Τ̣Υ̣Π̣Ι̣ [- - ca. 22-23 - -]|Ν̣ . ΠΑ . Ι . . Κ̣ΑΙ[- - -], edd.pr., who meant to see an additional line and assumed the honoring institutions here.

1453. **Adada? (area of: Beydili/Sütçüler). Epitaph, 3rd cent. A.D.** Block, reused in a modern fountain in the village of Beydili, brought there from Asarbaşı, 1 km northwest of Beydili, where there might have been an ancient village. The stone has the relief of a shield and a sword and, below, an inscription. Ed.pr. M.Alkan, *Gephyra* 7 (2010) 41-45 (ph.; English translation).

Μαισωλος Βλιδδεω[ς]
[ἱ]ερεὺς Ξιμει ἐποίησε[ν]
⟨ἐ⟩ξέδριον ἑαυτῷ καὶ
πατρὶ καὶ μητρὶ Βλιδδε[ι]
[κ]αὶ Δοδα καὶ συνβίῳ Βλ[.?]-
[.?]η· λατύπος Ἑρμόλαος

Dated on the basis of the letter forms, ed.pr. || 1. Μαισωλος: previously attested only in two inscriptions of Pednelissos (*SEG* II 724; LIII 1599 [and 1604, Corsten]); probably a variant of Μαυσωλος peculiar to Pisidia, ed.pr. || 1 and 4. genitive and dative of Βλιδδις (rather than Βλιδδευς), an indigenous name not previously attested; cf. *SEG* XIV 805, where the [..]ΙΔΔΙΟΣ can now be restored as [Βλ]ιδδιος, ed.pr. || 2. Ξιμει: either a toponym Ξιμις (i.e., ἐν Ξιμει, a settlement near Beydili (= Asarbaşı?)) or a theonym, ed.pr. || 3. ΥΞΕΔΡΙΟΝ lapis, ed.pr. [a common designation of a funerary monument: e.g. *TAM* II 838, 840, 862, Chaniotis] || 5. for Δοδα cf. Zgusta, *PN* § 294-1, ed.pr. || 5. in fine, the wife's name could well have been Βλη, if it is assumed that there were no further missing letters, ed.pr. || 6. the sigma in λατύπος is lunate in contrast to all the others of the inscription; stonecutters' signatures using this term are extremely rare and all of them are from Phrygia, ed.pr., with references.

1454. **Adada? (area of: Belen Asarı, ca. 5 km east of Sütçüler). Christian invocation, Late Antique period.** Rock-cut inscription on the foot of a hill with an ancient settlement; above the inscription a cross surrounded by a rough semi-circle. Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 97/98 (ph.; French translation): Κύριε βο[ήθη]

1455. **Adada? (area of: Taşkapı near Sütçüler). Inscribed column, Imperial period?** Column with a panel containing an inscription, found south of the temple on the western slope of the Asar Tepe (cf.

our lemma no. 1452). Edd.pr. M.Özsait, G.Labarre, N.Özsait, I.Güceren, *Adalya* 13 (2010) 95/96 (ph.; French translation).

Ἄτταλος Ὀρέστου
καὶ Παμμένης Κοτέ-
ους Μάρωνος κ̣α̣ὶ̣ Ο-
Π . . . ΒΩΑ . ΟΥ ἐπί-
τροποι καὶ διοικη-
ταὶ Ἀττάλου Μ̣ε̣ι-
. . . . . [- - ca. 9-10 - -]
Δ̣ . Ο̣Η̣Ρ̣ Ι Ι Ι

Undated by edd.pr. [Imperial period? || 8. perhaps [κατὰ] δ̣[ια]θήκην?, P.Hamon, *BE* (2011) no. 580 (corroborated by my reading from the photograph, Corsten).]

1456. Agrai. Epitaph of Dias, Imperial period. Pedimental stele of local stone with akroteria, found in Atabey, now in the museum of Isparta. Ed.pr. P. Özlem-Aytaçlar, *Adalya* 13 (2010) 229 no. 13 (ph.; English translation): Πρῖμα Σω|σθένου Δι|άδι μητρὶ | μνήμης || χάριν

1457. Antiochia. Men Askaenos. On the basis of the ancient sources G.Labarre, *Le dieu Mèn et son sanctuaire à Antioche de Pisidie* (Fernelmont 2010), gives an overview of the cult of Men Askaenos, his sanctuary near Antiochia, and his adherents (cf. *SEG* LVIII 1555 [see now also K.A.Raff, in E.K.Gazda, D.Y.Ng, *Building a New Rome. The Imperial Colony of Pisidian Antioch (25 BC-AD 700)* (Ann Arbor 2011) 131-152 on the architecture of the sanctuary, and L.Khatchadourian, *ibidem* 153-172 on the cult, Corsten]). On 159-168 he presents a selection of inscriptions (dr. of no. 2; ph.; French translations), all of which are published:

SEG		Labarre	*SEG*		Labarre	*CMRDM*		Labarre
LII	1382	8	LVIII	1558	5	I	no. 255	3
[cf. *An.Ép.* (2010) [2013] no. 1627]						IV	no. 39	7
LVII	1398	3	*Nouv.inscr.Antioche*				no. 66	6
LVIII	1556	4	11		2		no. 131	5
	1557	[illegible]	176 (Latin)		1			

1458. Isparta (area of: Bozanönü, north of Isparta). Epitaph of Trophimos and Basilia, Imperial period. Octagonal pillar moulded above and below; perhaps an architectural element re-used as a gravestone; now in the museum at Isparta. Ed.pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 228 no. 10 (ph.; English translation).

Τρόφι-
μος
Καλλι-
κλέους
δὶς Βα-
σιλίᾳ
συνβί-
ῳ μ̣ν̣ή̣-
μ̣η̣ς χά-
ριν καὶ
ἑαυτῷ
ζῶν

1459. Isparta. Dedication to Zeus, Imperial period. Altar with moulding and akroteria, broken at the bottom. On the front a of a bearded long-haired male. On the left side a bunch of grapes, on the right side a cornucopia with fruit, on the back a sheaf of wheat. From a field in Isparta/Çünür Mahallesi, now in the museum of Isparta. Ed.pr. P. Özlem-Aytaçlar, *Adalya* 13 (2010) 223/224 no. 1 (ph.; English translation): [῾Ρ]όδων ῾Ρόδων|ος Διὶ εὐχήν

The reliefs show that Zeus was probably worshipped here as an agricultural god, ed.pr. || 1-2. ῾Ρόδων is a characteristic name in the settlement at Çünür (cf. our lemmata nos. 1461/1462 and 1466) and common in Pisidia; today Isparta is still famous for its roses and products made from them, ed.pr.

1460. Isparta (area of). Dedication to Poseidon, Imperial period. Moulded quadrangular altar with reliefs on all sides (Poseidon, dolphin, ox (?), river-god; the river-god rests an arm on an amphora from which water flows; to the left of the river-god incised reeds). On the front, Poseidon standing on a irregularly shaped object [rock?] and holding staff in his left and an indistinct object in his right hand. Brought to the museum of Isparta from the village of Şarkikaraağaç. The inscription is on the moulding (L. 1) and on the shaft above Poseidon (L. 2). Ed.pr. P.Özlem Aytaçlar, *Gephyra* 7 (2010) 11/12 no. 1 (ph.; English translation): [ὁ] δῆμος Ποσειδῶ[νι]| εὐχ vac. ήν

Dedications to Poseidon are frequent in Pisidia, where he is in most cases depicted as a rider-god, ed.pr., with references.

1461-1466. Isparta. Epitaphs, Imperial period. Ed.pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 223-227 nos. 2-7 (ph.; English translation). From a field in Isparta/Çünür Mahallesi, now in the museum of Isparta. The nearby hills contain vaulted rock-cut tombs, where Ö.-A. (in agreement with T.Drew-Bear) assumes an ancient village.

1461: 224 no. 2. **Epitaph of the parents of Rhodon and Apollonis (A) and of their brother Zotikos (B).** Funerary altar with mouldings and akroteria; two busts and inscription A on the front; one bust and inscription B on the right side (LL. 7/8 on either side of the head of the bust), all heads effaced. On the left side a relief of a wreath with tainiae, on the back an incised circle.

A
[῾Ρ]ό̣δω̣ν̣ κ̣αὶ Ἀπ̣[ολ]-
λωνὶς τῷ πα-
τ̣ρὶ καὶ τῇ μη-
τρὶ μνήμης
χάριν

B
[τ]ῷ ἰδίῳ ἀδελ-
φῷ Ζωτικῷ
μνήμης
χάριν

[1. For the name ῾Ρόδων see our lemma no. 1459, Scheibelreiter-Gail.]

1462: 224/225 no. 3. **Epitaph of C. Aurelius Rhodon.** Stele with mouldings at top and bottom; relief of a standing figure with a staff in his left hand, head effaced; L. 1 on the upper moulding, LL. 2-5 around the relief; text also in *An.Ép.* (2010) [2013] no. 1665.

Γά̣ϊος Αὐρή|λιος Ῥόδ|ων μ̣ν̣ή̣|μ̣η̣ς χά|ριν

[1-2. For the name Ῥόδων see our lemma no. 1459, Scheibelreiter-Gail; J.-Y. Strasser in *An.Ép.* observes that Γά̣ϊος is uncertain and that Gaii Aurelii are very rare in the East; he suggests dating the text to the 3rd cent. A.D.]

1463: 225 no. 4. **Epitaph of a child of Troilos.** Funerary altar of local stone with moulding and akroteria in relief: Τρωΐλος | τέκνῳ

1464: 225/226 no. 5. **Epitaph of Soeis and Amma, and sculptor's signature.** Fluted column with inscribed tabula ansata; column left unfinished below the inscription. Mentioned in T. Drew-Bear, *AST* 22.2 (2005) 215.

[Νέ]ω̣ν̣ [Σ]οει δὶς
Σοε[ι] κ̣α̣ὶ Αμμανι
τοῖς γονεῦσι
Τρωΐλος γ' Τυδέ-
ως Ἀρνέστου
ἐποίησε

Soeis (L. 1) is previously unattested; for Amma (L. 2) see Zgusta, *KP* 58 § 57-14, ed.pr. [perhaps Σοεις for Ζωΐς; the dative Αμμανι is unusual; Ἀρνέστης (L. 5) is extremely rare, occurring apparently only in the sculptor's family (see below), and considered Greek by Zgusta, *KP* 95 § 99, Corsten] || 4-5. a sculptor Τρωΐλος Τυδέως Ἀρνέστου occurs in an epitaph from Lengüme (Magastara, east of Lake Askania), Τρωΐλος Τυδέως Ἀρνέστου in a dedication to Herakles from Moatra (south of Lake Askania), cf. Robert, *Hellenica* IX 40/41, ed.pr. || funerary columns are common in Pisidia, especially in the region south and southeast of Lake Askania, ed.pr. with references, who suggests (following T. Drew-Bear, *op.cit.*) that they served as bases for stone funerary urns; the sculptor's signature belongs to the urn, not to the column, ed.pr. [why not to both?, Corsten].

1465: 226/227 no. 6. **Epitaph.** Funerary column, broken below, with inscribed tabula ansata; column and tabula left unfinished below the inscription.

Να̣ι̣[- - - - - - - - - -]
[- - - -]ο̣υ̣ Νέω[νος]
[Ἀ]λυπια[νοῦ - - -]-
ρωνος γυνὴ ὑ̣δ̣[ρίαν]
ἀνέθεκεν κατὰ [δια]-
θήκην τοῦ ἀνδ[ρός]·
[Τειμ]όθεος Πολέμω[νος]
[- - - -]ΑΥΤΟ[- - - - - - - -]
[- - - -]ΠΛΑΥ.ΟΣ[- - - -]
vac. ἐποί[ησεν]

1. Ναι: to be reconstructed as Ναΐς or a Pisidian name such as Ναννη, Νανvις etc., ed.pr. || 3-4. e.g. [Ἱέ]|ρωνος, ed.pr. || [1-4. perhaps to be understood as Ναι[- -, θυγάτηρ | - - -]ου Νέω[νος], [Ἀ]λυπια[νοῦ (τοῦ?)

?Ἱέ]|ρωνος γυνή?, Corsten] || 4. ὑδ[ρίαν]: presumably the funerary urn, cf. our lemma no. 1464 app.cr., ed.pr. || [5. initio ἀνέθεκεν for ἀνέθηκεν, Corsten].

1466: 227 no. 7. **Epitaph of Attalos.** Altar with mouldings and corner akroteria. On the front bust of a man and a veiled woman with necklace and earrings, heads effaced. On the left face a bunch of grapes, on the right an ox, on the back a lion. Cf. J.Dedeoğlu et alii, *Isparta Müzesi* (2005) (description and ph.) [non vidimus].

A[ὐ]ρ. [Δημη]-
τρία συνβί[ῳ],
Αὐρ. Ῥόδων
καὶ Ἄττα-
vac. λος vac.
[τῷ πατ]ρὶ Ἀττάλ̣[ῳ]
Ῥόδωνος {ς} τοῦ
Θιηεως μνήμης
vac. χάριν vac.

8. Θιης: elsewhere attested only in an epitaph from the territory of the Gorgoromeis in southeastern Pisidia: Θηις Τατας (Sterrett, *Wolfe Expedition* 223; cf. Zgusta, *KP* 185 § 427-1); cf. Θιηος Δ̣[ι]ομήδου (*MAMA* VII 104b; cf. Zgusta, *KP* 185 § 427-2) and Τιηος (Zgusta, *KP* 513 § 1558-2), ed.pr.

1467-1475. **Isparta (area of). Epitaphs, Imperial period.** Ed.pr. P.Özlem Aytaçlar, *Gephyra* 7 (2010) 12-15 nos. 2-10 (ph.; English translation); now in the museum at Isparta.

1467: 12 no. 2. **Epitaph of Antiochos.** Stele with relief, framed by two pillars and an arch; representation of a male figure standing on a base. From Şarkikaraağaç.

Ἀντιόχῳ τῷ | γλυκυτάτῳ | μνείας χάρι[ν]

1468: 12 no. 3. **Epitaph of Zosime.** Pedimental stele of local stone, framed by two pillars; in the pediment a rosette; in the field a large wreath above the inscription. From Keçiborlu.

Μέλπων
Ζωσίμῃ γυναι-
κὶ νέᾳ ἥρω-
ΐδι μνήμης
vv χάριν vv
vac. ❦ vac.

1. For the rare name Μέλπων cf. *TAM* III 125, ed.pr. || 3-4. for νέα ἡρωῒς cf. *SEG* LVIII 1417 (νέος ἥρως), ed.pr.

1469: 13 no. 4. **Epitaph of Artemios (?), Menneas (?) and their families.** Architectural block of local stone, inscription in a tabula ansata. From Keçiborlu.

Αὐρ(ήλιος) Ἀρεμιος Μαγνηδίωνος κὲ Αὐρ(ήλιος)
Μεγγες Μανηδίωνος οἱ ἀδελφοὶ κατεσκεύασαν
τὸ ἡρῷον ἑαυτοῖς καὶ τῷ πατρὶ καὶ

ταῖς γυναιξὶν αὐτῶν καὶ
[τέ]κνοις μνημίας χάριν

1. Ἄρεμιος is probably a misspelling of Ἀρτέμιος, ed.pr. || 2. Μεννες: for Μέννης or Μεννέας, often attested in Pisidia; Μανηδίων (LL. 1, 2) seems previously unattested, ed.pr.; C.Brixhe, *BE* (2012) no. 429, suggests explaining Μανηδίων as a Greek derivation from the Anatolian name Μάνης || [5. μνημίας seems to be a curious and previously unattested combination of μνήμης and μνίας, Corsten].

1470: 13 no. 5. **Epitaph of Solon and his wife.** Altar with mouldings, akroteria and a patera. On the front are two busts, on the left side a bunch of grapes, on the right a sheaf of wheat; LL. 1-2 on the patera, L. 3 on the upper moulding, L. 4 on the shaft. Provenance unknown.

Νέων Σόλωνος | πατρὶ | καὶ μητρὶ | μνήμης χάριν

1471: 14 no. 6. **Epitaph.** Gray limestone altar; provenance unknown.

⟦ ⟧
⟦ ⟧ Μερκούρι-
ος ἔγγονος αὐ-
τοῦ καὶ Αὐρ. Τατεις
ἡ καὶ Ἰωνικὴ καὶ Αὐρ.
Μένανδρος ὁ υἱὸς
αὐτοῦ μνήμης
χάριν vacat
καὶ αὐτῷ

1-2. The name of the deceased has been erased, ed.pr. || 9. added later, ed.pr.

1472: 14 no. 7. **Epitaph of Hermes.** Gray limestone stele, framed by two pillars, broken above. On the shaft the inscription (the last letters of LL. 3 and 4 on the right pillar) underneath a garland with a bunch of grapes. Provenance unknown.

Τειμόθε|ος Βιάνορ|ος Ἑρμῇ συν|τρόφῳ μ<νή>μης | χάριν

[4. ΜΗΝΜΗΣ, lapis, Corsten].

1473: 15 no. 8. **Epitaph of Menandros and Ammia.** Moulded altar, broken above; inscription on the shaft underneath a wreath and a bunch of grapes, which cuts into LL. 1 and 2. Provenance unknown.

Τειμόθεος
Ἑρμογέ-
νου πατρὶ
Μενάνδρ[ῳ]
μνήμης χάριν
καὶ μητρὶ
Αμμείᾳ ζώ-
vac. σῃ vac.

4. Menandros may be Teimotheos' stepfather, ed.pr.

1474: 15 no. 9. **Epitaph of Neon.** Moulded altar of local stone with akroteria. On the front remains of a bust, on the left side a bunch of grapes (?), on the right a veiled female figure; inscription on the front, L. 1 on the upper moulding, LL. 2-3 on the upper part of the shaft. Provenance unknown. Ṇέων πατρὶ | [Νέ]ωνι μνή|[μ]ης χ̣ά̣ριν

1475: 15 no. 10. **Epitaph of Troilos.** Round altar with a relief bust of a bearded male underneath the inscription on the shaft. Provenance unknown. Τρωΐλος

1476-1478. **Komama (?) (area of: Aziziye/Çamoluk). Epitaphs, Imperial period.** Found in the village of Aziziye (today Çamoluk), ca. 15 km north of the Roman colony of Komama. (Re)published by G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 77-82 nos. 1-3 (ph.; French translation).

1476: 77/78 no. 1. **Epitaph of Menneas.** *SEG* XIX 815. Architrave block, re-used in the enclosure wall of the local mosque.

1477: 78-81 no. 2. **Epitaph of C. Cretarius Naios.** Architrave block with three fasciae, garlands, boukrania and a boar's head, found amid the remains of a monumental tomb ca. 2 km west of Aziziye, at a site called Çevrik. Inscription on the fasciae. Greek text also in *An.Ép.* (2010) [2013] no. 1668.

[Γ.] Κρητάριος Γαΐου υἱὸς Ναῖος ἔτι ζῶν αὑτὸν ἀνέστησεν καὶ
[... Τ]ρεβίαν Τρεβίου θυγατέρα τὴν σύνβιον αὑτοῦ καὶ Λ[ού]κιον
[.... ....]ṭρị[ο]ν υἱὸν αὑτῶν τὸν προτελευτήσαντα μνήμης ἕνẹ[κεν]

1. For the nomen gentile Cretarius in Pisidia cf. *SEG* LIV 1371. edd.pr. [which was also found in the area of Komama, Corsten]; for the Greek cognomen Naios cf. *LGPN* II and IV s.v., edd.pr., who add that the couple 'certainement' owned a large estate in the region || 2-3. Λ[ού]κιον | [Κρητάριον] Τ̣ρ̣έ̣β̣ι̣[ον], J.-Y.Strasser (per the ph.), in *An.Ép.*, who adds that the father's praenomen was obviously not inherited by the son, and that Trebius is here used as a cognomen || [3. edd.pr. print προτελευτέσαντα, but the stone clearly has προτελευτήσαντα, Corsten].

1478: 81/82 no. 3. **Epitaph of Timarchos, with sculptor's signature.** *SEG* XIX 816. Inscribed column. The ethnic of the sculptor Κόμων Β̣ιάνορος Αλιασ̣ε̣ως (L. 6), also known from *SEG* VI 605 and XIV 797 (the latter now republished in *IBurdurMus* 285), is spelled Σαγαλασεύς in L. 7 (Σ̣α̣γαλασσεύς, *SEG*).

1479-1481. **Konana (area of: Güneykent). Dedications, Imperial period.** G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 83-87 nos. 2-4 (ph.; French translation), (re)-publish three dedications; now also in P.A.Iversen, *EA* 45 (2012) 123-125 nos. 29 and 31, and 129/130 no. 36 (ph.).

1479: L.-Ö.-Ö. 83-85 no. 2; I. 129/130 no. 36. **Dedication to Men.** *SEG* XXXI 1280. Rediscovered in the park of Güneykent. We print I.'s text.

[-]Ṇ[-------Οὐ]-
ạλερίοụ [...]Ạ.[-]
κέλευσιν Μηνὶ κα-
4 τὰ εὐχὴν ἐκ τ[ῶν]
ἰδίων vacat

1. Not in *SEG* and L.-Ö.-Ö. || 2. not in *SEG*; ΜẸΡΙΟ...ḲẠṆΟ, L.-Ö.-Ö.; in fine, the expected [κ]ạ[τά] does not match the traces of [...]Ạ.[-]; perhaps μẹτ̣ὰ τ̣[ήν], cf. *IG* X.2.2.35 LL. 4/5, I. || 3-5. ΚΣ̣ΠΟΙΣΙΝ Μηνὶ ΙΙẠ|ΤΜẠΧΗΙΙ ἰδίων, *SEG*; Κ..Ο.ΣΙΝ Μηνὶ ḲΑ|Τ..ΧḤ. ἐκ τ[ῶν] | ἰδίων, L.-Ö.-Ö.

1480: L.-Ö.-Ö. 85 no. 3; I. 123 no. 29. **Dedication to Zeus Galaktinos.** Upper part of a rectangular altar of orange-yellow limestone with a hole for libations on the top and boukrania at the corners; inscription between the boukrania (LL. 1-2) and on the lower moulding (L. 3). From Kalburcu Tepesi (L.-Ö.-Ö.) or Başören Yeri (I.), now in the park of Güneykent. Greek text also in *An.Ép.* (2010) [2013] no. 1661. We print I.'s text.

Διῒ Γαλα|κτίνῳ εὐ|χὴν Κλώδιος Κο(-)

1-2. Γαλα|κτηνῷ, L.-Ö.-Ö.; Γαλα|κτίνῳ, I.; Zeus' epithet probably points to Zeus as a milk-bringing protector of animals, L.-Ö.-Ö.; according to I., the epithet recalls the story of the infant Zeus in the Diktaian cave who was fed the milk of Amaltheia, I., who refers to Ζεὺς Γαλάκτιος in *TAM* V.1.32 || 3. in fine, perhaps a second name of the dedicant (Κο[ιας] or Κο[ιης]?), L.-Ö.-Ö.; abbreviation mark of the shape <, perhaps for Κο(νανεύς), I.

1481: L.-Ö.-Ö. 85-87 no. 4; I. 124/125 no. 31. **Dedication to Zeus Nikator.** Rectangular statue base with a moulded upper part, on the top of which are traces of a foot; from Kalburcu Tepesi (L.-Ö.-Ö.) or 'from a local barbershop' (I.); now near the main crossing of Güneykent. Inscription on the front, on the back two letters EO written from bottom to top. Greek text also in *An.Ép.* (2010) [2013] no. 1662.

Αὐρήλιος Ἀντίο-
χος Πρόκλου
κατὰ πρόνοιαν
4 Διὸς Νịκάτορ-
ος ἀνέστησεν
τὸν ἀνδριάν-
τα vacat

4-5. For Zeus Nikator cf. *SEG* XLVI 1704 (Arykanda) and *MAMA* IV 226 (Tymandos), L.-Ö.-Ö., who refer to a priest of Σέλευκος Ζεὺς Νικάτωρ apud P.Debord, in *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée. Cités et royaumes à l'époque hellénistique. Actes du colloque international de la SOPHAU, Rennes 4-6 avril 2003* (Rennes 2003) 283/284 (also *SEG* XXXV 1521 A LL. 11/12); L.-Ö.-Ö. propose that this was a base for a statue of the founder of the Seleukid dynasty since the term ἀνδριάς (LL. 6/7) denotes the statue of a human being and not of a god (cf. ἄγαλμα). [O.Salomies in *An.Ép.* refers to *I.Side* 90; P.Hamon, *BE* (2011) no. 579, doubts the interpretation of L.-Ö.-Ö.].

1482-1484. **Konana. Epitaphs, Imperial period.** Found in Gönen, now in the museum of Isparta. Ed. pr. P.Özlem-Aytaçlar, *Adalya* 13 (2010) 230 nos. 14-16 (ph.; English translation).

1482: 230 no. 14. **Epitaph of Iulius Philopoleites.** Naiskos stele of local stone, in the pediment a rosette. Ἰουλίου | Φιλοπο|λείτου

[J.-Y.Strasser in *An.Ép.* (2010) [2013] no. 1659 proposes dating the text to the 1st/2nd cent. A.D. (lettering and the typology of the stele)].

1483: 230 no. 15. **Epitaph of Publius.** Naiskos stele of local stone, in the pediment a rosette; the pillars are decorated with tendrils; above the inscription on the shaft a garland. Text also in *An.Ép.* (2010) [2013] no. 1660.

Λούκιος
καὶ Μᾶρκος
Ποπλίῳ
4 ἀδελφῷ
μνήμης
v χάριν v

1484: 230 no. 16. **Epitaph of Zotike.** Altar of local stone with mouldings above and below. Above the inscription on the shaft two hands.

Ζωτικὸς κὲ
Ἐπίτευξις
Ζωτικῇ θυ-
4 γατρὶ γλυκυ-
τάτῃ μνήμης χά-
ριν κὲ ἑαυ-
τοῖς ζῶντε[ς]

1485. **Konana (area of: Güneykent). Epitaph of Babeis, Imperial period.** Pedimental stele with an arched niche supported by pillars; in the niche a relief of a man and two women; inscription on the arch. In the park of Güneykent (ca. 5 km southwest of Gönen/Konana). Edd.pr. G.Labarre, M.Özsait, N. Özsait, *Anatolia Antiqua* 18 (2010) 87 no. 5 (ph.; French translation); now also in P.A.Iversen, *EA* 45 (2012) 124 and 136 no. 30 (ph.). We print I.'s text.

Μεννέας Ἀρτέμω[νο]ς καὶ Βαβεις οἱ εἴδιοι | γονεῖς Βαβειδι [θ]υγατρὶ μνήμης | χά|ριν

3-4. χά|ριν on the capital of the right pillar, I.; overlooked by edd.pr.

1486. **Sagalassos. Honorary inscription for an anonymous procurator, ca. 100-150 A.D.** H.DeVijver, *AncSoc* 27 (1996) 138/139 no. 5. S.Demougin in *Le tribù* — (cf. our lemma no. 1045) 378/379, republishes the Greek text and comments on the function of ἐπίτροπον τοῦ Σεβαστοῦ τῆς ἐν Καμπανίᾳ εὐθηνίας (procurator Augusti annonae per Campaniam): the honorand held this function in the context of either the regular administration of the annona (possibly in Puteoli) or the provisioning of a military campaign. She also comments on Claudia Regilla, probably daughter or granddaughter of Ti. Claudius

Quirina Reglos (Regulus); for the stemma see DeVijver, *op.cit.* 153. Cf. S.Dardaine in *An.Ép.* (2010) [2013] no. 1667 (Greek text).

The text runs as follows (never in *SEG*):

[- - -] | ἔπαρχον τεχνειτῶν, | ἔπαρχον σπείρης Βρα|καραυγουστανῶν, χει||λίαρχον λεγεῶνος ι' | Φρεντησίας, ἐπίτρο|πον τοῦ Σεβαστοῦ | τῆς ἐν Καμπανίᾳ | εὐθηνίας, || πανάρετον | ἥρωα vacat Κλαυδία | Ῥηγίλλα τὸν ἑαυτῆς | ἄνδρα ἀρετῆς ἕνε|κεν

1487-1492. **Seleukeia. Epitaphs, Imperial period.** Gray limestone busts (except no. 17, which is of marble) with inscribed bases. Ed.pr. P.Özlem Aytaçlar, *Gephyra* 7 (2010) 16-18 nos. 11-15 and 17 (ph.; English translation); no. 16 (ph.) is the republication of *MAMA* VI 384 (cf. B.Hürmüzlü, *SDÜ Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi* 15 (2007) 1-22 pl. 6 [non vidimus]).

1487: 16 no. 11. **Epitaph of Lais.** Male bust, head broken off: Στράτων Λα|είδι μνήμη|ς [χ]άριν

1488: 16 no. 12. **Epitaph of -anos.** Male bust, head broken off.

[...]ανῷ vv Ἐλπ|[ὶς] ἡ σύ̣ν̣βιος | [μ]νή̣μ̣η̣ς χά[ριν]

1489: 16 no. 13. **Epitaph of Zotikos.** Nude, beardless male bust, head preserved with short hair and fixed gaze, wearing a necklace with a medallion. Ἀθηναΐς Ζω|τικῷ μνήμης χάριν

1490: 16/17 no. 14. **Epitaph of Mateis.** Male bust, head broken off.

Γαλάτης Ματειδι θυ|γατρὶ γλυκυτάτῃ μ̣ν̣ή̣μ̣η̣[ς] | vacat χάριν

1. For Γαλάτης cf. *MAMA* IV 197 (Apollonia); for the female form Γαλάτεις (Γαλάτις) cf. Sterrett, *Wolfe Expedition* 580 (Tymandos); for the Phrygian name Ματεις see Zgusta, *PN* 303 § 882-2, ed.pr.

1491: 17 no. 15. **Epitaph of Doulos.** Male bust, head broken off. Δούλου Τροφίμου

1492: 18 no. 17. **Epitaph of Synphoros.** Marble bust of a bearded man.

Χαρίτιον Συνφόρῳ | vacat μνήμης χάριν

1493-1494. **Seleukeia (and area of). Epitaphs, Imperial period.** In the museum of Isparta. Ed.pr. P. Özlem Aytaçlar, *Adalya* 13 (2010) 228/229 nos. 11/12 (ph.; English translation).

1493: 228/229 no. 11. **Epitaph of Eukarpos.** Stele of local stone, broken above, found in Kuleönü (south of Seleukeia). On the shaft above the inscription a roughly worked boukranion.

οἱ φράτο|ρες Εὐκ|άρπῳ

2. The association erected the tomb since Eukarpos had no family, ed.pr.

1494: 229 no. 12. **Epitaph of Babeis and her husband.** Undecorated ostotheke of local stone, broken above; found at the site of the ancient city.

[ὁ δεῖνα τοῦ δεῖνα Βα]|βει εὐ[σ]χημ[ονεστά]|τῃ γυναικὶ καὶ ἑ[αυ]|ν τῷ ζῶν ❦ vacat

1495. **Seleukeia. Epitaph of Aur. Gazates and Aur. Papiane, after 212 A.D.** Sarcophagus lid, found in [illegible] field ca. 300 m from the city's theater. Edd.pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 82/83 no.1 (ph.; French translation). Greek text in *An.Ép.* (2010) [2013] no.1663.

Αὐρ(ήλιος) Γαζατης Ἀτάλου δὶς
Ἀζαρετου καὶ Αὐρ(ηλία) Παπιανὴ Πα-
που ἡ γυνὴ αὐτοῦ ζῶντες ἑαυτ(ῶ)ν
4 τὸ ἐν πέτρᾳ v κατεσκε[ύα]σαν

1-2. Γαζατης and Ἀζαρετης: names of Persian origin? But cf. Azara (and its ethnics Ἀζαρεύς, Ἐζαρεύς), today Gözpınarı, 22 km east of Philomelion, cf. K.Belke, N.Mersich, *Tabula Imperii Byzantini* VII (Vienna 1990) 203, edd.pr. [Ἀζαρετης is not known; rather Ἀζαρετος, previously attested in Mysia only, considered typical for north-western Asia Minor and 'proche du phrygien' by Masson, *OGS* III 239-242, Corsten] || 3. ἑαυτόν with a vertical stroke following the omikron on the stone, edd.pr. [O.Salomies in *An.Ép.* thinks ἑαυτο(ῖς) is possible; 'lire ἑαυτοῖ[ς]', P.Hamon, *BE* (2011) no. 579].

1496. **Takina. Rescript of Caracalla concerning illegal actions of soldiers (with accompanying letters of the governor and Imperial procurators), July 212-October 213 A.D.** *SEG* XXXVII 1186; LVII 1429*; LIX 1537. In a study of the responsibilities of officiales and their role in controlling their superiors, R. Haensch, in A.Eich (ed.), *Die Verwaltung der kaiserzeitlichen römischen Armee. Studien für Hartmut Wolff* (Stuttgart 2010) 183, restates his opinion (cf. *CCG* 11, 2000, 261) that Ὀφίλλιος Θεόδωρος (L. 11) was a libellis and that he is identical with the governor of Cappadocia under Elagabalus, M. Οὔλπιος Ὀφίλλιος Θεόδωρος; cf. ed.pr. (see *SEG* XXXVII 1186). The fact that he – after the annotation *rescripsi* (L. 11), presumably by the emperor – signed ([ἀ]νέγνων, LL. 11/12) the rescript, which was directed against unjustified demands on farmers by soldiers, squares well with the officiales' duty to control the office holder as mentioned in the Codex Theodosianus.

1497. **Takina? (area of: Sazak/Yeşilova). Dedication of a temple by a cult association, ca. 200 A.D.** Limestone block, built into the lower part of the wall of the coffeehouse at Sazak; the front consists of a framed field completely filled by LL. 1-13 of the inscription; L. 14 is inscribed on the lower frame, L. 15 on the lower half of the right frame. Edd.pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 74-77 (ph.; French translation); republished by T.Corsten, *Gephyra* [illegible] (2011) 135-140 (ph.; German translation), whose text we print.

Ὑπογραφὴ Διὸς Ἡλιοπολίτου· Ἄνθος
Λίγυος οἰκονόμος, Μῆνις Καβαλος,
Σάλυος Ἀρτάδος, Ἀθηναγόρας Με-
νάνδρου, Ἀπολλώνιος Μενεστράτου,
Εὔτακτος Λίγυος οἰκονόμος, Χάρης
Ἀσκληπίδου, Διονύσιος Μενεσθέος,
Ὕμνος Ἰστάτου (?), Τέρτιος Τερτίου, Μεν-
εσθεὺς Διονυσίου, Φλόγιος Ἀντιόχου,
Παπως Μήνιδος, Τατας Παπου, Ἀρτᾶς Σαλύου,
Κράτερος Μήνιδος, Σάλβιος Μενίπου, Τιμογ-
ένης Εὐτάκτου, Χάρης Μήνιδος, Ξένων Ἑ-
ρμοκράτου· ὑπὲρ τῆς σωτηρίας τῆς Λίγυος
καὶ γυνεκὸς καὶ τέκνων· τὸν ναὸν ἐπόησε
ἡ προγεγραμένη φράτρα· Ζώσιμος Ἀπολλωνίου
ΚẠΠỊΟΝΕΜΕΥΣ[- - -]

1. Ὑπογραφή: 'décision', edd.pr. ['la trad. "Décision de Zeus Héliopolitès" n'a aucun sens', P.Hamon, *BE* (2011) no. 579]; C. cautiously suggests 'list (of members)', cf. γραφή in this sense in *SEG* LVII 1189 from Koloe in Lydia, and the introduction of a list of mystai by ὑ οἱπογεγραμμένοι (= οἱ ὑπογεγραμμένοι) in *SEG* LVII 1474 from Termessos; he wonders whether the term here also includes the acknowledgement of responsibility for the construction of the temple, for which the members of the association may have signed a document (ὑπογραφή = subscriptio) || 1-2 and 5. the oikonomoi Anthos and Eutaktos are sons of Ligys, who was an important member of the association and of the society of Takina,' edd.pr.; C. argues that they are Ligys' slaves and administrators of parts of his estate,.and rejects an identification of this Ligys with the homonymous officer attested in Kilter/Eumeneia and Apameia (T.Hauken, *Petition and Response. An Epigraphic Study of Petitions to Roman Emperors 181-249* [Bergen 1998] 188-202, and *IGR* IV 786, respectively) [a Π. Αικίννιος Λίγυς is known from Çaltepe, ca. 10 km to the southwest, in a dedication to Apollo: Ramsay, *CB* 307 no. 109, Corsten] || 7. Ὑμμοσις Τατου, edd.pr.; Ὕμνος Ἰστάτου (?), C., who points out that a name Ὑμμοσις is not attested; he suggests that Ἵστατος stands for Στάτος (which is, however, equally unattested) || 11-12. Τ|ιμοκράτου, edd.pr.; Ἑ|ρμοκράτου, C. || 13-14. ἐποίησε | ἡ προγεγραμμένη, edd.pr.; ἐπόησε | ἡ προγεγραμένη, C. || 15. .ΑΠỊΟΝΕΜΕ[- - -], edd.pr.; ΚẠΠỊΟΝΕΜΕΥΣ[- - -], C., who adds that the surface is weathered in that line.

1498-1501. Takina. Epitaphs, Imperial period. *SEG* XIX 770-772 and 775. Inscriptions on rock-cut sarcophagi in the necropolis of Takina, republished by G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 63-65 nos. 1-3 and 5 (ph.; French translation).

1498: 63 no. 1. **Epitaph of Μητρόδωρος.** *SEG* XIX 770 b. The stone has suffered since the ed.pr.; no new readings.

1499: 64 no. 2. **Epitaph of Demetrianos.** *SEG* XIX 771.

Δημ̣ητριανὸς Λẹον[- - - - - - -]κ[- - - - - - - - -]
ΟΔ[- -]
[- - -]ΟΝ[- - -]ϹΓ̣[- - -]ΑΥ. ΑϹ[- - -]ΥΕΠΙ
[- - -] ἰ̣ς τὸ [ἱερ]ώτ̣ατον [ταμ]ῖον ⨳ ͵βφ'

1. [- - -] Δημ̣ητρία [- - -], *SEG*; 'Demetrianos ? fils de Leon- - - ?', L.-Ö.-Ö. || 2-3. no text in *SEG* || 4. ἱς τὸ ἱερώτατον ταμῖον, *SEG*.

1500: 64 no. 3. **Epitaph of Μητρόδωρος.** *SEG* XIX 772. LL. 1-3 on the lid (a; no new readings), LL. 4-7 on the chest (b); to the left of b, MP and a cross in a circle (not in *SEG*) from re-use by Christians.

1501: 64 no. 5. **Epitaph of a man and his wife Ἐλπίς.** *SEG* XIX 775. The stone has suffered since the ed.pr.; no new readings.

1502-1503. **Takina. Epitaphs, Imperial period.** Inscriptions on rock-cut sarcophagi in the necropolis of Takina (for published inscriptions from the same necropolis see our lemmata nos. 1498-1501). Edd. pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 64-69 nos. 4 and 6 (ph.; French translation); 66 no. 7 is illegible.

1502: 64 no. 4. **Epitaph of Aur. Apollonis, after 212 A.D.** In a tabula ansata.

Αὐρ. Ἀπολλωνὶς [- ca. 4 -]
ΟΥΚ̣ΛΙΕΙΚΕΥΑΓΑ
[---]ειον̣ ἑ̣αυτὸ̣ν̣
4 [γλυ]κυτάτ[--]ου
[---]ΥΡΤΑ[- ca. 4 -]ΟΥ

[2. Probably ΟΥ κ̣α̣τεσ̣κεύασα, H.Lotz (Vienna) || 2-3. [τὸ | μνημ]εῖον?, Scheibelreiter-Gail || the inscription seems to be misread and misunderstood in part by edd.pr.; I read from the ph. Αὐρ. Ἀπολλώνις [father's name]|ου κ̣α̣τεσ̣κεύασα [τὸ | μνημ]εῖον̣ ἑαυτῷ κ̣[αὶ τῇ | γλυ]κυτάτῃ̣ μου [γ]υ̣[ναι|κὶ Α]ὐρ. Τα[- - father's name]ου, Corsten.]

1503: 66 no. 6. **Epitaph.** Inscription of four lines on the front of the chest; only a part of L. 4 is readable: [--- κατεσκ]εύασ[αν ---]

1504-1505. **Takina (area of: lake of Yarışlı). Epitaphs, Imperial period.** Edd.pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 18 (2010) 70-74 no. 2 (ph.; French translation).

1504: 70/71. **Epitaph.** On the left wall of a rock-cut tomb on the southeast slope of the Büyük Ada Tepe (a peninsula in the lake).

[---]Ο_Ο̇Υ[--- | ---]ΙΙΑ̣Μ.Κ[--- | ---]Π̣ΟΥ[---]

1505: 73/74. **Epitaph of Poliermes (?).** Lid of a sarcophagus on the southern shore of the lake ['rive ouest' according to the text, southern shore on the map on 60, Corsten], 3 km southeast of the

village of Sazak, perhaps belonging to a sarcophagus chest that was found 300 m to the west; inscription on one short side: [- - -] Πολιερμῆς καὶ ΘΑΡΜ[- - -]

[Πολιερμῆς sounds rather peculiar, perhaps [- - -]πολι Ἑρμῆς καὶ Θαρμ[- - -], 'for [- - -]polis, Hermes and Tharm[- - - erected the sarcophagus']?; the deceased would then be a woman with a name such as Νικόπολις, Corsten.]

1506. Termessos. Identity. Cf. *SEG* XLIX 2405; L 1335; LIII 1608. O.M.van Nijf, in *Local Knowledge* 163-188, examines the image which the funerary epigraphy (both the inscriptions and the monuments) presents of the Termessians' identity. The following topics are discussed: tomb monuments and social status; epitaphs mentioning the offices and priesthoods held by the deceased, which are often those of members of sub-top families; epitaphs of local grandees set up by their freedmen/freedwomen; relation between social status of the deceased and the size of funerary fines; mention of family connections and descent ('genealogical bookkeeping', especially in the post-classical period (*IGR* III 500 with *SEG* XLVI 1709)), including both Greek and non-Greek, epichoric members [cf. for this aspect C.P.Jones' contribution 'Ancestry and Identity in the Roman Empire', summarized in our lemma no. 1942]; linguistic diversity (epichoric; Greek; Latin); onomastic habits: widespread use of Greek names, especially 'designer-names', referring to the classical Greek heritage (e.g. Περικλῆς, Πλάτων, Σωκράτης); Roman names in Termessos, with integration of the original Greek name as cognomen into the tria nomina; other cognomina were Latin or local/epichoric: 'local onomastic traditions still retained currency' (183); use of supernomina (among 94 such names, 50 are Greek, 15 Roman and 29 local) [see now also O.M. van Nijf, in id., R.Alston (edd.), *Political culture in the Greek city after the classical age* (Leuven 2011) 215-242, Pleket].

1507. Termessos (area of: Müren, 12 km northeast of Elmalı). Decision of a governor, reign of Claudius. *SEG* LVII 1432 A. In a discussion of the topography of the Elmalı plain (see our lemma no. 1538), S.Şahin, *Gephyra* 7 (2010) 157, suggests the following restoration of LL. 1-4:

- -
[- πρ]εσβευτοῦ Τιβερίου Κλαυδίο[υ Καί]-
[σαρος Σεβαστοῦ ἀντιστρατήγου - - - - π]ερὶ τῆς πρὸς Λυκίους Τερμησεῦσι[ν]
[- ἀμφι]σβητήσεως περὶ τῆς ἐν τῇ Μεικρο-
4 [τέρᾳ Μιλυάδι χώρας τῶν Τερμεσσέων? - - ἀπ]ὸ τῆς καθ' ἔτος καρπίας πέμπτου μέρους
κτλ.

The lines must be longer than indicated in the previous editions as the certain restoration at the beginning of L. 2 demonstrates, Ş. || 3-4. Μεικρο||[τέρᾳ Μιλυάδι] suggested by Ş. already in 2007 (see *SEG* LVII 1432 A app.cr. ad LL. 3-4 and B app.cr. in fine); the designation apparently distinguished the two parts of the Milyas around Akarassos/Elmalı, Ş.

1508. Termessos (or area of). Epitaph with funerary fine, early 3rd cent. A.D.(?). Fragment of a lid of a marble sarcophagus with part of a column ending below in a lion antefix; inscription to the right.

Provenance unknown; now in the Antalya Museum. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 297 no. 12 (ph.; English and Turkish translations), who suggest, on the basis of the formula of the fine, that the stone comes from Termessos or the surrounding area.

ἄλλῳ [δὲ οὐδενὶ]
ἐξεῖν[αι ἀνῦξαι]
ἢ̣ ἐπιθ[άψαι ἔτε]-
ρον π[τῶμα· ἐπεὶ]
ὑπ̣ε̣ύθ[υνος ἔσ]-
τε φί[σκῳ ✱ --]

1509-1510. **Unknown provenance. Dedications, Imperial period.** In the museum of Isparta. Ed.pr. P. Özlem Aytaçlar, *Adalya* 13 (2010) 230/231 nos. 17/18 (ph.; English translation).

1509: 230/231 no. 17. **Dedication of Tiberianos Attalos.** Rectangular altar with mouldings above and below; L. 1 of the inscription on the upper moulding. M.Sève, *BE* (2011) no. 28, points out that this is the base of an altar (ὑποβώμιον), not the altar itself. Text also in *An.Ép.* (2010) [2013] no. 1664: Τ̣ιβερια[νὸς Ἄτ]ταλος ❦ | τὸ ὑποβώμιον | εὐξάμενος ❦

1. The very rare name Tiberianos is attested in Tymandos (*MAMA* IV 246) and at Ilaus near Isparta (Sterrett, *Wolfe Expedition* 463-464), where the altar probably comes from, ed.pr. || 2. ὑποβώμιον is new in Asia Minor; it occurs in Cyrrhus in Syria (*IGLS* I 153); ὑποβωμίς is attested in Cilicia, cf. J.Keil-A.Wilhelm, *JÖAI* 18 (1915) 5-59 nos. 23/24, ed.pr.

1510: 231 no. 18. **Dedication of Aur. Telesphoros to the gods of the underworld.** Moulded stele of local stone with roughly worked reliefs. On the left a standing man with a spear in his right hand, on the right a horseman with a spear in his left hand (the gods of the underworld?). Between the two a boukranion. Inscription on moulding (Ll. 1/2) and shaft:

Αὐρ. Τελεσφόρος | Ἀρίστωνος θεοῖς | καταγέοις εὐχήν

3. The rare form κατάγε(ι)ος for καταχθόνιος is attested in Akmonia (*MAMA* VI 186) and in Africa Proconsularis (*SEG* XXXIII 844), ed.pr.

1511. **Unknown provenance. Dedication, 1st cent. A.D.** Fragment of a limestone altar with akroteria and a patera on top, found in the environs of Burdur, now in a private collection in the Old City of Antalya. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 291 no. 7 (ph.; Turkish translation).

Ζήνων Ζήν[ω]-
νος καὶ Λι̣κ̣ι̣ν-
νία̣ Κοδράτιλ-
λα ΙΚ..ΣΑΔ̣Ι̣
νη ΔΠΑΗ.Σ̣ΑΓ
vacat εὐ[χήν]

3-4. The name Κοδράτιλλα (Quadratilla) is rarely attested in Asia Minor, edd.pr., with references.

1512. Unknown provenance. Epitaph with funerary fine. Fragment of a limestone stele, broken on all sides; found in the environs of Burdur, now in a private collection in the Old City of Antalya. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 298 no. 13 (ph.; English and Turkish translations).

- - - - - - - - - - - - - - - - - - - -
[καὶ τῇ γ]υνα[ικὶ αὐτοῦ]
[κα]ὶ τοῖς ἐξ α[ὐτῶν]
[τ]έκνοις μόν[οις· οὐδε]-
4 [νὶ] δὲ ἐξέσται [ἐπενβα]-
λεῖν τινα ENT[- - - - εἰ δὲ]
[μ]ή, θήσει προσ[τείμου]
[(δηνάρια) - - - - - - - - - - -]

0-1. [κατέστησεν ὁ δεῖνα | τὴν ἐνταφὴν ἑαυτῷ | καὶ τῇ γ]υνα[ικὶ αὐτοῦ], edd.pr. || 4-5. [ἐπενβα]|λεῖν τινα ἐντ[αφῇ], edd.pr.

1513-1515. Unknown provenance. Epitaphs, Imperial period. In the museum of Isparta. Ed.pr. P. Özlem Aytaçlar, *Adalya* 13 (2010) 231-233 nos. 19-21 (ph.; English translation).

1513: 231/232 no. 19. **Epitaph with curse.** Lower part of a stele [originally a naiskos stele?, Corsten]; between the pilasters with vines a relief representing a male and a female standing figure, heads effaced. Both hold their right hands on their chests and carry sword-like objects in their left hands. Above the figures remains of a wreath and the feet of an eagle inside the wreath.

ὅστις τῷδει τ-
άφῳ βλαβερὰν
χεῖραν ποσοίσει
4 Δεὶ Ποτει καιχαρισ[μ]-
ένος ἤτω

4. For Ζεὺς Ποτεις cf. M.Collignon, *BCH* 3 (1879) 335 from Burdur, ed.pr. || 4-5. for καιχαρισμένος cf. two inscriptions from the territory of Apollonia in Pisidia (*MAMA* IV 184 [Senirkent] and 213 [Uluborlu]); for its explanation in the sense of 'accursed' or 'devoted to' cf. A.Lubotsky, *Kadmos* 28 (1989) 146-155, esp. 147-155, ed.pr. [according to A.Chaniotis, *EBGR* (2010) [2013] no. 134, it means 'that the violator is ceded to the god, i.e., he is subject to punishment by the god', Corsten] || 5. ἤτω for ἔστω, ed.pr.

1514: 232/233 no. 20. **Epitaph of Tatis.** Pedimental stele with akroteria; in the center of the pediment a comb; in the field the inscription with a wreath above.

Διομή|δης καὶ | Θεόπον|πος μη||τρὶ Τατι | μνήμης | χάριν

1515: 233 no. 21. **Epitaph of Menneas and Ammia.** Naiskos stele with akroteria; in the field busts of a man and a woman, heads effaced; inscription on the lower frame.

Μεννέας καὶ Ἀμμί|vac. α Παπίου vac.

PAMPHYLIA

1516. **Pamphylia. The province in the late Imperial period.** H.Brandt, in G.Bonamente, R.Lizzi Testa (edd.), *Istituzioni, carismi ed esercizio del potere (IV-VI secolo d.C.)* (Bari 2010) 91-97, briefly recounts the provincial and administrative history of Pamphylia and its cities in Late Antiquity. He attempts to determine the geographical extent of the region and agrees with the communis opinio that the province of Lycia and Pamphylia was divided only for the period between 313 and 325 A.D. [referring to A. and P.Eich, *Chiron* 42 (2012) 109-130, O.Salomies, *An.Ép.* (2010) [2013] no. 1629, argues that the double province was divided after 278 for a first time, then re-united and finally divided again before 325 A.D.]. Perge was the provincial capital; the governorship changed from a *praeses* to a *consularis* in 388 A.D. at the latest (*I.Side* 52 and 156), and *duces* are attested from the late 3rd cent. A.D. onwards who, in the late 5th cent., resided at Side. Finally, B. examines several cities in the province (Side, Perge, Lyrbe, Pednelissos, Sillyon, Selge) in respect to their situation in Late Antiquity and deduces from archaeological and epigraphical evidence (e.g., *I.Side* 149 and 156; *SEG* XLII 1209; XLVIII 1557; XLIX 1877) that they were still flourishing, which he ascribes in part to the benefactions of the elites (πατὴρ τῆς πόλεως: *I.Side* 149, 164, 171; *SEG* LVI 1713/1714).

1517. **Attaleia. Dedication to an emperor, 2nd cent. A.D.** Limestone block, broken on all sides; found reused in the wall immediately to the left of the staircase leading down to the Kaleiçi Mermerli beach. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 283/284 no. 1 (ph.; English and Turkish translations). ------ | [Αὐτοκράτορι Κα]ίσα[ρι ----- | -----Πα]ρθικῶι Σ[-----] | ------

2. Parthicus could refer to Trajan, Marcus Aurelius or Lucius Verus; the letter forms suggest a Trajanic date, edd.pr.

1518-1520. **Attaleia. Honorary inscriptions, Imperial period.** Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 284-289 nos. 2/3 and 5 (ph.; English and Turkish translations).

1518: 284/285 no. 2. **Honorary inscription, 1st or 2nd cent. A.D.** Fragment of a limestone block, now in the garden wall of a pension in the Old City.

[-----]BA [τὸν δεῖνα ---------]

[---ἀρχ]ιερέα [τῶν Σεβαστῶν---]
4 ----------------------------

[1. Why not a form of Σεβαστός?, Corsten] || 3. or [---] ἱερέα [---], edd.pr.

1519: 285/286 no. 3. **Honorary inscription, 1st cent. A.D.** Fragments of two adjacent limestone blocks, found in Antalya near the Selçuklu Hamamı, now in the garden of a nearby restaurant.

[------] Γαΐου Καισε[λ]λίου Μάρκο[υ υἱοῦ ---]
vacat καὶ vacat
[-----Μ]άρκου Καλ[π]ουρνίου [-----------]

To the left and right of the two blocks at least one more block has to be assumed; the two published here were probably the center pieces of a statue base, edd.pr.

1520: 289 no. 5. **Honorary inscription.** Fragment of a limestone column base, found in the garden of the Alp Paşa hotel in the Old City. First published (nonprofessionally) by T. Korkut, *Antalya Alp Paşa Otel ve Arkeolojik Buluntuları* (Antalya 2005) 79 [non vidimus].

[ἡ βουλ]ὴ καὶ ὁ δῆμο[ς] | -----

1. ΚΑΙ ΡΟΔΙΝΗ, Korkut.

1521. **Attaleia. Altar of Zeus, Imperial period.** Fragment of a limestone altar; provenance unknown, now in the garden of the Antik Pansiyon in the Old City. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 292 no. 8 (ph.; English and Turkish translation): Διός

For the use of the genitive on altars probably functioning as boundary stones cf. *SEG* LV 1980, edd.pr.

1522. **Attaleia. Dedication to Apollo, Artemis, and Leto, mid-3rd cent. A.D.?** Fragment of a marble architrave [rather a lintel of an Ionic door, Sève] with inscription. Unknown provenance, found during street works, now in the garden of the Antalya Karayolları 13. Bölge Müdürlüğü. Edd.pr. N.Gökalp, E.N. Akdoğu Arca, *Olba* 18 (2010) 290/291 no. 6 (ph.; English and Turkish translation), who suggest Xanthos or its territory as provenance of the inscription, given the gods mentioned. Cf. M.Sève, *BE* (2011) no. 43.

Ἀπόλλωνι καὶ Ἀρτέμιδι καὶ Λήτῳ Αὐρήλιος
❦ Δημήτριος Κοτεους Λασθένους Δημητρίου ❦
τὸ περιφλίωμα καὶ τὴν πύλην μετὰ τοῦ περικειμένου
palm branch
4 κόσμου ἀπὸ ✻ ,σ,ν [ἐ]κ τῶν ἰδίων εὐχὴν [ἐ]ποίησεν

Dated by edd. pr. after 212 A.D. because of Aurelius in l. 1; 'la pierre est difficile à dater dans le IIIe s. p. C.', S. || 2. Κοτης is, like similar names, derived from the Thracian god Κοτυς (cf. *SEG* LI 2225) and in Asia Minor especially found in Pisidia, but also in Pamphylia and Lycia, edd.pr., with references || 3. περιφλίωμα = porticus, cf. *LSJ* s.v., edd.pr.; doorframe, S.

1523. **Attaleia. Epitaph of [--]ous (?) and his family, 3rd cent. A.D.** Block reused in the garden wall of the Kaleiçi Çardak Pension. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 298/299 no. 14 (ph.; English and Turkish translations).

[--------]ους ζῶ[ν------]
[τὸ μνημεῖ]ον κατε[σκεύασεν]
[ἑαυτῷ καὶ γυ]ναικ[ὶ ------]·
4 [ἄλλῳ δὲ οὐ]δενὶ [ἔξεστι ---]

[---------]Ι δώσ[ει τῷ ---]   Ο̣Ι̣Ν̣Ο̣Ϲ̣

[1. The photo seems to show [---]ΟΣ ‖ 5. initio probably [ἐπε]ί, Corsten.]

1524. Perge. Statues, Imperial period. On the basis of archaeological and epigraphical sources, F. Slavazzi, *SCO* 56 (2010) 273-289, studies the erection of statues of emperors, heroes and benefactors in the city.

1525. Perge. Building inscriptions of the Ekklesiasterion and the Bouleuterion, Flavian period. S. Şahin, *Gephyra* 7 (2010) 161-163 (dr. of B), publishes a corrected version of two inscriptions, previously published (with several typographical errors) by idem, in H.Abbasoğlu, W.Martini (edd.), *Die Akropolis von Perge 1. Survey und Sondagen 1994-1997* (Mainz 2004) 167-171 (B), and in F.Naumann-Steckner, B. Päffgen, R.Thomas (edd.), *Zwischen Orient und Okzident. Festschrift für Hansgerd Hellenkemper* (*KJ* 43, 2010) 643-654 (A and B). Texts also in *An.Ép.* (2010) [2013] nos. 1634/1635.

A. Bouleuterion

[-------------------?τὸ βουλευτήρ]ιον ὁ ἱερεὺς τῆς
[Ἀρτέμιδος καὶ δημιουργὸς καὶ γυμνασίαρ]χος νέων τε καὶ
[γεραιῶν καὶ παίδων εὐσεβής, φιλόκαισαρ, φιλόπατ]ρις, πανάρετος,
4 [υἱὸς τῆς πόλεως Δημήτριος Ἀπολλων]ίου Ἐπικύδρου καὶ
[Ἀπολλώνιος Ἀπολλωνίου Ἐπικύδρου ὁ ἀδελφὸ]ς αὐτοῦ ἐπέδωκαν
[ἐκ τῶν ἰδίων τῆι πόλει εἰς τὴν ἐπισκευήν τ]ε καὶ τὰ ἐν τῶι
[?βουλευτηρίωι προσκοσμήματα, ἃ ἐπισκευ]άσειν ὑπέσχοντο

B. Ekklesiasterion

1 [Αὐτοκράτορι Τίτωι, Θεοῦ Οὐεσπασιανοῦ υἱῶι, Καίσαρι Οὐεσπασι]ανῶι Σεβασ[τ]ῶι ἀρχιερεῖ μ[εγί-
σ]τωι, δημαρχικ[ῆς ἐξουσίας τὸ ι', αὐτοκράτορι τὸ ιε', πατρὶ] πατρίδος, ὑπά[τωι τὸ η', τειμητῆι ⟦καὶ
2 Καίσαρι Δομιτιανῶι, Θεοῦ Οὐεσπασιανοῦ υἱῶι, ὑπάτωι τὸ ζ'⟧ τὸ ἐκκ]λησιαστήριον v ὁ δῆμος [ὁ] Περγαί-
ων διὰ Τίτο[υ Αὐρηλίου Κυήτου πρεσβευτοῦ ἀντιστρ]ατήγου Σεβαστοῦ [καὶ Λουκίου Οὐειήνου
Λόγγου ἐπι-
3 τρόπου Σεβαστοῦ καθιέρωσεν καὶ ἀνέθηκεν· ἱερεὺς τῆς Ἀρτέμιδ]ος καὶ δημιουργὸς κ[αὶ γυμνασ]ίαρχος
[ν]έων τε καὶ [γεραιῶν καὶ παίδων εὐσεβής, φιλόκαισαρ, φιλόπατρις,] πανάρετος, υἱὸς [τῆς πόλεως
4 Δημήτριος Ἀπολλωνίου Ἐπικύδρου καὶ Ἀπολλώνιος Ἀπολλωνίου Ἐ]πικύδρου ὁ [ἀδελφὸς αὐτοῦ]
ἐπέδωκαν ἐκ τ[ῶν ἰδίων τῆι πόλει εἰς τὴν κατασκευήν τ]ε καὶ τὰ ἐν τῶι ἐκκ[λησιαστηρίωι προσκοσ-
μήματα]

1526. Side. Inscription of the son of Πο. Αἴλιος Πομπηϊανὸς Παίων, 2nd cent. A.D. *I.Side* 70. See our lemma no. 1159.

1527. **Sillyon. New inscriptions.** E.Özer, M.Taşkıran, *ANMED* 8 (2010) 168/169, mention four new inscriptions from the city and five from the surrounding area. One of them is inscribed on a sarcophagus lid in the southwest necropolis (ph.): 'Aur(elius) Krateros, son of Krateros, had this kenotaphion made while he was still alive for himself, his wife Aur(elia) Nike and their children Aur(elius) Ilaros [rather Ἵλαρος, O.Salomies, *An.Ép.* (2010) [2013] no. 1633] and Aur(elius) Krateros'. A marble base with 27 lines was discovered in the northwest necropolis, and two inscriptions of three lines each were re-used in a wall in the western part of the city (at a site called 'Demirkapı').

1528. **Unknown provenance. Epitaph of Nikostratos, 1st cent. A.D.** Round limestone altar with mouldings, inscription on the shaft; dowel-holes on top and bottom; in the museum of Antalya. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 294/295 no. 10 (ph.; English and Turkish translations).

Λύσων Διο-
γένου Νικο-
στράτωι Ποσι-
4 δωνίου τῶι ἑ-
ατοῦ προθίωι
ἥρωι

LYCIA

1529. **Lycia. Sympolities.** See our lemma no. 1988.

1530. **Lycia. Treaty between Rome and the Lycian League, 46 B.C.** *SEG* LV 1452; LIX 1553. A.Raggi, in D.Mantovani, L.Pellecchi (edd.), *Eparcheia, autonomia e civitas romana. Studi sulla giurisdizione criminale dei governatori di provincia (II sec. a.C.-II d.C.)* (Pavia 2010) 45-67, studies LL. 26-32. The clause concerning trade in forbidden goods (ἀπηγορευμένον) is not intended to prevent tax avoidance (ed.pr.) but to prevent the use of these goods (in particular those of military nature, cf. LL. 15/16, 20/21, and 48-50) against Rome, for which R. refers to several parallels from the Republican period; this was an ad hoc decision and not yet part of normative law in this period. Whereas the usual Greek translation of 'praetor peregrinus' was, in the Hellenistic period, στρατηγὸς ἐπὶ τῶν ξένων vel sim. (cf., e.g., *RDGE* 43 [cf. *SEG* XLV 417]; *IG* IX^2.1.242), the treaty has ὁ στρατηγὸς ὁ τοῖς ξένοις καὶ πολείταις δικαιοδοτῶν, and the Customs Law of Asia (*SEG* XXXIX 1180; LVIII 1304) L. 116 (5 A.D.) has στρατηγὸς ὁ δικαιοδοτῶν μεταξὺ Ῥωμαίων καὶ ἀλλοεθν[ῶν]; this difference demonstrates that the change from the Republican period 'praetor qui inter peregrinos ius dicit' to the Imperial period 'praetor qui inter cives et peregrinos ius dicit' must have occurred in the Caesarean era. According to the treaty, the jurisdiction of the praetor peregrinus pertained also to Roman citizens apprehended in flagranti outside Rome and was most probably based on legislation concerning trade in forbidden goods.

U.Laffi, in *ibidem* 4-7, comments on LL. 32-41, according to which those accused of a capital crime are to be judged in their home country on the basis of local law (i.e., Romans by Roman authorities or in Rome, Lycians in Lycia), those accused of a non-capital crime are to be judged in Lycia, but on the basis of the law of the victim's origin and by their own magistrates (cf. our lemma no. 1957).

J.Fournier, *op.cit.* (see our lemma no. 1950) 447-456, examines the judicial clauses in comparison with the current praxis of Roman treaties with Greek allies and focuses on LL. 25-68, which contain clauses unknown from other treaties (with the possible exception of *RDGE* 26 from Mytilene and *IKnidos* 33). On those clauses that concern capital crime (LL. 32-41), he argues that μεταπορεύομαι (LL. 37/38) is to be understood in a middle sense ('intenter une poursuite contre quelqu'un'). The treaty marks significant progress compared to the earlier (but undateable) treaty found in Tyberissos (*SEG* LVII 1664) which was mainly concerned with diplomatic and military affairs.

D.Rousset, *De Lycie en Cabalide* 135-141, discusses LL. 52-64 (Greek text; French translation). In L. 54 he prints ΣΙΛΟΥΑΣΕΡΡΑ (*SEG*: Σίλουα Σερρα); in LL. 55/56 he prefers to read οἱ λιμένες οἱ ἐντὸ{ι}ς τούτων | τῶν πολειτείων (*SEG*: οἱ λιμένες οἱ ἐν τοῖς τούτων | τῶν πολειτείων (ὁρίοις)). R. interprets χῶραι (LL. 55 and 60) as 'terres' (Latin: agri). R. argues that the five cities, mentioned in LL. 54/55, were not assigned to Lycia as a consequence of the treaty but previously. Analysis of the 21 toponyms in LL. 56-59 and their location. For μετὰ ταῦτα in L. 53, translated by R. as 'par après', see G.Petzl, *ZPE* 180 (2012) 231/232, who suggests connecting ταῦτα with the preceding ὁρίοις and interpreting μετὰ ταῦτα as 'folgend auf', i.e., 'hinter den/jenseits der Grenzen des Kerngebietes des Lykischen Bundes gelegen'.

1531. Lycia. Deities. T.Efendioğlu, *Hellenistik ve Roma çağlarında Likya'da yerel tanrı ve tanrıçalar* (Istanbul 2010), presents an annotated list of the epigraphic, numismatic and archaeological attestations of all deities in Lycia (including the Kibyratis) in the Hellenistic and Roman periods. There are in sum 425 items, arranged in seven chapters: I. Mother Goddesses (Μήτηρ Ἀλασσηνή, Μήτηρ Καδμηνή, Μήτηρ Ὀρεία, Μήτηρ Θεῶν, various other goddesses [only archaeological evidence]); II. male deities (Κάβειροι, Ξάνθος, Λίμυρος, Μειζοάρης, Μεὶς Ουαραθος, Μήν, Σαβάζιος, (Θεὸς) Σομενδεύς, Σώζων, Θεοὶ Λοανδεῖς, Θεὸς Ἄλανδρος, Θεὸς Τοβαλοας); III. Κάκασβος; IV. Δώδεκα Θεοί; V. Θεοὶ Δίκαιοι; VI. Θεοὶ Ἄγριοι; VII. Θεοὶ (κατα)χθόνιοι.

1532. Lycia. Imprecations. Starting from the imprecation in *SEG* XLI 1379 (ἔστω ἁμαρτωλὸς εἰς τοὺς θεοὺς τοὺς τῶν Περνιτῶν καὶ εἰς τοὺς ἄλλους θεοὺς πάντας), D.Schürr, *EA* 43 (2010) 149-158, examines curse-formulas in epichoric Lycian inscriptions – the prototype of the Greek curses – in which the offender is addressed and the gods are not supposed to hit the sinners. Curses in the Lycian language, in which the gods are asked to annihilate the evildoer, are older and have predecessors in Hittite and Luwian texts. The focus on the offender rather than on the punishing gods, both in Greek and Lycian texts, testifies to a 'Mentalitätswandel', to a 'Verschiebung der Verantwortung von den Göttern auf den Menschen: nicht mehr die direkte Drohung mit Vernichtung, sondern eher der Appell ans Gewissen' (156).

1533. Lycia. Onomastics. C.Schuler, in *Onomatologos* 552-566, deals with the following topics concerning Greek personal names in Lyica: 1) were the names of 5th/4th cent. B.C. Lycian and Carian dynasts used in later periods? (Ἀρβίνας, Ἅρπαγος, Γέργις, Μαύσσωλος, Περικλῆς, Πιξώδαρος); 2) names derived from deities such as Ἀθηνᾶ, Ἀπόλλων, Ἄρτεμις, Ἥφαιστος, Λητώ, Ποσειδῶν; rare examples of names derived from a Μήτηρ; many examples of names derived from the indigenous moon-goddess Arma and

from Hermes (Ερμακοτις, Ερμαπιας etc.; Ἑρμαῖος etc.), although in the Greek period there is no cult of Arma attested and the cult of Ἑρμῆς played a marginal role; 3) names derived from heroes such as Σαρπηδών (very widespread as a personal name; on the other hand Βελλεροφόντης was hardly used at all as a personal name); 4) aristocratic names: homonymy of fathers and sons over three or more generations, underscoring the continuity of families. Examples of such names are Ἀνδρόμαχος, Κάλλιππος and Ἡγέλοχος; Νικόστρατος and Ξάνθιππος; Ἀριστολαΐς, Κλεόμαχος and Τιμοκράτης.

On 563/564 analysis of some of the names in *SEG* LVIII 1613: no indigenous names; comment on four Κοΐντοι Οὔλιοι, who carry typical slave-names as cognomina and therefore may have been freedmen of the family of the Οὔλιοι, prominent in the 2nd cent. A.D. and probably enfranchised by the governor Οὔλιος Φλάκκος (*SEG* LVII 1673 L. 10; between 48 and 50 A.D.). Φλάουιος Διόδοτος νεώτερος (L. 6) provides a terminus post quem of one generation after one of the Flavians, whereas Μᾶρκος Κοκκήϊος Δάφνος (L. 23) may have been enfranchised by Nerva. As a result S. dates the text 'frühestens in dessen Regierungszeit' (564). S. rejects ed.pr.'s restoration π[ανηγυριάρχην] (L. 1) and prefers to regard Διονύσιος (L. 1) as ἀγωνοθέτης of a festival of the Lycian League.

1534. **Araxa. Honorary decree for Ὀρθαγόρας, after 167 A.D.** *SEG* XVIII 570; XLIII 965. D.Rousset, *De Lycie en Cabalide* 127-133, discusses LL. 46-62 (Greek text; French translation). For LL. 46-49 (war between Termessos and the Lycians) see our lemma no. 1569 app.cr. ad LL. 91-100. Analysis of the various views concerning the date of the decree. R. opts for a date after 167 B.C., probably in the second half of the 2nd cent. B.C.

1535. **Choma (Hacımusalar). Honorary inscription, 2nd/3rd cent. A.D.** Lower part of a statue base found in a church, moulded below; the upper part was cut off and on the top surface of the preserved stone are cuttings, possibly for a statue. Ed.pr. G.Reger, in *Studies Tracy* 87-94 (ph.; English translation). Greek text also in *An.Ép.* (2010) [2013] no. 1654.

----] [τ]ειμᾶσθαι α[ὐτὸν κατ'] ἀξίαν καὶ | τῇ τοῦ ἀνδριάντο[ς ἀν]αστάσει | καὶ ταῖς κατ' ἔτος τιμαῖς ❦

Dated on the basis of the lettering by ed.pr. || 0. e.g. Χωματειτῶν ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησεν ... (name, offices, services of the honorand) ... ὡς, ed.pr. || 3. 'annual honours': probably awarded locally, not by the Lycian League, ed.pr.

1536. **Limyra. Ptolemaic prostagma concerning abuses in the levying of taxes, ca. 250 B.C., possibly 277/276 B.C.** Yellowish-white limestone block inscribed on both sides; on the front *SEG* XLI 1380; on the back inscriptions in two columns; the script is not the same in the two columns and, therefore, we have two different masons. Ed.pr. M.Wörrle, *Chiron* 40 (2010) 359-394 (ph.; German translation), publishes the text in the right column, which is older than the one in the left column.

[--βλά]-
πτεσθαι δ̣[ιὰ τὸ τοὺ]ς μὲν ἀντ[ιπράσσειν(?) ἀγνοοῦντας (?) vv]
τοὺς δὲ γν[όντας τὰ] ὄντα ἐν τοῖς διαγράμμ̣[ασιν ἀδίκως (?) μὴ ἐκτι]-

θέναι, τοὺς δὲ ὅ τι ἂν αὐτοῖς ἐπέλθηι πράσσ[ειν καὶ τούτων]
μηδεμίαν ἐπιστροφὴν ποιεῖσθαι τοὺς οἰκονόμους· [προσῆκον]
οὖν ἐστιν ὑμᾶς φροντίζειν ἵνα εἰς τὸ λοιπὸν τὰ μὲν π[αρ' ἡμῶν]
φιλάνθρωπα πάντα γίνηται ταῖς πόλεσιν καὶ μεθὲν παρ[ὰ τῶν]
καθηκότων εἰσπράσσωνται, οἱ δὲ παραβαίνοντες τοὺς νόμ̣[ους]
καὶ τὰ διαγράμματα καὶ τ' ἄλλ̣α τὰ ὑ̣φ' ἡμῶν ἐπικεχωρημένα με[ίζο]-
σιν ἐπιτιμίοις περιπίπτωσιν, οἱ δ' ἐπιτηδειότατοι καὶ μετὰ φυλακῆ[ς]
ἀποστέλλωνται πρὸς ἡμᾶς, συντά̣ξαι δὲ τοῖς οἰκονόμοις
καὶ τοὺς ἐπὶ τῶν ὠνῶν νόμους καὶ τὰ διαγράμματα καὶ τὰ διορθώ-
ματα ἐκτιθέναι ἑκάστης ἡμέρας πρὸ τῶν λογευτηρίων ἐν λευ-
κώμασιν γεγραμμένα, πέμπειν δὲ καὶ πρὸς ἡμᾶς τὰ διορθώματα
ἃ ἂν μέλλωσιν ἐπὶ ταῖς ὠναῖς προκηρύσσειν τριμήνωι πρότ[ερον]
ἢ καθήκειν τὰς προσόδους δ̣ιοικεῖν· γινέσθω οὖ̣ν οὕτ̣ως vvvv [vacat]
[-- ca. 9 ---] ἔ[τους] θ' vvṿvv Περιτ̣ί̣ου κ̣δ̣' vacat

On palaeographical grounds ed.pr. dates the text to ca. 250 B.C.; for year 9 in L. 17 see infra || on 364-369 extended discussion of the formal characteristics of this document: royal prostagma or letter; the document is addressed to a functionary, who in his turn is supposed to inform the οἰκονόμοι (LL. 5 and 11); reflections on the relation between διαγράμματα (LL. 3, 9 and 12; 'Ausführungsverordnungen, mit denen νόμοι in Verwaltungsakte umgesetzt wurden'; 373) and οἱ ἐπὶ τῶν ὠνῶν νόμοι (L. 12; 'the laws concerning tax-farming by the state'), largely based on papyrological evidence || 5 (and 11). οἰκονόμοι: local functionaries, who on the basis of their διορθώματα farmed out the levying of taxes to the winning bidder; obviously it is the οἰκονόμοι who are being held responsible for abuses. The king himself wanted to act against these abuses by compelling the οἰκονόμοι to send their *diorthomata* to him in advance; ed.pr. adduces papyrological evidence for the tax-farming system in Egypt, and compares it to that in Lycia; two royal οἰκονόμοι are on record in Limyra in 288/287 B.C.: *SEG* XXVII 929 || 6. ὑμᾶς: more than one person; the oikonomoi were subordinate to them, ed.pr., who adduces *SEG* XXVIII 1224, *I.Kaunos* 82 and *IG* XII.6.95 for 'Statthalter[n] und/oder Wirtschaftsbevollmächtigte[n]' in the Aegean, Caria and Lycia (inter alios Φιλοκλῆς and Ἀριστοτέλης) || 7. μεθέν for μηθέν, ed.pr., with parallels for μεθέν in papyri || 8. καθηκότων: participium perfecti || 12-13 (and 14). διορθώματα: 'Terminus technicus für die Ausschreibung staatlicher Pachten', ed.pr. (374), who connects their use with changes in the conditions of new tax-farming contracts || 13. λογευτήρια: previously attested only in Egypt: 'Spezialabteilungen oder Filialen der βασιλικαὶ τράπεζαι; 'Finanzkassen', ed.pr. (376/377), who adds that the use of logeuteria indicates that the taxes were in money, not in kind || 13-14. λευκώματα: many parallels for the publication of new contracts for the tax-farmers in papyri, ed.pr. || 17. year 9: presumably, though not certainly, of Ptolemaios II: 277/276 B.C., ed.pr.

1537. **Melanippion. Honorary decree for Ἀπολλώνιος from Phaselis, shortly after 188** B.C. *SEG* LVII 1663. A.Chaniotis, *EBGR* (2010) [2013] no. 3, restores in L. 18 στεφαν[οῦν] instead of στεφαν[ῶσαι] (*SEG*).

1538. **Milyas. Topography.** S.Şahin, *Gephyra* 7 (2010) 153-159, discusses two mountains with the name Ἀχαρασσός in the Elmalı plain (part of the Milyas) and elaborates his thoughts summarized in *SEG* LVII 1432 app.cr. Μεικρὸν Ὄρος Ἀχαρασσός is mentioned in the treaty of 46 B.C. between Caesar and the Lycians (*SEG* LV 1452 L. 59); Ş. argues that a Μεικρὸν Ὄρος presupposes a Μέγα Ὄρος Ἀχαρασ-

σός (identified with the Elmalı Dağı), though it is not reported in the treaty. Μεικρὸν Ὄρος Ἀκαρασσός (identified with the hills of Nohutlu Dağ) forms the eastern border of Lycia and divided ancient Milyas into two regions on the high plain of Elmalı. The region of the north-eastern Elmalı plateau is described in a decision of a Claudian governor from Gölova/Mü(ğ)ren (*SEG* LVII 1432 A) as 'Milyas not belonging to the Lycians' (Μιλυὰς τῶν μὴ Λυκίων), and therefore the plain of the same plateau located to the west of Nohutlu Dağ should be 'Milyas belonging to the Lycians'. For a suggested new restoration of *SEG* LVII 1432 A LL. 1-4 cf. our lemma no. 1507.

1539. **Myra. History from inscriptions.** H.S.Öztürk, in N.Çevik (ed.), *Arkeolojisinden doğasına Myra/Demre ve çevresi* (Antalya 2010) 295-303, provides a brief survey of the history of Myra and the surrounding area on the basis of epigraphic evidence (very few and only partial excerpts, inter alia of *SEG* LVII 1665 and *IGR* III 719).

1540. **Myra. Donation (?), Imperial period.** Edd.pr. E.Petersen, F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* (Vienna 1889) II 38 no. 70. N.Çevik, I.Pimouguet-Pedarros, *Anatolia Antiqua* 18 (2010) 259 fig. 29, provide a photograph of the inscription (without identifying it; cf. O.Salomies, *An.Ép.* (2010) [2013] no. 1640), which allows several corrections to edd.pr. No text; we read parts of LL. 2-5 from the photograph.

.. Φλάουιος Κου[-----]-
ος ἀδελφὸς αὐτῶṿ [---]
4 διαταξάμενος ἐκ Λ̣[---]-
ασθῆναι τῇ πατρίδι vacat

1. [- -]Λ.ΙΣΤ̣Ρ[- - -], edd.pr.; on the photo, text in this line is obstructed by a measuring stick || 3. ΘΕ ἀδελφὸς αὐτόν, edd.pr. || 4. [δ]ιαταξάμενος ἐκ [διαθήκης?], edd.pr. || 5. πατ[ρ]ίδι, edd.pr.

1541-1542. **Myra (area of: Andriake). Jewish votive inscriptions, ca. 4th cent. A.D.** Three marble panels with inscriptions and depictions of menorahs, found during the excavations of the synagogue in the harbor of Andriake. Edd.pr. N.Çevik, Ö.Çömezoğlu, H.S.Öztürk, İ.Türkoğlu, *Adalya* 13 (2010) 344-348 nos. 1-3 (ph.; English translation), and iid., in N.Çevik (ed.), *Arkeolojisinden doğasına Myra/Demre ve çevresi* (Antalya 2010) 175-177 nos. 1-3 (ph.; Turkish translation); cf. N.Çevik, H.Eshel, *Qadmoniot* 139 (2010) 41-43 (with excellent color ph.).

1541: 345/346 nos. 1/2; 176/177 nos. 1/2. **Votive inscription of Makedonios, Prokle and their children.** Two panels [the break between the two panels is here indicated by '|'], each broken into three pieces, with a menorah in a moulded frame, inscription above; found in the area in front of the wall that separates the apsidal room from the main hall of the synagogue. A Hebrew 'shin' (for 'shalom') at the end of the last line.

Εὐχὴ Μακεδονίου Ῥωμα|[νο]ῦ καὶ τῆς α[ὐτ]οῦ γαμετῆς
Πρόκλης καὶ Ῥωμανοῦ | [καὶ] Θεοδότης τῶν αὐτῶν

γονῶν· εὐλογία καὶ Ἰ̣ρή||[νη] π̣αντὶ τῷ Ἰσραὴλ ἀμήν

3. Initio, γονῶν = γονέων, 'parents', edd.pr.; D.Feissel, *BE* (2013) no. 520, rejects this interpretation since a couple cannot have the same parents; instead he explains γόνος as an equivalent to τέκνον; in fine, π̣αντὶ τῷ Ἰσραὴλ ἀμήν = ve 'al kol [ammo] yisrael; ve 'imru amen: the Greek version of 'May peace prevail on Israel', the last part of the Kaddish prayer; for a Latin version of this prayer *in pace cum omne Israel amen* see *JIWE* I 884 (Tarragona). Ἰσραήλ: only one other attestation from Asia Minor in a funerary inscription from Ikonion (*CIG* 9270), edd.pr.

1542: 347/348 no. 3; 177 no. 3. **Votive inscription of Theodosios and Iousoua.** Marble panel, possibly reused, found in the floor of the southwestern auxiliary room of the synagogue.

Εὐχὴ Θεο̣(ι)δ̣ο̣σίο̣υ̣
κὲ Ἰο̣υ̣σο̣υ̣α υἱὸν Σ̣α̣μο̣υ̣-
ἢλ τοῦ μακαρ(ίου?) ΓΕΡΙΑΜΠΡΑ
ΣΙ τὸν Ἑλίκ̣ονος κὲ
τὸν αὐ[τ]ὸν πεδίον
ἐρήνη ἐπὶ τὸν Ἰσραή̣λ.

1. ΘΕΟΙΔΟΣΙΟΥ, lapis || 2. Ιουσουα = Ιωσουα = Joshua; υἱὸν for υἱῶν, edd.pr. || 3-4. π̣ε̣ρὶ αμπρα̣|ς?, edd.pr. 177 || 4. τὸν for τῶν, edd.pr. || 5. τὸν αὐ[τ]ὸν πεδίον for τῶν αὐ[τ]ῶν παιδίων, edd.pr. || 6. for ἐρήνη (= εἰρήνη) ἐπὶ τὸν Ἰσραήλ cf. the preceding inscription, edd.pr.

1543. **Oinoanda.** For an inscription possibly coming from Oinoanda or its territory, see our lemma no. 1558 app.cr. in fine.

1544. **Oinoanda. Diogenes inscription, 2nd cent. A.D.** *SEG* LVI 1760*; LVIII 1606; LIX 1567. J.Hammerstaedt, M.F.Smith, *EA* 43 (2010) 1-29 (ph.; English translation), publish and comment on the new fragments found in 2010 (NF 182-190).

NF 182 (pp. 8-15). Block with part of the *Physics*, consisting of the last letters of a fourteen-line column on the left, a complete column in the center, and the left half of a third column on the right. The content belongs between Fr. 20 (containing the left part of the first column of NF 182) and Fr. 21; it deals with Diogenes' arguments against a creation of the world by the gods, directed against the Stoics.

Fr. 20 II
εἰ μὲν οὖν ἑαυτῆς χά-
ριν ἡ θεία φύσις δ̣εδη-
μιουργηκέναι δόξει
τὰ πράγματα, ταῦτα

Fr. 20 III // NF 182 I
πάντα τὰ ἄτοπα· v εἰ // [δὲ]
τῶν ἀνθρώπων, v ἄλ//[λα]
πάλιν ἀτοπώτερα· v τ̣//ε̣-
μωμεν δ' εἰς δύο τὸν // λ̣ό-
γον v (εἴς τε τὸν κόσμ//ον
καὶ τοὺς ἀνθρώπους // αὐ-
πρῶτον εἴπωμεν, v // εἰ
πάντ' ἔχει τοῖς ἀνθρ//ώ-
ποις κατάλληλα κα[ὶ] // μη-
δὲν αὐτοῖς ἐνκαλεῖ⟨ν⟩ // ἔ-
χομεν ὡς ὑπὸ θ̣ε̣οῦ [κ]//α-
τεσκευ̣ασμ̣ένοις· v ρ̣//η-

τούς) vκαὶ περὶ τοῦ κό[σ]//μου

θήτω δὲ πρότερον // [τ]ὰ

NF 182 II

[ἐν] τ̣ο[ῖ]ς μ̣ε̣τ̣ε̣[ώ]ροις σ̣υ̣ν̣-
πτώματα· v τί κεραυνὸς
ὠφελεῖ τὸν βίον, εἰπάτω
τις (πῶς δ' οὐχὶ καὶ βλάπτει;),
τί δ' ἀστραπαί, v τί δὲ βρον-
ταί, v τί δὲ χάλαζαι, τί δ' ἀ-
μέτρων πνευμάτων
ἐνβολαὶ καὶ καταιγίδες,
τί δ' ἀνώμαλος ἀστέρων
φορὰ v καὶ διαφέροντα
μεγέθη, v τί δ' ἐγλείψεις
ἡλίου καὶ σελήνης ⟨καὶ⟩ ἑλι-
κοειδεῖς τε καὶ πλάγιοι
δρόμοι, v τί δὲ νύξ, δυνα-

NF 182 III

μένων ἡμῶ[ν εὖ δι' ἡμέ]-
ρας διαναπ[αύεσθαι,]
τί δ' ἡμερῶ[ν μήκη καὶ νυ]-
κτῶν παρα[λλάττοντα];
τούτων γὰρ ἐ̣[στι τὰ μὲν]
μάταια τὰ δ[ὲ καὶ βλα]-
πτικά· v τὰ μ̣[ὲν μετέωρα]
τοιαῦτα, τὰ [δ' ἐπὶ γῆς ποῖα];
πόσα τῆς Λι[βύης ἐστὶν]
ἀοίκητα, v πό[σα τῆς ἐπέ]-
κεινα Σκυθῶ[ν γῆς, πόσα]
τῆς ὑπὲρ Ἀσ[ίαν χώρας],
πόσα τῆς Ἰν[δικῆς; πό]-
σα ἄλλα τὰ με[-----]

Fr. 20 III // NF 182 I: 11. ΕΝΚΑΛΕΙ v Ε, lapis || NF 182 III: 1-2. or ἡμῶ[ν ῥαδίως ἡμέ]||ρας or ἡμῶ[ν εὖ ἡμέ]||ρας, edd.pr. || 6-7. or τὰ δ[ὲ ἡμῶν βλα]||πτικά || 8. or τὰ [δ' ἐνθάδε ὧδε] or 'some mixture involving ἐπὶ γῆς and ἐνθάδε on one side and ποῖα and ὧδε on the other', edd.pr. || 9. Λιβύη: Africa or a part of it, possibly representing the south, while Σκυθῶν γῆς in L. 11 stands for the north or north-east, edd.pr. || 10-11. or πό[σα καὶ ἐ]κεῖνα Σκυθῶ[ν ἔρημα, ἢ], edd.pr. || 11-13. Scythia, Asia (not the Roman province) and India represent the far north-east, the far east, and the far south-east respectively, edd.pr. || 14. τὰ με[τέωρα ἄχρηστα (or ἔρημα) ποιεῖ] or similar, S.; H. prefers an antithesis with τὰ μέ[ν ...] and [τὰ δέ], the latter of which may even be preserved in AAE in Fr. 21 I L. 1 ([τ]ὰ δέ).

NF 183 (p. 16). Lower fragment of a block (L. 14) with a part of the *Physics*: [---]ο̣χα[---]

NF 184 (pp. 16-20). Nearly complete, but heavily damaged block with a 'monolithic' *Maxim*, probably composed by Diogenes himself; it stresses 'the importance of making full use of the present'.

τὸ παρὸν δε[.]ῖ
ποιεῖν τέλε[.]ι-
[ο]ν, v οὐ πρὸς τὸ ἀ-
πολειπόμενον
ζῆν λέγοντα· "ἕ̣[ως]
ᾱ̣ν ἔτι μοι γένηται
τ̣ό̣δε v καὶ τόδε·" vv
[τί] γὰρ ἐ̣ν̣λ̣είψει δ̣[ε]-
[ό]μεν[ο]ν̣ τούτο[υ]
[τοῦ ἐπιθυμήμα]-
[τος];

1-2. The ends of the lines provide complete words but there is, for unknown reasons, a space before the last letter, edd.pr., who discuss, but ultimately exclude, different options of restoring a letter in each of the lacunae || 9-11. tentative reconstruction; in LL. 10/11 also ἱμέρου, προλήμματος, προσδοκήματος or φρονήματος are possible, edd.pr.

NF 185 (p. 20). Upper right corner of a block with a part of a 'monolithic' *Maxim*.

[-----].σ̣μενη[.?]|[-----]χ̣οι vv

NF 186 (pp. 21-23). Complete block with a whole column (at leftI and the left half of a second column (at right) of the *Ten-Line-Column-Writings*, perhaps part of the *Letter to Menneas.*

	[--------κατὰ πάν]-		
I	τα τρόπον ὡς ἂν δύνω-	II	[ταῖς ταράχους λελύσθαι]
	μαι· v βελτείω δ' οὐκ ἔχο-		και[--------------]
	μεν, ὡς οἶσθα, τῶν ἡ̣μ̣ε-		μεν̣[--------------]
	τέρων ἀγαθῶν αὐταῖς		τολΙ[-------------]
	παρασχεῖν· v καὶ γὰρ ἤδη		γαρ̣.Ι[------------]
	τι ὑπογεγευμέναι τῶν		μα̣ιΛ[-------------]
	Ἐπικούρου λόγων τυν-		θους ω̣[-------------]
	χάνουσι, v οὐ μὴν γε οὕ-		φαίνο̣ν̣[ται ----------]
	τως, ὥστε ῥ̣α̣δίως τ̣[οὺς]		χον· v οΙ[------------]
	προσπείπτοντα̣[ς αὐ]-		φανοσο̣[------------]

I 6. ὑπογεύομαι: hapax legomenon, edd.pr. || 7. the sixth appearance of Epicurus (also in Fr. 54 III 5; 63 IV 13, V 13; 71 I 6; 173 I 15), edd.pr. || II 9-10. perhaps a form of ὑπερήφανος, ὀρφανός, στέφανος, or of the name Στέφανος; or [ε῎λη]]φα νόσο̣[ν], edd.pr.

NF 187 (pp. 23/24). Upper fragment of a block with a part of the *Ten-Line-Column-Writings.*

[---]CII[.].μ̣[---|.---]άττωσιν.[---|--]ο̣..[---]|-----

NF 188 (pp. 24/25). Fragment of a block of uncertain position with a part of the *Maxims*, the *Ten-Line-Column-Writings*, or the *Directions to family and friends.*

-----|[---]τ.[---|---]ευα[---|---]τηC[---]|-----

NF 189 (pp. 25/26). Fragment of a block of uncertain position with the remains of two columns with parts of the *Ten-Line-Column-Writings* or the *Directions to family and friends.*

[-----]χ̣	vac.	..[-------]
[-----].μ̣ε	vac.	το ε[-----]
[-----]C̣ι	vac.	ειρημ̣[----]

3. Probably εἴρημ̣[αι] or εἰρημ̣[ένος], edd.pr.

NF 190 (pp. 26/27). Nearly complete block with LL. 14-18 of a part of *Old Age.*

-----|[---].C[---|---].ντ̣..ε̣υ̣[---|---].α v τοτ.Ι[...]υ̣|[---]π̣ρ̣.Ι...ρ̣ιο̣ν̣|[---]..ει[---]

16. Perhaps τότ[ε], edd.pr.

1545. Oinoanda (area of: Kemerarası). Epitaph of G. Geminius Maximus, Imperial period. Cylindrical limestone altar moulded above and below, with a relief representing two serpents holding their mouths above a large krater; inscription below the krater. Now in the museum in Fethiye. Ed.pr. D. Rousset, *De Lycie en Cabalide* 154/155 (ph.; French translation). Greek text also in *An.Ép.* (2010) [2013] no. 1652: Θεῷ ἥρωι | Γ(άϊος) Γεμίνιος | Μάξιμος

The representation of two serpents drinking from a vase occurs in Lycia on reliefs and funerary altars, ed.pr., who refers inter alia to *TAM* I.4 and II 100 and 380 and rejects the idea that we have a dedication to a θεὸς ἥρως; such dedications are known from Thrace but not from Asia Minor. The present text has a contamination of Θεοῖς Ἥρωσιν (Dis Manibus) and the frequently attested practice of calling the deceased ἥρως; in *IGUR* 848 we find θεῷ ἥρωι followed by the dative of the deceased; in Greek epitaphs from Rome one often finds the nominative of the deceased after the dedication to θεοῖς ἥρωσιν. Geminios is a 'défunt divinisé'.

1546. Oinoanda (area of: Çökek). Epitaph of Artemon and relatives, Imperial period. Inscription in a tabula ansata engraved on a block which was part of a wall in front of a rock-cut tomb. Ed.pr. D. Rousset, *De Lycie en Cabalide* 156 (ph.; French translation).

Ἀρτέμων Ασ[- ca. 5-6 -] | κατασκεύασεν (sic) ἑ̣[αυτῷ] | καὶ τῇ γυναικὶ Ἀσιανῇ [καὶ τοῖς] | τέκνοις καὶ τῇ Ν̣[- ca. 5-6 -]||ΦΗ καὶ νύνφῃ κ[αὶ τοῖς ἐξ?]| ἑαυτῶν· ἐὰν. [- - ἕτε]|ρον θήσε[ι - - -] vacat

3. Initio, καί inscribed on the lefthand ansa of the tabula || 4. after τῇ a vertical hasta and the upper part of an oblique hasta, which excludes ἀ̣[δελ]|φῇ, ed.pr. || 6. the upper part of an oblique hasta excludes δ[έ], ed.pr. || 7. engraved outside the tabula; LL. 6-7 mention the fine to be paid by those who put another corpse in the tomb, ed.pr.

1547. Oinoanda (area of: Çökek). Epitaph of the soldier Kapiton, ca. 200-250 A.D. Limestone block broken below and at left. Ed.pr. D.Rousset, *De Lycie en Cabalide* 156-158 (ph.; French translation). Greek text also in *An.Ép.* (2010) [2013] no. 1647.

[- - -]Ο̣Σ̣Σ̣[. .] — Ο̣Π Ο̣Σ [- - - - - - - - -]
[- - -] ἀπελεύθερος αὐτο̣[ῦ - - - - - - - -]
[- - -] κατεσκεύασαν τὸ μ[νημεῖον - - -]
[- - -]ι̣Ω Καπίτωνι στρατε[υσαμένῳ - -]
[- - - - -] ἐ̣ν Γερμανίᾳ̣, · βενε[φικιαρίῳ, -]
[- - - - - - σπε]κλάτορι*, κεντο̣[υρίωνι - -]
[- - - - - - - -]φιλοστοργίας ἕ̣[νεκεν? - - - -]
[- - - - - - καθ]ὼς διέθετ̣[ο - - - - - - - - - - -]

4-5. After στρατευσαμένῳ something like ἐν λεγεῶνι, followed by the number or name of the legion, ed.pr., who comments on the career of Kapiton: beneficiarius → speculator → centurio [O.Salomies in *An.Ép.* suggests restoring in L. 4 initio υ̣ἱ̣ῷ (on the ph. he is inclined to read ΥΙΩ); in that case the cognomen is preceded by the filiation (rather than by

K.'s gentilicium, as R. had suggested), Pleket] || at the time of his death, was Kapiton serving in Lycia as officialis of the provincial governor, or did he return to Oinoanda/Termessos after the end of his military career?, ed.pr.

1548. **Olympos. Honorary inscription, Imperial period.** Block, broken below; found in the northern part of the city. Mentioned by B.Y.Olcay Uçkan et alii, *KST* 31.4 (2010) 233 (ph.); no text. In LL. 5/6 of the largely illegible inscription we read from the ph.: καὶ εὐεργέτῃ | τὸν βωμόν

1549. **Olympos. Incertum, Late Antique period.** Fragment of a panel, found in the narthex of the baptistry; mentioned by B.Y.Olcay Uçkan, *ANMED* 8 (2010) 69/70 (ph.): EAIWN

[Undated by O.U.; Late Antique period, Corsten || from the ph. I read [- - -]ΕΛΙΩΝΣ.[- - -], Corsten; [ἀπὸ θε]μελίων Σ.[- - -]?, Pleket.]

1550. **Patara. The Stadiasmus provinciae Lyciae, 45/46 A.D.** *SEG* LVII 1670; LVIII 1607*; LIX 1568. S. Lebreton, *DHA* 36.2 (2010) 61-116, analyzes the geographical concept behind the stadiasmos in comparison with literary sources (in particular Strabo and Pliny) and examines possible connections with administrative considerations; he quotes the text of face A (after the edition summarized in *SEG* LVII 1670) and B LL. 1-8 with French translations and, in passing, also takes into account *SEG* LII 1438 (text; French translation) and *SEG* L 1350. L. doubts that the time between the annexation of Lycia (43 A.D.) and the erection of the monument (45/46 A.D.) could have sufficed to construct or improve the (existing) roads, as M.Adak and S.Şahin propose (*SEG* LVII 1670), that is, second-class roads, i.e. paved 'roadways', for the use of pedestrians and animals but not for carriages (cf. D.H.French, *ANRW* II.7.2.698-729, about whose categorization L. expresses some doubts, in particular as to bridges which are supposed to have first been built under Claudius; only a single bridge can be dated to that time). L. proposes instead that the Hellenistic roads in Lycia were already of a standard comparable to that of Roman roads in Asia Minor and subscribes to the view (cf. *SEG* LVII 1670) that the first stage of Roman involvement consisted of inventorying the existing roads, the result of which was laid down in the stadiasmos, whereas the improving of these roads began only after Claudius (with a possible exception at Oinoanda). The inventory probably made use of Hellenistic data (kept in Lycian archives), so that the distances were translated from stadia into miles, which accounts for why almost all numbers are multiples of eight; furthermore, the Romans are likely to have had sufficient knowledge of the geography of Lycia already before the annexation. From this it follows that the stadiasmos was not made for practical use (e.g., as a roadmap for travellers) but rather served political and ideological purposes, as has already been suggested, e.g. by demonstrating the extent of the Roman Empire and the power of the emperor. L. sees no connection with itineraria provinciarum and similar texts. – For L., Patara seems to be a departure point for many routes, which is reminiscent of the Milliarium aureum with its head at Rome (cf. C.P.Jones, *ZPE* 137 [2001] 168 [*SEG* LI 1832]); this and the focus on the coast speaks in favor of a Roman instead of a Lycian sense of order behind the stadiasmos, which also follows established patterns of the geographical literature, in particular the periplus. He reconstructs two main routes leading along the coast (Patara – Phaselis, Patara – Kaunos) and two inland routes

(Kalynda – Telmessos, Choma – Podalia) with semi-circular roads departing from them; in addition, there was a route Araxa – Kibyra connecting Lycia with the Kibyratis and Pisidia (and therefore possibly the only one with new constructions under Claudius [perhaps including the σεβαστὰ ἔργα of *I.Kibyra* 36?, Corsten]), and another one from Tlos to Podalia (eventually leading as far as Attaleia). Cities mentioned several times (Patara, Xanthos, Tlos, Arykanda) served as crossing points for the three principal axes with their connections to the neighboring regions (Kibyra – Araxa, Kaunos – Attaleia, Patara – Phaselis). – L. concludes with some thoughts about the later use of the stadiasmos which he thinks may have been, with others of its kind, a source for collections of routes, from which itineraria and maps originated and perhaps also texts such as Ptolemy's *Geography*. However, the data of the stadiasmos of Patara seem not to have found their way into any of the works still preserved today; even the Tabula Peutingeriana, which does show some similarities to the stadiasmos, apparently had an intermediate source.

1551. **Patara. Honorary inscription and list of names.** *SEG* LVIII 1613. For a discussion of some of the names and the date of the text see our lemma no. 1533.

1552. **Patara (area of: Köybaşı, ca. 13 km north of Patara). Honorary inscription by Paua for her husband, 1st cent. B.C./1st cent. A.D.** Large limestone base built into the wall of a circular building (probably a cistern). Köybaşı is situated on a mountain top at an altitude of ca. 1400 m.; near it ran a road from Xanthos to both Nisa and Phellos/Kyaneai/Patara. Ed.pr. C.Schuler, *ZPE* 173 (2010) 69-86 (ph.). Greek text also in *An.Ép.* (2010) [2013] no.1643. Cf. D.Schürr, *ARG* 13 (2011) 213-224.

Παυα Ἑρμαγένου Ἱε[ρ]ατικ[ὸν 3-4]
θέου τὸν ἑατ[ῆς ἄ]νδ[ρα, --------]
ἱερατεύσαντα [---------------]
καὶ ἱεροθυτήσα[ντα καὶ γυμνασι]-
αρχήσαντα καὶ Ἀ][----λε]-
ως διὰ βίου τοῦ [-------------]
καὶ ὑπάρχοντ[α ἱερέα πρὸ πό--]
καὶ τῶν πρωίμων θε[ῶν, εὐνοίας]
καὶ φιλοστοργίας [ἕνεκα τῆς εἰς]
vacat ἑαυτὴν θεοῖ[ς vacat]

---

1. Παυα: epichoric name, ed.pr., with parallels from Lycia; see also *SEG* LVIII 1605 (Myra); Ἱερατικός: 'der Priesterliche', ed.pr., with parallels; ed.pr. suggests that the name fits an honorand, who held various priesthoods [for names ending in -ικός see *SEG* XXVII 1272, Pleket] || 1-2. patronymic of Hieratikos ending in [....]θεος, ed.pr. || 2-3. probably [ἀρχ]|ιερατεύσαντα, ed.pr. || 3. [τοῦ Ἀπόλλωνος] or perhaps [τῶν Σεβαστῶν]; in the latter case Hieratikos would have been federal high priest, in the 1st cent. A.D. after 43 A.D., since on the city level no archiereis are attested, ed.pr. || 4-5. [δημ]|αρχήσαντα is too short, ed.pr. || 5. ed.pr. considers ἀγ[ωνοθετήσαντα] or ἀγ[ορανομήσαντα] || 6-8. ed.pr. refers to *SEG* LVIII 1605 (Myra): ἱερεὺς πρὸ πόλεως διὰ βίου τῶν Πρωίμων θεῶν; πρὸ πόλεως: ed.pr. refers to *I.Amyzon* 171-176, and discusses various inscriptions containing these words; detailed reflections on the meaning of πρὸ πόλεως-priests and πρὸ πόλεως-cults (in most cases πρὸ πόλεως denotes a special status of the cult rather than a geographical location ('vor der Stadt')) and on the function of such priests as eponymous functionaries; πρώιμοι θεοί: deities connected with the 'frühen Morgen oder früh gereiften Feldfrüchten' rather than with the distant Anatolian past (Anatolian deities of the underworld, cf. *SEG* LVIII 1605 app. cr.), ed.pr.; Schürr 218-222 prefers to trace the origin of the πρώιμοι θεοί to the Hittite past and he places them in the context of the myths of succession; since Anatolian languages do not use comparatives, the Greek πρώιμοι instead of the

Hesiodic πρότεροι (*Th.* 5424 and 486) for the older generation of gods must have been taken over from the corresponding Lycian word which may have been *przzi* || according to ed.pr., the settlement at Köybaşı was not a polis in the classical nor Roman period; the settlement belonged to the territory of Patara, as a dependent village or deme; detailed discussion of all the identifications of the site proposed so far; Schürr 213-218 adheres to the identification of Köybaşı with the Lycian *Tuminehi* (not excluded by Schuler) and to the identification of *Tuminehi* with Αρτυμνησος (rejected by Schuler) || Paua honored her husband when he was alive (cf. LL. 6/7), ed.pr., who refers to *SEG* LIV 1406 for a parallel; brief reflections on the commitment of members of the urban elite to the rural settlement where they originated.

S.Şahin, *Gephyra* 7 (2010) 137-152 (ph.), returns to this text. He argues that the right part of the stone is virtually illegible ['ce qui semble confirmé par la photo', O.Salomies in *An.Ép.* (2010) [2013] no. 1643] and offers the following text [also in *An.Ép.*].

Παυα Ἑρμαγένου [τοῦ ------]-
θέου τὸν ἑαυ[τῆς πατέρα -----]
ἱερατεύσαντ[α -------------]
4 καὶ ἱεροθυτήσ[αντα καὶ γυμνασι]-
αρχήσαντα καὶ [------------]
καὶ ὑπάρχοντ[α ------------]-
ως διὰ βίου το[-------------]
8 καὶ τῶν πρωίμων [θεῶν εὐνοίας]
καὶ φιλοστοργί[ας ἕνεκεν τῆς εἰς]
vacat ἑαυτὴν θ[εοῖς] vacat

6. Or καὶ ὑπάρχοντ[α εὐσεβῆ (-ῶς) ἐπὶ ἱερέ]ως?, Ş., who points out that ὑπάρχοντα ἱερέα, meaning ὄντα ἱερέα, is unattested || Ş. argues that Köybaşı belongs to the territory of Xanthos and that on palaeographical grounds the text should be dated to shortly after 45 A.D.

1553. **Patara. Epitaph of Polla, Artemeis and Dioteimos, 1st cent. A.D.** Pedimental stele with three palmette akroteria; in the pediment, two birds flanking a bunch of grapes, on the shaft a recessed relief field depicting a man and two women (the three decedents) surmounted by a garland and two birds; inscription below. Found in Patara, now in the museum of Antalya. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 292/293 no. 9 (ph.; English and Turkish translation).

Μᾶρκος καὶ Παρθένα Πῶλλαν
τὴν ἑατῶν θυγατέρα καὶ Ἄρ-
τεμειν τὴν ἀδελφὴν Παρθέ-
4 νας καὶ Διότειμον τὸν τῆς ἀ-
δελφῆς Παρθένας υἱὸν
vacat ἥρωας vacat

1. Παρθένα: common name in the borderregion of Lycia and Isauria-Lykaonia, cf. *MAMA* VII 175, edd.pr.

1554. **Phaselis (Mnara). Honorary inscriptions.** B.Iplikcioğlu, *ANMED* 8 (2010) 157, mentions the discovery of three honorary inscriptions, one of them for Messalina (and perhaps Claudius; cf. I.Kızgut, E. Akalın, *ibidem* 117, where, in this same context, reference is made to Caligula rather than Claudius).

1555. **Rhodiapolis. New inscriptions.** B.Iplikcioğlu, H.Öztürk, F.Dingil, *KST* 31.4 (2010) 221, give an overview of recent epigraphic finds: A. Several, non-joining fragments of an honorary inscription for

the doctor Ἡράκλειτος (Imperial period), found in the church (ph.). B. Two letters of Severus Alexander, found in the agora. C. Honorary inscription for Πτολεμαῖος, son of Πολυπερχάων (*sic*), set up by the βουλή (Hellenistic period), found in the agora. D. Dedication of a statue of Vespasian. E. Building inscription of a temple of Asklepios and Hygieia by the doctor Ἡράκλειτος (Imperial period), found near the theater. F. Graffiti mentioning the 'Greens' (Imperial period). G. Dedication to Helios by Ἑρμᾶς (Imperial period), found in the theater. H. Honorary inscription for Ἰδαρώη, daughter of Νεικοφῶν, set up by the βουλή (Imperial period), found on the acropolis. Cf. also briefly B.Iplikcioğlu, *ANMED* 8 (2010) 157/158.

1556. Rhodiapolis. Honorary inscription for [- - -]ros, 1st/2nd cent. B.C. Limestone block (statue base?), found in Rhodiapolis, now in the depot of the Antalya Museum. Edd.pr. N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 287-289 no. 4 (ph.; English and Turkish translation).

Κορυδαλλέων ἡ βουλὴ καὶ ὁ δ[ῆμος ἐτεί]-
μησεν καὶ ταῖς δεκάταις τει[μαῖς - - - - -]
ΡΟΝ Νεικομάχου Κορυδ[αλλέα, ἄνδρα]
καλὸν καὶ ἀγαθόν, ὑπά[ρχοντα διὰ]
προγόνων, πᾶσαν ἀρχ[ὴν τῇ πατρί]-
δι φιλοτείμως καὶ φιλοδ[όξως τετε]-
λεκότα, ἀρχιφυλακήσαν[τα τοῦ Λυκί]-
ων ἔθνους· τὴν δὲ ἀνάσ[τασιν τοῦ]
ἀνδριάντος ἐποιήσα[το - ca. 6-10 -]
Ọσετου ἡ γυνὴ αὐτοῦ μν[ήμης καὶ]
[φ]ιλοστοργίας ἕνεκεν

2. First attestation of δεκάται τειμαί, edd.pr., who refer to the first to the sixth τειμαί in inscriptions from Lycia and Pisidia, and for κατ' ἔτος τειμαί to C.Kokkinia, *Die Opramoas-Inschrift von Rhodiapolis. Euergetismus und soziale Elite in Lykien* (Bonn 2000) 224-226.

1557. Rhodiapolis. Acclamation, Late Antique period. Limestone block found near the northern gate of the agora. Ed.pr. B.Iplikçioğlu, *AAWW* 145 (2010) 161-167 (ph.; German and Turkish translation). Greek text also in *An.Ép.* (2010) [2013] no. 1638.

Αὔξη τὸ μέρος | τῶν Πρασί|νων, ὅπου | φθόνος || οὐχ ἅπτε|τε

'Grandis, faction des Verts, là où l'envie ne t'atteint pas', *An.Ép.*; D.Feissel, *BE* (2013) no. 517, translates: 'Vive le parti des Verts, où l'Envie n'a pas de prise'; to ed.pr.'s references he adds *BE* (2009) no. 619 (Ephesos) and G.Dagron, *L'hippodrome de Constantinople: jeux, peuple et politique* (Paris 2011) || the first attestation of a circus faction in Lycia, ed.pr., who points out that in Rhodiapolis no traces of a hippodrome or stadion have been found and that such buildings cannot be accommodated in the topography of the site; consequently he suggests that the Greens engaged in other forms of entertainment || 1. αὔξη = αὔξει/αὔξι, ed.pr. || 5-6. ἅπτετε = ἅπτεται, ed.pr.

1558. Seki. Dedication to Kakasbos, Imperial period. Rectangular relief representing at right a rider on horseback with tunic and chlamys, holding a club in his right hand; copied and photographed by J. and L.Robert; photo and copy now in the Fonds Louis Robert at the Académie des Inscriptions et Belles-Lettres in Paris; a squeeze of the inscription is in the Institute for Advanced Study in Princeton. Ed.pr. D.Rousset, *De Lycie en Cabalide* 158/159 (ph.; French translation). R. points out that inscriptions copied in Seki come not only from the territories of Termessos/Oinoanda and Balboura but also from farther away. Greek text also in *An.Ép.* (2010) [2013] no. 1653. The text will also appear in R.'s contribution to the Acta of the *Dixième anniversaire de la création du fonds Louis Robert de l'Académie des Inscriptions et Belles-Lettres* (forthcoming).

Διόγνητος ὁ καὶ Πρόκλος | Ποπλίου Σθενίου Πρόκλου | [θ]εῷ ἐπηκόῳ Κακασβῳ εὐ[χήν]

1-2. Diognetos: son of a peregrine mother and a Roman father (without conubium), ed.pr. [O.Salomies in *An.Ép.* points out that we have a slave of P. Sthenius Proklos, Pleket] || Σθένιοι are on record in Oinoanda/Termessos, ed.pr. [why not, then, assign the stone to the territory of that city?, Pleket].

1559. Seki. Epitaph of Apollonios and his family, and funerary imprecation, 2nd/3rd cent. A.D. *SEG* LIV 1424. Republished by D.Rousset, *De Lycie en Cabalide* 159/160 (French translation), on the basis of a copy made by J. and L.Robert during their visit to Seki in 1948 and now in the Fonds Louis Robert at the Académie des Inscriptions et Belles-Lettres in Paris. The copy will be published by R. in the Acta mentioned in our lemma no. 1558.

Ἀπολλώνιος Θόαν-
τος Ουαβα? τ[ο]ῦ? Ἀρέ-
ος καὶ Αρμα[σ]τα Ἀ-
λεξάνδρου ἑαυ-
τοὺς καὶ τὸν υἱ-
ὸν αὐτῶν [Θόα]ν-
τα μνήμ[η]ς ἕνε-
κεν· ἂ[ν δ]έ τις ἀδική-
σῃ, ἤτω ἐπά(ρ)ατος θεοῖ[ς]
καὶ θεαῖς

2-3. Ουαρδα[ρο]υ Απ[α | δ]ις, *SEG*; Ουαβα?: gen. of Ουαβας, previously unattested, R., who refers to Ουαουας and Ουαυας.

1560. Seki Bazar. Dedication by the demos of the Μυανγλεῖς, 70 or 180 A.D.? *SEG* XXXIII 1179; XXXVIII 1461. Republished by D.Rousset, *De Lycie en Cabalide* 161/162 no. 13 (French translation; bibliography). In L. 5 R. reads Μενεκλῆς Αρτειμου (*SEG*: Μενεκλῆς Απειμου). Απειμος has to be rejected as a personal name. Dated to the year 155 (LL. 1-5), i.e. either 70 A.D. (Sullan era: 85 B.C.) or 180 A.D. (era of Kibyra: 25 A.D.). The inscription is punched in a silver medallion adorned with a large bust of Zeus; now in the Museum of Fine Arts in Boston. Edd.pr. P.Jacobsthal, A.H.M.Jones, *JRS* 30 (1940) 16-31 (*SEG* XXXIII 1179, who give the above dates), who identified it as an ornament to a divine statue or an ornament worn by priests on their breast (*SEG*); published by edd.pr. together with another silver medallion now in the same museum (our lemma no. 1561). The precise provenance of both medallions remains uncertain (cf. *SEG* XXXVIII 1461): Seki Bazar was a central antiquities market; as a result the Myangleis can-

not be located unequivocally on the plateau of Seki. Seki itself belonged to the territory of Oinoanda/ Termessos.

1561. **Seki Bazar. Dedication to Ares and the demos, 1st or 2nd cent. A.D.?** Silver medallion with a large bust of Ares wearing a helmet; around the helmet two golden braids; traces of gilding seen by edd. pr. but now no longer visible; now in the Museum of Fine Arts in Boston. Edd.pr. P. Jacobsthal, A.H.M. Jones, *JRS* 30 (1940) 16-31 (together with the medallion in our lemma no. 1560). Republished by D.Rousset, *De Lycie en Cabalide* 162-166 no. 14 (ph.; French translation; bibliography). Not previously included in *SEG*.

A: **Above and left of the bust:** Ἅρμοστος | Ἑρμαίου | ἱερατεύσας | ἐπεχρύσω||σεν Ἄρ[η]
Retrograde across LL. 1-3: ΑΓΡΕΩC | ẸẠṚḌ

1-2. Ἄρ[μ]οστος Ἀρ[έω]ς, edd.pr., who wrote that 'the traces of letters in lines 3-5 defy reading'.

B: **Left of the bust and below A:** Ἀρεὺς Ἀρ|μόστου | ẹἰς ἐπισκευ|ὴν (δραχμὰς) λ'

ΑΡΕΥCΑΡ|ΜΟΣΤΟΥ|CCΕΠΙCΚΕΥΗΝ<|, edd.pr.; apud edd.pr. B.D.Meritt suggested Ἀρεὺς Ἀρμόστου ἐς ἐπισκευὴν ἔδ[ωκεν]; R. reads in L. 4 ẸΝ∠Λ, and adduces various parallels for the siglum ∠ for δραχμή.

C: **Right of and above the bust:**

Ἀνδρέας Ἀ|γρεοφῶντος | ἱερατεύσας | στέφανον (ἐ)||πόησε χρυσοῦν | Ἄρη

4. στέφανον ἐ, edd.pr.; CΤΕΦΑΝΟΝC, medallion; the gilded wreath (LL. 4/5) refers to the two golden braids [see the introduction to this lemma], R.

D: **Right of the bust and below C:** Ἄ[ρ]μοσ|τος ἐπε|χρύσω|σεν || Μενε|κλέους

1-2. X[....]ο|τος, edd.pr., who reported no further readings. The first gilding of the medallion was executed by Harmostos (A), the second by Harmostos, son of Menekles (D); Areus, son of Harmostos (B), financed repair work on the second gilding, R.

E: **On the circular band of the medallion:**

Μένιππος Ἑρμοφάντου τοῦ Μασα ἱερατεύσας Ἄρῃ καὶ τῷ δήμῳ vv ρο' (ἔτους) ρι'

R. argues that the inscriptions C and E were engraved at the same time || for the demos cf. our lemma no. 1560: the demos of the Μυανγλεῖς; in fine ΡΟ∠ ΡΙ, medallion; the siglum that follows the omicron differs from the siglum for drachma in text B, and R. leans toward interpreting it as ἔτους: 'en l'an 110; an 170 (?)' (year ρι' = 110, year ρο' = 170): either (Sullan era: 85 B.C.) the medallion was dedicated in 25 A.D. and repaired in 85 A.D., or (Kibyran era: 25 A.D.) it was dedicated in 135 A.D. and repaired in 195 A.D., R.

1562. Sidyma. Dedication to Divus Augustus, after 14 A.D. Altar-shaped block, found near the ancient theater. Ed.pr. B.Takmer, *Gephyra* 7 (2010) 115-117 no. 1 (ph.; Turkish translation).

Καίσαρι | Θεῷ | Σεβαστῷ

For a second dedication to Divus Augustus from Sidyma see *TAM* II 183, ed.pr., who refers to various other dedications from different cities of Lycia.

1563. Sidyma. Honorary inscription for Pompeia Plotina, 117 A.D. *TAM* II 185 (new fragment). Fragment of a limestone statue base preserving the left part of *TAM* II 185; reused in a modern balcony wall near the ancient Sebasteion. Ed.pr. B.Takmer, *Gephyra* 7 (2010) 117-120 no. 2 (ph.; Turkish translation), provides a new text (*TAM* II 185 and the new fragment divided by '|'):

Πονπηίαν Π|λωτεῖνην vacat
[Σ]εβαστὴν γυν|αῖκα Αὐτοκράτορο[ς]
[Ν]έρουα Τραϊαν|οῦ Σεβαστοῦ Καίσα̣[ρος]
4 [Γερμα]νικοῦ Δα|κικοῦ vacat
[---------Σιδ]|υμέων ἡ βου[λή]

Dated on the basis of the probable [Παρθικοῦ] in L. 5 and because Trajan and Plotina visited Lycia in 117 A.D., ed.pr. || 1. [θεὰν? Π]λωτεῖνην, *TAM* || 5. [ἀνέστησε? Σιδ] in *TAM*; there is enough space to restore Παρθικοῦ instead of the verb, ed.pr.

1564. Sidyma. Building inscription (?), ca. 150 A.D. Fragment of a limestone block, found in the ruins of a Byzantine building ca. 50 m northwest of the Sebasteion. Ed.pr. B.Takmer, *Gephyra* 7 (2010) 120-122 no. 4 (ph.; Turkish translation).

[----]ΙΔΟΝ̣[---- | καὶ γυ]μνασίαρχος | [-----]ΙΔΙΩΝ vac.

1. [πα]ιδον̣[όμος?], ed.pr. || 3. [ἐκ τῶν] ἰδίων, ed.pr.

1565-1567. Sidyma. Epitaphs, Imperial period. Ed.pr. B.Takmer, *Gephyra* 7 (2010) 120 and 122-127 nos. 3 and 5/6 (ph.; Turkish translation).

1565: 120 no. 3. **Epitaph of Hoplon and his family, 150-200 A.D.** Round limestone base with upper moulding, found reused in a modern garden wall in front of the Sebasteion.

Ὅπλων Ὅπλωνος τοῦ Ἀρτεμιδώ̣[ρου]
Καλαβαττιανὸς κατεσκ[ευ]ά[σ]ατο
τὴν θήκην ἑαυτῶι καὶ τῇ

ἑαυτοῦ γυναικὶ Θα̣λ̣[.]η̣ Λέοντος
καὶ τοῖς ἐξ αὐτῶν τέ̣κ̣ν̣οι̣ς̣

2. Καλαβατ(τ)ία was a harbor settlement that had been connected to Sidyma by a road in the reign of Claudius, ed.pr., with discussion of the evidence on 112-114 || 4. probably Θαλίῃ; or possibly Θαλείῃ or Θάλλῃ, ed.pr.

1566: 125-127 no. 6. **Epitaph of Ti. Claudius Onesimos, after 186 A.D.** Block of the wall of a heroon at the northern edge of the city, broken into two parts.

τὸ μνημεῖον κατεσκεύασεν Τιβέριος Κλαύδιος
Ὀνήσιμος Σιδ[υ]μεὺς ἑαυτῷ καὶ Αὐξάνοντι Ἡλιοδώ(ρου)
καὶ γυναικὶ αὐτοῦ καὶ τοῖς ἐξ αὐτῶν καὶ Κλαυδίῳ
Νηρί̣τῳ καὶ γυναικὶ καὶ τοῖς ἐξ <α>ὐτῶν καὶ Καριστανια-
νοῖς Στεφάνῳ καὶ Θάλλῳ καὶ γυναιξὶν καὶ τέκνοι[ς]
αὐτῶν· ἐπὶ τῷ ἑαυτὸν μόνον τεθῆναί με ἐν τῇ
πυαλεῖδι τῇ ἐ[ν] μέσῳ τῷ σηκῷ κατοικοδομημένῃ
καὶ Αὐξάνοντ[α]· ἑτέρῳ δὲ μηδενὶ ἐξεῖναι μήδε ἐν τῷ
μνημείῳ, ἐκ̣τὸς ἐὰν μή τινι ἐπιτρέψω ἐνγράφως·
ἐὰν δέ τις ἀνοίξῃ ἕτερος, ἀσεβὴς μὲν ἔστω θε-
οῖς καὶ ὀφειλέτω τῷ δήμῳ Χ ,α καὶ ὁ ἐλέγ(ξας)
τὸ τρίτον λήμψεται vacat

1-2. The man is also known from *TAM* II 216, ed.pr. || 4-5. Caristanianus Stephanos and Caristanianus Thallos were members of the gerousia of Sidyma in 186/187 A.D., cf. *TAM* II 176 b 25/26; their nomen goes back to C. Caristanius Fronto, governor of Lycia et Pamphylia in 81-84 A.D., ed.pr. || [10-11. for the formula ἀσεβὴς ἔστω θεοῖς A.Chaniotis, *EBGR* (2010) [2013] no. 187, refers to A.Delli Pizzi, *Kernos* 24 (2011) 59-76, Pleket].

1567: 122-125 no. 5. **(Posthumous?) honorary inscription for Claudius Daphnikos, 3rd cent. A.D.** Fragment of a rectangular limestone stele with mouldings. Found in a private garden, probably brought from the necropolis nearby.

οἱ φίλοι τὸν
φίλον Κλαύδιο̣ν
Δαφνικὸν
Ἐπάγαθος

Δεῖος
[Φί]λ̣ατ̣[ος]

[Ed.pr. translates φίλοι ... φίλον by 'dostları (collegae) ... dostları (collegam)' and adds a long discussion of collegia; it seems simpler to assume that some friends erected a statue for their friend, either honorary or funerary (cf. our lemma no. 1583), Corsten.]

1568. **Xanthos.** For an inscription possibly from Xanthos' territory see our lemma no. 1552 in fine.

1569. **Xanthos. Treaty between the Termessians-near-Oinoanda (Termessos Minor) and the Lycian League,** ca. 160-150 B.C. Large limestone stele moulded above and below; found in 1993 between the temple of Leto and the western porticus, north of the sacred road; now in the museum in Fethiye. Ed.pr. D.Rousset, *De Lycie en Cabalide* 5-126 (ph.; French translation; copious commentary). After a thorough examination of the literary, numismatic and epigraphic evidence R. concludes that both under the Empire and in the Hellenistic period there was one city, located on the site at Incealiler, which called itself either Termessos-near-Oinoanda or Oinoanda; when the Pisidians founded the colony of Termessos Minor, there was a site called Oinoanda on the plateau of Seki, but its status (village; city?) is unknown. LL. 1-7 also in *AnÉp.* (2010) [2013] no. 1644.

Ἐπὶ ἱερέως Ῥώμης Λυκίων τοῦ κοινοῦ
Ἀρπάλου, τοῦ δὲ Ἀπόλλωνος Ἀλκίμου,
μηνὸς Δαισίου κα', ὡς δὲ ἐν Τερμησσῷ
τῇ πρὸς Οἰνοάνδοις ἐπὶ ἱερέων τοῦ μὲν
Διὸς Τροκονδου Διογένου καθ' ὑοθεσίαν
δὲ Κβαιμιος Τροκονδου τοῦ Διογένου,
τῆς δὲ Ῥώμης Κόμωνος τοῦ υἱοῦ, (ἔτους) δλ' vv
μηνὸς Δαισίου v ιη', vacat
ἐπὶ τοῖσδε συνωμολογήσαντο καὶ συν-
εγράψαντο Λύκιοι μὲν διὰ τῶν εἰρημένων
ἀνδρῶν Στράτωνος τοῦ Εὐκλέους Ξανθίου,
Τανδασιος τοῦ Ἀδμήτου κατὰ δὲ ὑοθεσίαν
Στράτωνος Φελλίτου, Ἀμύντου τοῦ vacat
Πολέμωνος Κυανίτου, Λιμναίου τοῦ Λαβα
Εἰρηναίου τοῦ Πανταύχου Τλωέων, vacat
Τερμησσεῖς δὲ οἱ πρὸς Οἰνοάνδοις διὰ τῶν v
ἀπεσταλμένων Σανδαβιος Σανδαβιος τοῦ v
Μίδου, Πολυκρίτου Ἀττάλου τοῦ Παπου, Μολεους
Αρπιου τοῦ Ἑρ v μαίου, Πονεκου Ἑρμαίου vacat
τοῦ Πονεκου, Ἑρμαίου Ἡφαιστίωνος τοῦ Αρτιμου,
Μάνεους Ἀρχίου (τοῦ) Δορυμένου, Αρτιμου Ἑρμαίου
τοῦ Ἑρ v μαίου· vv Τερμησσεῖς μὲν ὁμολογοῦν-
τες εἶναι κύρια τὰ γεγενημένα κρίματα καὶ ἀπο-
τελέσματα ἐν τῇ Κώι(ω)ν πόλει· ὑπάρχειν δὲ καὶ
τὰ παραγώγια Τλωέων καὶ Κα(δ)υανδέων v,
ὑπὲρ ὧν κα(τ)' αὐτῶν ἐνεκάλουν Τερμησσεῖς·
τὸ δὲ Μασα ὄρος ἔστω Τλωέων, τὴν δὲ ἐπι-
νέμησιν καὶ ξυλισμὸν αὐτοῦ ἐχέτωσαν Τερ-
μησσεῖς οἱ πρὸς Οἰνοάνδοις εἰς τὸν ἀεὶ χρό-

νον, οὐκ ἐξουσίαν ἔχοντες οὔτε ἐποικοδο-
μῆσαι οὔτε φυτεῦσαι οὔτε σπεῖραι· τὸ δὲ προ-
γεγραμμένον ὅρος περιωρίσθη εἰς τὴν ἐπι- vvv
νέμησιν καὶ ξυλισμόν, ἀρξαμένων ἡμῶν ὁρί-
ζειν ἀπὸ τοῦ καταλήγοντος μέρους τῆς κα-
ταφερούσης φάραγγος εἰς τὴν ὁδὸν τὴν vvv
φέρουσαν ἀπὸ Τλῶ εἰς Τερμησὸν (sic) τὴν πρὸς Οἰνο-
άνδοις, ἐφ᾽ ἧ v ς ὁδοῦ καὶ ἐπεκολάψ(αμ)εν ὅρον ἐπὶ πέτρα-
ς, καὶ ἀπὸ τούτου πορευομένων τῇ αὐτῇ ὁδῷ κατὰ
τὸ πολυανδρεῖον, κατ᾽ εὐθὺ ἐπὶ τὸ{υ} προσονομαζό-
μενον ξύλινον Ἕρμαιον τὸ ἐπὶ τῆς ὁδοῦ, ἀπὸ δὲ
τοῦ Ἑρμαίου προσβάντες τῇ ὁδῷ τῇ αὐτῇ πή- vv
χεις ὡσεὶ ἑκατόν, ὡς ἡ φάρα(γ)ξ ἐνδέξια καταφέρει
μέχρι τοῦ ποταμοῦ τοῦ προσονομαζομένου vv
Γολβανουνδων, καὶ ἀνὰ ῥοῦν τῷ αὐτῷ ποταμῷ
μέχρι τῆς συμβολῆς τοῦ τε ποταμοῦ καὶ τῆς φά-
ραγγος, καὶ ἀπὸ τούτου ὡς ἀνατείνει ἡ αὐτὴ φά- v
ρ[α]γξ μέχρι τῆς διόδου τῆς φερούσης ἀπὸ Τερμη-
σοῦ (sic) τῆς πρὸς Οἰνοάνδοις εἴστε κάμακας τὰς
Τλῶ, καὶ ἀπὸ τῆς διόδου ἐπιστρεψάντων ὡς ἐπὶ
κά(μ)ακας καὶ προβάντων ὡσεὶ πήχει ⟨ς⟩ ἑκατὸν ἐπὶ
τὴν φάραγγα τὴν ἐγ δεξιῶν τὴν καταφέρουσαν
μέχρι τοῦ ποταμοῦ τοῦ προσαγορευομένου Εν- v
δυρηνου, καὶ ὡς ὁ αὐτὸς ποταμὸς καταφέρει μέχρι
τῆς πέτρας τῆς οὔσης κατὰ τὴν συμβολὴν τοῦ τε
ποταμοῦ καὶ τῆς φάραγγος ἐφ᾽ ἧς καὶ ὅρον ἐνεκολά-
ψαμεν, καὶ ἀπὸ τούτου τοῦ ὅρου ὡς ἀνατείνει ἡ αὐτὴ
φάραγξ προβάντες ὡσεὶ στάδιον ὅρον ἐνεκολάψα-
μεν ἐπὶ πέτρας, καὶ ἀπὸ τούτου τοῦ ὅρου τῇ αὐτῇ
φάρα[γ]γι προβάντες ὡσεὶ πλέθρα τρία ἐν(ε)κολάψα- vv
μεν ὅρον ἐπὶ πέτρας, καὶ ἀπὸ τούτου τοῦ ὅρου ὡς ἀνα-
τείνει ἡ αὐτὴ φάραγξ εἰς τὸν πετρώδη τόπον vv
ἄ̣[λλ]ο̣ν̣ ὅρον ἐνεκολάψαμεν, καὶ ἀπὸ τούτου κατ᾽ εὐ̣θὺ
προ̣[βάν]τες ἐπεκολάψαμεν ἄλλον ὅρον ἐπὶ πέτρας,
[κα]ὶ̣ [ἐκ]κλ̣ί̣ναντες μικρὸν εἰς τὰ δεξιὰ ἐνεκολάψ(αμ)εν v
ἄ̣λ[λον] ὅρον, καὶ ἀπὸ τούτου ἐπὶ τὴν ὁδὸν τὴν φέρουσαν
εἰς [?κάμ]α̣κας ἣν καὶ ὑπερβάντες βραχὺ ἐνεκολάψα-
με[ν ἄλλ]ον ὅρον, καὶ ἀπὸ τούτου κατ᾽ εὐθὺ ἐνεκολά- v
ψαμεν ⟨ὅρον⟩ ἐπὶ τῆς πέτρας τῆς ἐπάνω τῆς φάραγγος, καὶ ἀ-
πὸ τούτου κατ᾽ εὐθὺ ὡς ἀνατείνει ⟨ἡ φάραγξ?⟩ ἐπὶ τὴν ἀνωτάτω
ΙΗ.Ι = . _ ΚΑ ἐ̣πεκολάψαμεν ἐπὶ πέτρας ὅρον, καὶ ἀπὸ v

το[ύ]του τοῦ ὅρου κατ᾽ εὐθὺ προελθόντες ὡσεὶ ̣στά[διον]
ἐ̣γε[κολά]ψαμεν ὅρον ἐπὶ πέτρας ἐπιπέδου, καὶ ἀπὸ
το[ύτ]ου τ[ο]ῦ ὅρου προβάντες πάλιν ἐπ᾽ εὐθὺ ὡσεὶ στά-
διον ΕΙ Ιεκολάψαμεν ὅρον ἐπὶ πέτρας ἐπιπέδου, κ[αὶ] ἀ-
πὸ τούτου τοῦ ὅρου προβάντες ἐπ᾽ εὐθὺ ὡσεὶ στάδιον
LYO≡C[.] τοῦ πετρώδους τόπου ἐφ᾽ οὗ καὶ ὅρον ἐπ[ε]κ[ο]-
λάψαμεν, καὶ ἀπὸ τούτου προβάντες ὡσεὶ πλέθ[ρον]
ΕΙ Ιεκολάψαμεν ὅρον ἐπὶ πέτρας, καὶ ἀπὸ τούτου [προ]-
βάντες ὡσεὶ στάδιον ἐνεκολάψαμεν ὅρον ἐπὶ πέτρας
[ἣ] π[άρ?]ε̣στιν παρὰ τῶι πεδιασίωι, καὶ ἀπὸ τούτου τοῦ [ὅ]-
ρου προβάντες ἐπ᾽ εὐθείας ὡσεὶ πλέθ[ρα] τρία ἐπε[κο]-
λάψαμεν ὅρον ἐπὶ πέτρας ἐπιπέδου, καὶ ἀπ̣[ὸ] το[ύτου]
[ἐ]πιστρέψαντες εἰς τὰ δεξιὰ καὶ προβάντες [ὑ]π̣ὲ̣[ρ]
τὸν αὐχένα ὡσεὶ πλέθρα τρία ἐνεκολάψαμεν ὅ[ρο]ν
ἐπὶ πέτρας ἐπιπέδου, καὶ ἀπὸ τούτου τοῦ ὅρου πρ[οβάν]-
τες ὡσεὶ στάδιον ἐνεκολάψαμεν ὅρον ἐπὶ πέτρ[ας ἐ]-
πιπέδου, καὶ ἀπὸ τούτου κατ᾽ εὐθὺ ἐπὶ τὴν παρα[κει]-
μένην ἐξ εὐωνύμων φάραγγα, καὶ ὡς ἡ φάραγξ [κα]-
ταφέρει μέχρι τῆς ὁδοῦ τῆς φερούσης ἀπὸ Τλ[ῶ]
εἰς Τερμησσὸν τὴν πρὸς Οἰνοάνδοις μέχρι τ[ο]ῦ
ὅρου ἀφ᾽ οὗ καὶ ἠρξάμεθα ὁρίζειν· τὰ δὲ ἐν[κ]λήμα-
τα ὑπὲρ ὧν Λύκιοι καὶ Τερμησσεῖς οἱ πρὸς Οἰνοάν- νν
δοις ἔλαβον παρὰ τῆς Συνκλήτου τὸν Κνιδί[ων δῆ]-
[μ]ον κριτὴν ἔστω ἄκυρα, καὶ μηθὲν ὑπολείπεσθαι
ἔγκλημα μήτε Λυκίοις κατὰ Τερμησσέων τῶν πρ[ὸς]
Οἰνοάνδοις, μήτε Τερμησσεῦσιν τοῖς πρὸς Οἰνοάν-
δοις κατὰ Λυκίων κατὰ μηθένα τῶν τρόπων· ἐγεγ-
κάν[τω]ν? δὲ Λύκιοι Τερμησσεῦσιν τοῖς πρὸς Οἰνοάν-
δοις ἀργυρίου Ῥοδίου καινοῦ πλινθοφόρου τάλαν-
τα εἴκοσι πέντε· ὁπότερος δ᾽ ἂν αὐτῶν μὴ ἐμμεί-
νῃ τοῖς προγεγραμμένοις, παραβῇ δέ τι τούτων, ἀ-
ποτείσει τῶι ἐμμείναντι ἀργυρίου Ῥοδίου καινοῦ
πλινθοφόρου τάλαντα ἑκατόν, καὶ τὰ ἐφευρεθέν-
τα ἢ ἐπικαινισθέντα ἄκυρα ἔστω· ἀναθήσ(ο)υσιν
δὲ καὶ στήλας λιθίνας τέσσαρας ἐνγράψαντες
τήνδε τὴν συνθήκην, μίαν μὲν ἐν τῷ ἱερῷ τῆς Λη-
τοῦς τῷ ὄντι παρὰ Ξα(ν)θίοις, μίαν δὲ ἐν Τλῷ ἐν τῷ ἱ-
ερῷ τῆς Ἀρτέμιδος, μίαν δὲ παρὰ Τερμησσεῦσιν
τοῖς πρὸς Οἰνοάνδοις ἐν τῷ τοῦ Διὸς ἱερῷ, τὴν δὲ
τετάρτην παρὰ Καυνίοις ἐν ᾧ ἂν ἀποδείξωσιν
ἱερῷ vacat
vacat

Horizontal stroke above the letters indicating numerals || this convention between the Lycian League and Termessos concerns the following agreements: 1) Termessos accepts the verdict of judges in Kos (whether Koan or foreign) in a conflict between Tlos and Kadyanda on the one side and Termessos on the other (LL. 22-24) concerning Mount Masa. Termessos recognizes that the territory of Mount Masa belongs to Tlos and that the παραγώγια ('droits de transit') belong to Tlos and Kadyanda (LL. 24-26); at the same time Termessos successfully claims the right of pasture (ἐπινέμησις) and of ξυλισμός ('l'affouage, i.e. le ramassage ou la coupe du bois de chauffage'; LL. 27-31) on a precisely delimitated area of Mount Masa (LL. 31-91); 2) the League and Termessos accept the verdict of Knidos that certain ἐνκλήματα are to be abandoned and that the League pays 25 talents of new Rhodian plinthophoroi (LL. 91-100) to Termessos. Ed.pr. points out that the absence of the Kibyrean Tetrapolis in the convention implies either that the Tetrapolis did not yet exist at the time of the convention or that Termessos was not yet a member of it; ultimately he opts for the former. On 99-113 ed.pr. explores the vicissitudes of the cities of the Tetrapolis, with special reference to the relations between Termessos (and Balboura and Boubon, north of Termessos) and the Lycian League between the 1st cent. B.C. and the 3rd cent. A.D. *SEG* LV 1452 (cf. our lemma no. 1530) shows that in 46 B.C. Termessos was (re)-assigned to Lycia; under Claudius Termessos was Lycian, as shown by the Stadiasmos, and was a member of the Lycian Koinon; brief analysis of *SEG* XLV 1816, LVI 1755 [cf. *An.Ép.* (2010) [2013] no. 1650] and LVII 1432. On 113-126 detailed reflections on the size of Termessos' territory in the Imperial period (probably ca. 700 km²; brief analysis of *TAM* II 713, 716 and *SEG* XLIV 1417) and on the precise location of Mount Masa || 2. Ἀπόλλωνος: the federal rather than the Xanthian Apollo, ed.pr. || 5-6. on 18 ed.pr. presents a stemma of the family || 7. Komon I is the son of Trokondas, the priest of Zeus; the mention of the cult of Ῥώμη (federal and Termessian) implies a terminus post quem for our text of 167 B.C., when the Lycians were liberated from the Rhodians by the Romans; *I.Kibyra* 1, containing a treaty between Rome and Kibyra, also refers to the cult of Ῥώμη in the city and is similarly dated after 167 B.C., ed.pr.; small horizontal stroke above ιΔΛ; the sign ι for ἔτους came from Egypt to Lycia during the Ptolemaic domination and continued to be used after the end of it; it occurs in decrees of Xanthos, ed.pr., who suggests that the use of the siglum in our text is due to the Lycians, whose delegation was led by a Xanthian (L. 11); the era used ('year 34') is likely to be a local era, ed.pr., who points out that *SEG* XXVII 931 (a manumission inscription from Termessos/ Oinoanda; 2nd/1st cent. B.C.) may also contain a reference to a local era and that *SEG* XXXIII 1179 is dated after 'the year 155', but that it is uncertain whether the provenance is actually Termessos (cf. our lemma no. 1560 for a republication of this text by ed.pr.); ed.pr. suggests that either the foundation of the city or the peace of Apamea (189/188 B.C.) is the starting point of the era (the latter is the 'repère chronologique — le moins fragile' (45) || 2-7 and 11-22. ed.pr. comments on the names, Greek and epichoric, of the eponymous functionaries and the members of the two delegations, with special reference to links between the names of the Termessian delegates and the onomastics of their mother-city, Pisidian Termessos. Only one person (Στράτων Εὐκλέους in L. 11) seems to be on record in another inscription (*SEG* XLIV 1219 A 20 and B 33; two lists of donors from Xanthos; dated by ed.pr. J.Bousquet to ca. 150 or 150-100 B.C.); ed.pr. suggests dating these lists not too late in the 2nd cent. B.C. and perhaps even prior to 167 B.C., since they do not contain an eponymous priest of Rome; Σανδαβις (L. 17): previously known only in its Hittite/Luvian form Santapi, ed.pr.; Αρπιας (L. 19): ed.pr. refers to Αραπ(ε)ιας and Ερπιας; Πονεχος (LL. 19/20): previously unattested, ed.pr., who refers to Πονᾳμοας/Πανᾳμυας/Πιναμυας and Πονασαμις/Πονασατης/Πονεσελμος/Πονοσελμος || 24. ΚΩΙΟΝ, lapis || 24-26. the right to levy taxes, whether local or federal, on goods in transit belongs to Tlos and Kadyanda; the Termessians refused to pay these taxes, ed.pr., who cautiously suggests that the conflict concerned goods exported by Termessos either westward through Kadyanda's territory or southward through Tlos' territory towards the mouth of the river Xanthos; in both cases Araxa's territory was avoided; ed.pr. argues that it is the Lycian League which defended the interests of the two Lycian cities against non-Lycian Termessos; ΚΑΛΥΑΝΔΕΩΝ (L. 25), lapis; ΚΑΙΑΥΤΩΝ (L. 26), lapis || 27. Μασα: also on record in *SEG* LV 1452 L. 58 (treaty between Rome and the Lycian League, 46 B.C.); for a brief discussion of the general content of

that treaty and especially of LL. 52-64 see our lemma no. 1530; in 46 B.C. Mount Masa belonged to the Lycians; this was also the case in the period of the convention, since Tlos, a Lycian city, owned the mountain, ed.pr. || 27-29. the Termessians had the *exclusive* right of ἐπινέμησις (previously unattested) and ξυλισμός, ed.pr., who points to the 'immensité du territoire montagneux' of Tlos and discusses the two rights enjoyed by the Termessians, adducing various parallels (ἐπινομία, ἐπιξυλία, often awarded together; wood collected or cut by shepherds for purposes of heating (charcoal) and building enclosures for their flocks [cf. also P.J.Thonemann, *The Maeander Valley. A historical geography from Antiquity to Byzantium* (Cambridge 2011) 280/281, Pleket]) || 31-91. detailed report on the circular (see LL. 34-37 and 88-91) delimitation of Mount Masa (and thereby of the area in which the Termessians could exercise their right of ἐπινέμησις and ξυλισμός), and not of the political border of the two cities, ed.pr., who suggests that the official report on the demarcation was made by a 'commission multilatérale' (53) which is to be distinguished from both the judges in Kos and the Lycian and Termessian delegations which incorporated the report into their convention; on plate 42 the delimitation is plotted on a map; for περιορίζω (L. 32) ed.pr. refers inter alia to *Milet* I.3.149 LL. 33/34 (ἐν τοῖς ἱεροῖς ὄρεσιν τοῖς περιωρισμένοις) || 37. ΕΠΕΚΟΛΑΨΕΝ, lapis; ΟΡΟΝ: engraved 'serrées'; the first omicron engraved on a vertical hasta which belonged to the epsilon of ΕΠΙ; the mason corrected his mistake; for the engraving of the word ὅρος on rocks the verbs ἐπικολάπτω and ἐγκολάπτω are used indiscriminately, ed.pr., who refers inter alia to *I.Priene* 37 LL. 159-170 (a Rhodian commission establishes a demarcation between Prienean and Samian territory by erecting horos-stones and by engraving the word ὅρος on rocks) || 39. πολυανδρεῖον: 'tombeau collectif', often of people who died simultaneously in combat, ed.pr.; κατ' εὐθύ: 'tout droit'; variations like ἐπ' εὐθύ (LL. 73, 75) and ἐπ' εὐθείας (L. 81) have the same meaning, ed.pr. || 40. ξύλινον Ἕρμαιον: 'wooden temple of Hermes', ed.pr. || 41-42. πήχεις ... ἑκατόν: 150 feet (= 45 m.; cf. L. 50), ed.pr., who points out that all the other expressions used in the text are multiples of 50 or 100 feet: πλέθρον (L. 77; 100 feet); three πλέθρα (LL. 59, 81, 84: 300 feet) and στάδιον (LL. 57, 71, 73, 75, 79, 86; 600 feet); ὡσεί: 'approximately', ed.pr. || 42. ΦΑΡΑΞ, lapis; elsewhere in the text φάραγξ is used, ed.pr. || 47. διόδου: 'pass' || 48. εἴστε: the Dorian form ἔστε is on record inter alia in *I.Priene* 37 (report of a Rhodian commission); κάμακας: 'pieux de bois', i.e. in this case 'échalas à vigne', ed.pr., who points out that *I.Priene* 37 and the present text have much in common || 50. ΚΑΝΑΚΑΣ and ΠΗΧΕΙΕΚ, lapis || 59. ΕΝΚΟΛΑΨΑ, lapis || 61. has a participle (προβάντες) been omitted by the mason?, ed.pr. || 64. ed.pr. prefers [ἐκ]κλίναντες to [ἐγ]κλίναντες, because the former, if said of persons, is often used in combination with a preposition; ΕΝΕΚΟΛΑΨΕΝ, lapis || 65. has προβάντες been omitted before ἐπὶ τὴν ὁδόν?, ed.pr. || 70. initio seven letters, indicating a toponym, ed.pr. || 74 (and 78). ἐνεκολάψαμεν or ἐπεκολάψαμεν?, ed.pr. || 76. initio εὐθέω[ς] would fit the traces but would be strange after ἐπ' εὐθύ (L. 75), ed.pr. || 80. παρὰ τῶι πεδιασίωι: 'près du plateau', ed.pr., who refers to πεδιασία and πεδιάς || 84. αὐχένα: 'épaulement montagneux' connecting two hills or two hilltops, ed.pr. || on 60-61 and 123-126 brief reflections on the size of the demarcated area (probably ca. 87 ha) and the location and geographic and economic characteristics of Mount Masa, respectively || 91-100. agreement between the League and Termessos to cancel their reciprocal charges, thereby interrupting the work of the Knidian judges, who were appointed by the Roman senate || 97-98. ΕΔΟ (followed perhaps by a Γ)|ΚΑΝ...ΔΕ; ἐνεγ|κάν[τω]ν is incompatible with ΕΔΟ, ed.pr., who considers but rejects ἔδω|καν or a rasura between ἔδωκαν and δέ ('l'un et l'autre improbables') || 99 (and 102-103). καινός: ▪ new, i.e. recent emission (the opposite is παλαιά) rather than a reference to 'new' coins, i.e. having their complete weight (for which ὁλοσχερής is used), ed.pr., with parallels; the Rhodian plinthophoroi (drachmai of ca. 3.00 gr.) were issued for the first time ca. 190 B.C.; inscriptions of the 2nd cent. B.C. from Mylasa mention ἀργυρίου Ῥοδίου λεπτοῦ δραχμαί, i.e. pre-plinthophoric Rhodian drachmai of lesser weight or local imitations; the Lycians and Termessians insisted on the fines being paid in the new heavier plinthophoric coinage || 103. a fine of 100 talents in Rhodian coins is unusually heavy; most fines in comparable documents range between 5 and 60 talents, ed.pr. || 99-100. on 97-98 ed.pr. wonders whether the 25 talents, to be paid by the League to Termessos, were an indemnity for the occupation of Termessian territory by the Lycians during a war on record in the Araxa decree for Orthagoras (*SEG* XVIII 570; cf. our lemma no. 1534) || 103-104. τὰ

ἐφευρεθέντα ἢ ἐπικαινισθέντα: 'que les ajouts ou innovations soient annulés', ed.pr., who after having considered various alternative interpretations, finally suggests that the section refers to additions and innovations advanced by both parties during their negotiations and now expressis verbis said to be ἄκυρα || 104. ΑΝΑΘΗΣΩΥΣΙΝ, lapis || 107. ΞΑΘΙΟΙΣ, lapis || 107-109. a temple of Artemis in Tlos and one of Zeus in Termessos are previously unattested, ed.pr. || 109-111. Kaunos was selected because it was a city neutral to both parties and was also an important harbor easily accessible to them.

1570. Xanthos (area of: Açlar/Asarcık, ca. 8 km northeast of Xanthos). Honorary inscription for M. Aurelius Tlepolemos, ca. 200 A.D. Limestone statue base, moulded above and broken below; found during excavations in a fortified site that contains remains of a temple, perhaps of Leto. Ed.pr. R. Tekoğlu, *MDAI(I)* 60 (2010) 110/111 no. 1 (ph.); brief mention of the discovery of the inscription in P. Baker, G.Thériault, *Anatolia Antiqua* 18 (2010) 298/299. Greek text and French translation in *An.Ép.* (2010) [2013] no. 1646. Brief comment by M.Sève, *BE* (2012) no. 28, and D.Rousset, *ibidem* no. 390.

Ξα⟨ν⟩θίων ἡ βουλὴ κα[ὶ]
ὁ δῆμος τὸν ἀξιολογώ[τα]-
τον ἱππικὸν Μᾶρκον
Αὐρήλιον Τληπόλεμο[ν]
Διονυσίου τρὶς τοῦ Ἀρ[τε]-
μιδώρου τὸν ἑαυτῆς [πο]-
λείτην καὶ κοσμητ[ήν]
τῶν θεῶν ἐτείμησ[εν]
ἀνδριᾶσιν.παρά τε τοῖς ἐ[ν]
τῇ πόλει καὶ τῷ τριναῷ τ[ῆς]
Λητοῦς ἱεροῖς τε καὶ ναοῖς·
ἔκρεινεν ἀναστῆναι·καὶ το[ῦ]-
τον ἀνδρίαντα παρὰ τῷ ν[--]
[--]ΟΙΡΟ[--]ΤΗΣ ἱερᾶς αὐτο[ῦ]

1. ΞΑΘ, lapis || 8. or ἐτείμησ[αν], R. || 10. τριναός: 'apparemment hapax', R.; temple with three cellas or three temples; S. prefers the latter, since the Xanthian Letoon consists of three temples; Işık (apud ed.pr.) prefers the former, since such temples are known in Lycia [or τρίναος (cf. πρόναος), Chaniotis] || 13. παρὰ τῷ ν[αῷ] |, R., J.-Y.Strasser in *An.Ép.*; Str. translates Ll. 12-14 as follows: 'On a décidé d'ériger aussi cette statue près du temple [--] qui lui est consacrée'.

1571. Xanthos (area of: Açlar/Asarcık, ca. 8 km northeast of Xanthos). Dedication, ca. 200 A.D.? Rectangular limestone statue base broken above and at right; found in the same place as the inscription in our lemma no. 1570. Ed.pr. R.Tekoğlu, *MDAI(I)* 60 (2010) 111 no. 2 (ph.). Cf. D.Rousset, *BE* (2012) no. 390.

Βασιλει[-- ----]ου [------]
Τληπολέμ[- Διονυσί]ου [τρὶς]
τοῦ Ἀρτεμ[ιδώρου --------]
4 ΑΛΜΕΙΤΗΣΑΣ καὶ τα[-----]
ἀγάλματα καθιέρωσας [ἀνέθηκεν]

1-2. Possibly Βασιλεί[δης] (L. 1), here dedicating a statue to Tlepolemos (L. 2), ed.pr.; R. suggests that we have a dedication to a Βασιλει[- -] by Tlepolemos || 2-3. Τληπολέμ[- Διονυσί]ου [τρὶς] | τοῦ Ἀρτεμ[ιδώρου]: the honorand of the text in our lemma no. 1570, ed.pr. || 4. ΑΛΜΕΙΤΗΣΑΣ: 'unknown form of a verb', ed.pr.; 'verbe inconnu?', R.

ISAURIA

1572. Dağpazarı. Christian votive inscription, mid 5th-early 6th cent. A.D. M.Gough, *The Early Christians* (New York 1961) 181-182 fig. 33a-g; id., in *Anadolu Araştırmaları* (*H. Theodor Bossert'in Hatırasına Armağan*) 2/1-2 (1965) 231-235. Hexagonal bronze censer, found in the church outside the walls of Dağpazarı, now in the museum of Adana. Each side of the body framed with an arch containing a figure in relief (Christ, two angels, three saints, one of them a martyr); inscription below the rim. Republished by A.Aydın, *Adalya* 13 (2010) 305-320 (ph.; dr.; Turkish translation), who identifies it as the earliest of the group of known hexagonal censers.

Ὑπὲρ εὐχῆς Θεοδώρου

CILICIA

1573. **Adrassos. Epitaph of Ourbasios, 4th-6th cent.** A.D. *SEG* XXX 1545; Hagel-Tomaschitz, *Repertorium* 19 Adrassos 10. D.Feissel, *art.cit.* (cf. our lemma no. 1045) 424, points out that the name of the deceased should be read Οὐρβασίου instead of Οὐρβωσίου (cursive alpha erroneously read as omega).

1574. **Aigeai (area of the hill of Sinekçikmaz). Dedication to Zeus Kasios for the well-being of Antiochos III and relatives,** 197 B.C. *SEG* XLIX 1943, LI 1846bis; *IAnazarbos* 31. O.Coloru, *Studi Ellenistici* 24 (2010) 273-280, re-examines the inscription and focuses on the dedicant Θεμίσων, ἀδελφιδοῦς of Antiochos III. C. bases his argumentation mainly on two pieces of evidence. 1) a reference in an astrological diary from Babylon concerning the year 66 (Seleukid era) = 246/245 B.C. (B.van der Spek, in http://www.livius.org/cg-cm/chronicles/bchp-ptolemy_iii/bchp_ptolemy_iii_related_texts.html#Astronomical (Text A, Ob. L. 13 : '[.. .. ..] x [S]eleucus, Antiochus and Apame, his children, in Esagila x[.....]')) which documents Seleukos, Antiochos and Apame (the latter unattested until now) as children of Antiochos II and Laodike; 2) the letter of Antiochos III to the satrap Anaximbrotos concerning the appointment of Bereneike, daughter of Ptolemaios, the son of Lysimachos II and last dynast of Telmessos, as priestess for the royal cult for ὄντος ἡμῖν κατὰ συγγένειαν θυγάτηρ (*OGIS* 224.II LL. 19/20; Welles, *RC* 36; *IEstremo Oriente* 453). Following M.Holleaux's hypothesis (*Études* III 195-198) of a link between Ἀντίπατρος, also described in Polyb. 5.79.12 as ὁ τοῦ βασιλέως ἀδελφιδοῦς, and the dynasty of Telmessos, C. proposes to identify Themison with a grandson of Apame and Lysimachos II and younger brother of Ptolemaios and Antipatros (ca. 246/245 and 239/238 B.C.). According to this reconstruction, not only Antipatros but also Themison was ὁ τοῦ βασιλέως ἀδελφιδοῦς, i.e. 'cousin' in a narrower sense (on 280, stemmata of the dynasty of Telmessos and of Antiochos II).

1575. **Anazarbos. Funerary epigram of the veterinarian Μέμμιος Ἱπποκράτης, ca. 200-250** A.D. *IAnazarbos* 69 (*SEG* XLVII 1836; LI 1849 bis; Merkelbach-Stauber, *SGO* IV 19/17/02). E.Santin, *EA* 43 (2010) 95-100 (SEG LIX 1971; text; Italian translation), sees in LL. 3/4 a dedication in prose 'con inserimento di *cola* dattilici' and rejects attempts to produce a metrical text. On the question of whether Hippokrates himself or a professional poet wrote the first two verses of the epigram, S. cites *SGO* II 09/05/17 and seems to opt for Hippokrates.

1576. **Elaioussa Sebaste. Inscriptions, Imperial and Byzantine periods.** E.Borgia, in: E.Equini Schneider, *Elaiussa Sebaste* III. *L'agora romana* (Istanbul 2010) 141-163 (ph.), (re)publishes the inscriptions found in the agora until 2007. We give a comparatio numerorum for the published texts [*Elaiussa* I = E.Equini Schneider (ed.), *Elaiussa Sebaste I. Campagne di scavo 1995-1997* (Rome 1999)]; for new readings of published inscriptions see our lemmata nos. 1577/1578, 1584, and 1586, for new inscriptions see our lemmata nos. 1579-1583, 1585, and 1587. – For Borgia no. 17 (*SEG* XLIX 1959 (5)) cf. J.-Y.Strasser in *AnÉp.* (2010) [2013] no. 1685: 'Peut-être M(αρκ-) Αὐρ(ηλι-) [---]?'.

SEG		Borgia (no.)	*SEG*		Borgia (no.)
XLIX	1950	2	LI	1361	19
	1951	3		1854	1
	1952	5	LII	1463	3
	1957	20	LIII	1729	1
	1958	21		1732	8
	1959 (1)	16		1737	19
	1959 (3)	9		1738	14
XLIX	1959 (4)	10	*Elaiussa* I		
	1959 (5)	17	299 no. AP 78		13

1577-1578. **Elaioussa Sebaste. Honorary inscriptions, Imperial period.** *SEG* XLIX 1950/1951; LII 1463. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 141-144 nos. 2/3, republishes the inscriptions (ph.), proposing some new readings.

1577: 141/142 no. 2. **Honorary inscription for an anonymous magistrate, ca. 150-200 A.D.** *SEG* XLIX 1950. Greek text also in *An.Ép.* (2010) [2013] no. 1682.

[----]ΣỊ[--------------]
ἀπὸ χιλιχαρ[χίας -------]
[δ]ημιουργί[α]ς Ν[ca. 4 γυ]-
[μ]νασιαρχίας ΦỊΛ[---]Ο
τὸν ἀρχιερέα παν[άρ]-
[ετ]ον [ca. 4]ΓỊ [. τ]ὸν δ[ὲ]
[ἀν]δριάντα ἀνέστ[ησεν]
[--]ΑΦΑ[..]ΠΑΝΑ[---]
[--]ΥΠΟΦ[ca. 4]ΟΥΕΦΕ[--]
τῆς αἰωνίου ἀρχιερωσύνης
vacat † vacat

2-10. [--]ΑΥΤΟΚΙΛΙΚΑΡ[---| -- δ]ημιουργι[..]ν[--- | γυμ]νασιαρχίας Τ[..]ΝΔΕ[--- | ---]ΡΟΝ ἀρχιερέα ΝΑ[---| ---]Ι Ν[....]ΓΙ[τ]ὸν δ[ὲ | ἀν]δριάντα ἀνέσ[τησεν | ---]ΑΙ Α[..]ΝΑΝΑ[--- | ---]ΥΠΟΛΙΤΟΥ ΕΦΕ[--- | ---]ΟΔ[.]ΙΝΙΟΥ ἀρχιερωσύνης, *SEG*; in L. 2, χιλιαρ[χία or -χης], Pleket in *SEG*) || 9-10. [ὑπὲρ] | τῆς αἰωνίου ἀρχιερωσύνης, which was the reason for the honors, J.-Y.Strasser in *An.Ép.* || 11. the cross was added when the base was re-used in the church, B.

1578: 143/144 no. 3. **Honorary inscription for Marcia Volusia Egnatia (?) Quieta, ca. 200 A.D.** *SEG* XLIX 1951; LII 1463.

Μαρκίαν Οὐολουσί[α]ν
[...]ατίαν Κυήταν
[τὴν] λ[α]μπροτάτην
4 vacat
[Π]όπλιος Α{λ}ΐλ(ιος) Βρουττιανὸς
vvv ὁ κράτιστος vac.

2. [Ἐγν]ατίαν, *SEG* XLIX; [Ὀκ]λατίαν or [Ση]δατίαν, *SEG* LII, repeated by B.

1579-1581. **Elaioussa Sebaste. Honorary inscriptions, Imperial period.** Ed.pr. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 144-149 nos. 4 and 6/7 (ph.).

1579: 144-146 no. 4. **Honorary inscription for a priestess of Nea Tyche, ca. 150–early 3rd cent. A.D.** Limestone statue base, reworked for re-use in the northern wall of the northern aisle of the Early Christian basilica. Greek text also in *An.Ép.* (2010) [2013] no. 1683.

[-----------------------------------]
καὶ αἰωνίαν ἱερίαν τῆς Νέας Τύχης τῆς πόλεως
Μ(ᾶρκος) Αὐρ(ήλιος) Ἑρμόφιλος τρὶς ἀπὸ κιλικαρχίας
4 [-- ca. 7 -- ἀ]ρχιερεὺς τῶν Σεβαστῶν
[--- ca. 10 ---]ΤΩΝ καὶ γυμνα[σίαρχος -----]
------------------?------------------

Dated to the post-Antonine period by ed.pr. (on the basis of the personal name in L. 3) || incised guidelines, ed.pr. || 1. the name of the honored woman was mentioned here, ed.pr. || 2. first attestation of the cult of Νέα Τύχη in Elaioussa Sebaste. For the cult of Tyche in Cilicia, cf. M.Meyer, *Die Personifikation der Stadt Antiocheia: Ein neues Bild für eine neue Gottheit* (*JDAI Ergh.* 33; Berlin 2006) 278-294 with further bibliography, ed.pr. || 3. as kilikarches, M. Aur. H. was the head of the provincial council of Cilicia and also in charge of the emperor's cult. So far the kilikarchia is attested only in inscriptions of Tarsos (*IGR* III 879/880) and Hierapolis Kastabala (*IGR* III 912), the kilikarches in Tarsos only (*SEG* XXVI 1457, XXVII 947), ed.pr. || 5. [καὶ τοῦ οἴκου αὐ]τῶν?, J.-Y.Strasser in *An.Ép.*

1580: 147/148 no. 6. **Honorary inscription, 2nd–3rd cent. A.D.?** Limestone statue base, reworked for re-use in the wall of the eastern apse of the early Christian basilica. Due to the position of the base in the wall the text is barely legible.

[-----]
[--]ΝΚΑΛΛΙ
[---]ΟΓΟ
[---]ΤΩ̣Ν
[-----]

1581: 148/149 no. 7. **Honorary inscription, ca. 200 A.D.** Limestone statue base, reused as the northern post of the door of the baptistery of the early Christian basilica, with an inscription painted in red.

[---ca. 6 lines---]
[---]ΟΣΤΠΙ[---]
[---ca. 3 lines---]

The inscription originally comprised at least 10 lines, ed.pr.

1582. **Elaioussa Sebaste. Christian building inscription, 4th–early 5th cent. A.D. (or 320-360 A.D.).** Limestone block, found in the northern area of the agora, now in the stone depot of the excavation. Ed.pr. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 156-159 no. 18 (ph.); Greek text also in *An.Ép.* (2010) [2013] no. 1686, referring to D.Feissel, *BE* (2011) no. 725.

Ἴς Θεὸς ὁ τὸ πᾶν ἔργον πα[ρασχών?]
ἐπὶ Φλ(αβίου) Ἀντωνίνου τοῦ διασημ(οτάτου) ἡγουμέ[νου]
τῆς ἐπαρχίου τὸ πᾶν ἔργον ἐκ θε[μελίων]
ὑπὸ Μ(άρκου) Αὐρ(ηλίου) Εὐσταθίου Μαρκιανοῦ ἐ̣[γένετο]
ἐξ ἰδίων ὑπαρχόντων κτίσ[αντος τῇ πα]-
τρίδι

Date: F. prefers 320-360 A.D. || 1. F.'s reconstruction; ΙΓ Θεὸς ὁ τὸ πᾶν ἔργον πα[ντελῶς?], ed.pr., who tentatively explains ΙΓ as the invocation of the sole god || 2. Fl. Antoninus may be identical with or a relation of the homonymous donor mentioned in a mosaic inscription of the Necropolis Church in Anemurion (*SEG* XXXVII 1276; 400-425 A.D.), given the geographic proximity, ed.pr.; rejected by F. || 2-3. διασημότατος ἡγούμενος τῆς ἐπαρχίου (χώρας) = *perfectissimus praeses provinciae* (= Cilicia), ed.pr., who adds that the rare term ἐπάρχιος/ἐπαρχεῖος χώρα stands for the usual ἐπαρχεία (with references) || 3. in fine, ed.pr. adds [ἐγένετο], which F. places in L. 4 in fine || 4. the donor M. Αὐρ. Εὐστάθιος is not otherwise attested, ed.pr. || 5-6. F.'s reconstruction; κτίστ[ου τῇ πα]τρίδι, ed.pr.

1583. Elaioussa Sebaste. Epitaph, Imperial period. Fragment of a round limestone altar, probably broken in the course of its re-use in a wall, now in the depot of the excavation. Ed.pr. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 153 no. 15 (ph.).

[---]I[.]O[..]
[---]EΩN[...]INI[..]
[---]ΩN ἑταῖρο[ι]·
[μνήμης [χά]ριν

3. For ἑταῖροι in funerary inscriptions, cf. e.g. *MAMA* IV 299; IX 86, ed.pr.

1584. Elaioussa Sebaste. Christian epitaph of Johannes and funerary imprecation, 5th/6th cent. A.D. *SEG* XLIX 1958. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 160-162 no. 21 (ph.), publishes a revised and expanded text that includes three new fragments of LL. 5/6 (now in the depot of the excavation). Cf. D.Feissel, *BE* (2011) no. 725.

† Ἐνθάδε κῖτε Ἰωάννης vac.
ὁ πιστὸς καὶ φιλόχριστος
ὁ καὶ Καστρήσεις, ἔχει δὲ
πρὸς τὸ κρίμα τοῦ Θεοῦ
ὁ ἔξω[θ]ε̣ν τοῦ οἴκου αὐτοῦ
ἐν α[ὐτ?]ῷ ἀποτιθέμενος

3. F.'s reconstruction; Κάστρης, εἰσέχει, B., who takes *Κάστρης* as a supernomen rather than a function (cf. *SEG*) || 5-6. ὁ ἔξω[θ]εν τοῦ O[...] αὐτοῦ | EI[....]ΩAΠ[......]NOΣ, *SEG*; the interpretation of this clause is unclear; given the fact that οἶκος frequently means 'family' in the Byzantine period, it could contain the prohibition of the burial of people outside of the family, if a negation were not missing; on the other hand, if the tomb is meant, the phrase could be an invitation for non-family members to be buried there, B. [ὁ ἔξω[θ]ε̣ν τοῦ οἴκου αὐτοῦ = a Greek rendering of the Latin extraneus, Chaniotis].

1585. Elaioussa Sebaste. Inscribed architrave, Imperial period. Two joining fragments of an architrave with three fasciae, letters visible only on the uppermost fascia; the break between the fragments is across the alpha. Both found near the central door in the western wall of the agora. Ed.pr. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 151/152 nos. 11/12 (ph.): [---]ETΩΣẠNTO[---]

1586. Elaioussa Sebaste. Incertum, early Imperial period. *SEG* XLIX 1959 (3). E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 150 no. 9, republishes a revised text (ph.); Greek text also in *An.Ép.* (2010) [2013] no. 1684.

[- - -]Ỵ ὀψαριο̣[πωλεῖον? - - -]
[- - - β]ασιλεὺς ΕΠΙ[- - - - - -]

[- -]ΟΥ.ΟΨΑΠΟ[- - | - -]ΑΣΙΑΡΧ.Σ[- -], *SEG* ‖ 1. or ὀψαριο[πώλης?], B. ‖ 2. perhaps [β]ασιλεὺς ἐπι[φανής], B., who cautiously suggests Antiochos IV of Commagene (cf. *SEG* LIII 1730) ‖ J.-Y.Strasser in *An.Ép.* suggests combining this fragment with 150/151 no. 10 (*SEG* XLIX 1959 (4)) and reading [Βασιλί]σση Ι or [Βασιλί]σσηι [- - -] κτλ. | [τοῦ β]ασιλέως.

1587. Elaioussa Sebaste. Graffito, Byzantine period. Column shaft of Proconessian marble, broken into three pieces. Found in the debris of the north-western area of the early Christian basilica, . Ed.pr. E.Borgia, in *op.cit.* (cf. our lemma no. 1576) 162-163 no. 22 (ph.); Greek text also in *An.Ép.* (2010) [2013] no. 1687.

Σεβα(σ)τή

The date of the graffito is difficult to determine; the text probably refers to the designation of the city in Byzantine times, ed.pr.

1588. Kasai (Asar Tepe). Honorary inscription for Claudius II Gothicus, 268-270 A.D. *SEG* XLVIII 1774. R.Suski, in S.Olszaniec, P.Wojciechowski (edd.), *Spoleczénstwo i religia w świecie antycznym* (Torun 2010) 371-392, comments on this inscription, with special reference to the emperor's epithet σωτὴρ τῆς οἰκουμένης; list of inscriptions that contain this expression. Non vidimus; cf. *An.Ép.* (2010) [2013] no. 44.

1589. Korykos. Dedication to Ζεὺς Κωρύκιος, 211 A.D. Hagel-Tomaschitz, *Repertorium* 191 KrA 4. E. Varinlioğlu, in *Hellenistic Karia* 208/209, reports on his rediscovery of the inscription and reprints the text. [For three new inscriptions, published on 209/210, see already *SEG* LVIII 1654/1655 and 1657. Corsten.]

1590. Korykos. Inscriptions in the Korykian Cave and in the sanctuary on the Göztepesi. Cf. *SEG* LVIII 1656/1657. In an article about the Korykian Cave, H.Şahin, F.A.Yüksel, Z.Görücü, *Adalya* 13 (2010) 69/70, republish *SEG* LVIII 1656/1657 (ph.) and on 70/71 publish two new texts (our lemmata nos. 1591/1592).

1591. Korykos (sanctuary on the Göztepesi). Incertum naming a κωμάρχης, Imperial period. Gray limestone block, found in the northwestern part of the temple in the sanctuary on the Göztepesi. Edd.pr. H.Şahin, F.A.Yüksel, Z.Görücü, *Adalya* 13 (2010) 70.

[κω]μάρχης [---] ?

1592. Korykos (Korykion Antron). List of priests, Imperial period. Block found near the south gate of the temple. Edd.pr. H.Şahin, F.A.Yüksel, Z.Görücü, *Adalya* 13 (2010) 70/71 (ph.).

[-ca. 6 Δι]ομήδου
[-ca. ▮ -] Πολυκλείτου
[ca. 4 Διοσκ]ουρίδ[ου]
[-ca. 6 -]ης Ἑρμ[οκράτ]ου
[-ca. 6 -] Ἐπικράτ[ου]
[-ca. 7 -]γαξ Ἐπι[κράτου]
[-ca. 6 - Διοδ]ώρο[υ]
[-ca. 7 -]ΙΑΥ[---------]
[-ca. 8 - Διοσκου]ρίδ[ου --]
---- 10 illegible lines ----
--------ΟΥ---------
---Α--Ω--ΟΔ--------

The list resembles the list of priests on the northeastern anta wall (cf. O.Feld, H.Weber, *MDAI(I)* 17 [1967] 259), edd.pr. || 4. [Διομήδ]ης, [Ἀπελλ]ῆς, [Διοκλ]ῆς?, edd.pr. || 6. [Ἑρμησιά]γαξ?, edd.pr.

1593. Korykos. Dedications to Zeus Kodopaios/Kodopas, 2nd-3rd cent. A.D. *SEG* LVIII 1655. J.-Y. Strasser, in *An.Ép.* (2010) [2013] no. 1688, proposes L. 1 Κοδοπᾷ (Κοδοπα[ίῳ], *SEG*), cf. *SEG* LVIII 1656; he suggests restoring in LL. 3/4 [Ἑρ]μιστιγέ|[ν]ους as a variant spelling of Ἑρμηστιγένους and refers for the name in Korykos to *MAMA* III 389.

1594. Korykos. Christian epitaph of Agathoklion (or Agathokles?). *MAMA* III 208; Hagel-Tomaschitz, *Repertorium* 235 Korykos 244. In view of the defective writing of the deceased's occupation (λιηνπώλου for λινοπώλου), D.Feissel, *art.cit.* (cf. our lemma no. 1045) 426 note 32, wonders whether his name may be read as Ἀγαθοκλίω(νο)ς rather than Ἀγαθοκλίως (vulgar form of Ἀγαθοκλέους, previous editors). For the rare name Ἀγαθοκλίων see our lemma no. 1597.

1595. **Olba. Epitaph of Ἑρμοῦς, Imperial period.** E.L.Hicks, *JHS* 12 (1891) 270 no. 72. Rediscovered by E.Erten at alii, *AST* 27.3 (2010) 56 (ph.).

1596. **Philadelphia (Imsi Ören)? Acclamation, 5th/6th cent. A.D.** Edd.pr. Bean-Mitford, *Journeys — Rough Cilicia 1964-1968*, 219/220 no. 251. D.Feissel, *Chiron* 40 (2010) 79/80 note 16, prints a revised text. Greek text and French translation also in *An.Ép.* (2010) [2013] no. 1692.

Αὔξι Τί-
τος κόμ(ης), τῷ ἐῶ-
νι πρὸς ἐπα-
νόρτοσιν τῆς
[γ]εφύρας

'Prospère, comte Titus, éternellement, pour la restauration du pont' (*An.Ép.*) [i.e. ῷ αἰῶνι πρὸς ἐπανόρθωσιν] || Αὐξίτιος κόμη(ς) τῷ ἐῷ ν(ομίσματα) γ' πρὸς ἐπανόρτοσιν τῆς [γ]εφύρας, edd.pr. || F.'s new reading eliminates the comes Orientis Auxitius (*PLRE* II 206) in favor of a Titus, either a previously unrecorded comes of Isauria or a local notability.

1597. **Seleukeia on the Kalykadnos. Epitaph of Demetrios and Thanagoris (3rd cent. A.D.) and later Christian epitaph of Agathoklion.** *IGLS* 1192. On the basis of the onomastics, D.Feissel, *art.cit.* (cf. our lemma no. 1045) 425/426, argues that the sarcophagus bearing these two epitaphs, now in the Istanbul Archaeological Museum, comes from Isaurian rather than Syrian Seleukeia. The inscriptions read Θήκη Δημητρίου κὲ Θαναγορίδος τῆς γυνεκὸς αὐτοῦ and † Θήκη Ἀγαθοκλίωνος Εὐτύχους † (rather than εὐτυχοῦς). The name Θαναγορίς (regional variant of Ἀθαναγορίς) is known from Seleukeia on the Kalykadnos (*SEG* LVI 1803). The rare name Ἀγαθοκλίων belongs to Isauria/Cilicia (Hagel-Tomaschitz, *Repertorium* 355 Seleukeia 42; our lemmata nos. 1594 and 1623). Greek text also in *An.Ép.* (2010) [2013] no. 1689.

CAPPADOCIA

1598. **Kaisareia (or area of). Dedication (?), 2nd cent. A.D.** Head of a male youth crowned by a square capital with inscription, perhaps part of a statue used as a pillar; exact provenance unknown, now in the Kayseri Museum. Edd.pr. N.Tüner Önen, M.Arslan, *Olba* 18 (2010) 313 no. 6 (ph.; English and Turkish translations).

Ἀγαθῇ | τύχῃ

1599. **Kaisareia. Dedication of a statue of Δωροθέα, 1st-2nd cent. A.D. (?).** *SEG* LVII 1713. N.Tüner Önen, M.Arslan, *Olba* 18 (2010) 314/315 no. 8 (ph.; English and Turkish translations) republish the inscription and correct the reading at the beginning of l. 1: instead of the hedera, the inscription has ὄσα (= οὖσα, with reference to Gignac, *Grammar* I 211); edd.pr. interpret ὄσα as referring to the statue. Cf. J.-Y.Strasser in *AnÉp.* (2010) [2013] no. 1676: 'L'interprétation de ΟΣΑ par les a. n'est pas très claire.'

1600-1605. **Kaisareia (and area). Epitaphs, Imperial period.** In the Kayseri Museum. Edd.pr. N.Tüner Önen, M.Arslan, *Olba* 18 (2010) 309-314 nos. 1-5 and 7 (ph.; English and Turkish translation).

1600: 309/310 no. 1. **Epitaph of Ma and Amme, 2nd-3rd cent. A.D.** Marble stele with two pediments with akroteria, between them a lyre. Below the inscription on the shaft a wreath with a taenia; exact provenance unknown.

Μῆλας καὶ Καπίας οἱ
Σαγαρίου Μᾳ Κνειμου
τῇ γλυκυτάτῃ καὶ φιλο-
4 τέκνῳ μητρὶ καὶ Ἀμμῃ
ἰδίᾳ ἀδελφῇ μνή-
μης χάριν

1\. Καπίας (cf. the text in our lemma no. 1601): previously unattested; names starting with Καπι- or Καπυ- are of Thracian origin, cf. D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 227, edd.pr. || 2. for Κνειμος = Κνίμος cf. *I.Anazarbos* 336, edd.pr.

1601: 310/311 no. 2. **Epitaph of Komeis, 1st-2nd cent. A.D.** Pedimental limestone stele with akroteria, in the pediment a rosette; inscription on the shaft above a garland. Found in Yahyalı Taşan Köyü.

Καπίας καὶ Ταυρας
Κομει τῷ πατρὶ
μνήμης ἕνεκεν

1\. For Καπίας cf. the text in our lemma no. 1600 || 1-2. Ταυρας and Κομεις are previously unattested, edd.pr.

1602: 311 no. 3. **Epitaph of Athiktos and Antigone (or -nia), 1st-2nd cent. A.D.** Pedimental limestone stele, broken above and left; inscription on the shaft above an incised wreath. Exact provenance unknown.

Ἀντιγό[νη]
Ἀθίκτῳ
γλυκυτάτ[ῳ]
4 ἀνδρὶ καὶ ἑ[αυ]-
τῇ ζῶσα

1. Or Ἀντιγό[νια], edd.pr. || 2. for Ἄθικτος cf. e.g. *SEG* XXXIII 955 (Ephesos), edd.pr.

1603: 311/312 no. 4. **Epitaph of C. Veturius Sabinianus, 3rd cent. A.D.** Marble stele with two triangular pediments, each containing a four-petaled rosette, between them a leaf with scrolls; a palmette akroterion on top of the left pediment, the right one broken off; inscription on the shaft above a garland. Exact provenance unknown. Greek text also in *An.Ép.* (2010) [2013] no. 1674.

[Αὐρ.] Οὐε-
[τ]ωρί[α] Μα[ρ]-
[κ]εῖνα Γ. Οὐ[ε]-
4 τωρίῳ Σαβε[ι]-
νιανῷ πατ[ρί]

2-3. Μα[ρ|τ]εῖνα is also possible, J.-Y.Strasser in *An.Ép.*, who adds: 'cette graphie du gentilice *Veturius* paraît inédite'.

1604: 312/313 no. 5. **Epitaph on a child's sarcophagus, late 2nd/early 3rd cent. A.D.** Marble sarcophagus with garland, held at the corners by Erotes; a girl's head above the garland on the front; inscription to the right of the head. Exact provenance unknown.

[-------]ACI
[----]Μ̣- τῇ
[γλυκυτά]τῃ θυγα-
4 [τρὶ μνή]μης
[χ]ά̣ριν

Dated on the basis of the letter forms and the type of sarcophagus (cf. G.Koch, *Türkiye'deki Roma İmperatorluk Dönemi Lahitleri/Sarkophage der römischen Kaiserzeit in der Türkei* [Antalya 2001] 263), edd.pr.

1605: 314 no. 7. **Epitaph of Marcianus Demetrios, late 3rd/early 4th cent.** A.D. Life-size basalt statue of a man on a base with inscription; exact provenance unknown. Greek text also in *An.Ép.* (2010) [2013] no. 1675.

Μαρκιανὸς Δημήτριος
ζῶν ἑαυτῷ ❦ ❦

Dated on the basis of the letter forms and the sculptural style, edd.pr.

1606. **Kaisareia (or area of). Graffito on a pithos (owner's inscription), Imperial period.** Pithos with owner's inscription [presumably incised after firing, Corsten]; in the Kayseri Museum. Ed.pr. N.Tüner Önen, M.Arslan, *Olba* 18 (2010) 315 no. 9 (English and Turkish translations); Greek text also in *An.Ép.* (2010) [2013] no. 1677.

Οὐάρου

1607. **Tyana. Eucharistic bread-stamp, Late Antique period.** Bread stamp with inscription on the top surface, found near a Late Antique wall. Mentioned in G.Rosado, M.T.Lachin, *KST* 31.3 (2010) 275 (Italian) and 283 (English) (dr.); they transcribe *eboethe ton doulon* [the dr. shows Κ(ύρι)ε βοήθη τόν, followed by several illegible characters, Corsten].

CYPRUS

1608. Cyprus. Three epitaphs in a manuscript of Charles Newton, undated. T.Kiely, *CCEC* 40 (2010) 231-251, outlines the role of Charles Newton, Keeper of the Department of Greek and Roman Antiquities at the British Museum, in the development of Cypriote archaeology and the assembling of the earliest collections of Cypriote antiquities in the museum. Newton's report on his visit to Cyprus in 1879, published in an appendix on 246-250, includes references to three epitaphs on cylindrical cippi (majuscule texts): 1) Ἀριστόδημε | χρηστέ, | χῖρε (seen in a coffee house in Deftera near Nicosia; M.Beaudoin, P.Pottier, *BCH* 3 [1879] 175 no. 59; K. 246 [same text on a cippus from Amathous: *SEG* LVII 1740, Tybout]); 2) ΑΗΔΡΕ | ΑΝΤΕΙΜΟΥ | χρηστέ, χῖρε (ineditum; according to Newton, 'the letters can hardly be earlier than the 2nd century A.D.'; seen at the entrance of ■ tomb west of Limassol; incomplete initio, 'unless the name is formed from Ἀνδρ- (though perhaps here in the vocative)', K. [247] [rather a name in -ανδρος: [--α(ν)δρε | Ἀν(θ)ειμου, Tybout]); 3) ΑΘΗΝΟΔΩ | ΚΑΙΓΑΙΩΤΩΑΔΕΛΦ | μνείας χάριν (ineditum; seen in the castle of Keryneia; LL. 1/2 incomplete at right, K. [249] [either Ἀθηνοδώ[ρος - short name in dative -] | καὶ Γαίῳ τῷ ἀδελφ[ῷ] or Ἀθηνοδώρ[ῳ τῷ πάτρι/υἱῷ/ἀνδρί, vel sim.] κτλ., Tybout]).

1609. Cyprus. Byzantine lead seals of scholastici, 7th cent. A.D. D.M.Metcalf, *Israel Numismatic Journal* 17 (2009/2010) = D.Barag, B.Zissu, *Studies in Honour of Arnold Spaer* (Jerusalem 2010) 198-205 (dr. of selected examples), focuses on early Byzantine lead seals of σχολαστικοί (trained lawyers: advocates or legal counselors). This category is rare in general (only five examples from Byzantion, and a few from other places) but relatively well documented in Cyprus, with concentrations in two periods: 1) Heraclian, belonging in the context of the province's contribution to the war effort against the Persians, from 610 to ca. 628 A.D. (Metcalf, *Byzantine Lead Seals from Cyprus* [cf. *SEG* LVI 1820] no. 9: five specimens, one from Paphos, four of unknown provenance; anonymous owner qualified as σχ(ολαστικός) and ἰλλούστριος ['from a senatorial family']); the same historical context explains the large number of seals of ἰλλούστριοι from the same period; 2) last quarter of the 7th cent. A.D., when ἰλλούστριοι and σχολαστικοί shouldered many of the administrative burdens of reconstruction after the damaging Arab invasions of 649 and 653 (Metcalf, *op.cit.* nos. 243/244: ten specimens of two individuals, Ἀναστάσιος and Θεόδωρος, active in Paphos and Amathous, respectively).

1610. Amathous. Record of offerings and imprecation to prevent their destruction, 3rd cent. B.C. *LBW* 2822. Rectangular limestone block; letters with traces of red paint; a caduceus is incised above at right; some parts of the stone seem to be erased and may have contained an earlier inscription (of which no traces remain); rediscovered in the Louvre; republished after re-examination of the stone by A.Hermary, *BCH* 134 (2010) [2011] 121-130 (ph.; translation); the new edition confirms the readings of *LBW*.

Ἀπὸ τοῦ Ἡραίου ἕως τοῦ | λιθοστρώτου τὰ δένδρα | Σῖμος ἐφύτευσε καὶ ἀνέ|θηκεν τοῖς θεοῖς καὶ τὸν || ναόν·
ὃς ἂν δέ τι τούτων | ἐξαλείψῃ, vacat | οἱ θεοὶ αὐτῷ μὴ vacat | γένοιντο εἵλως vacat

Dated by H. on the basis of the (careless) lettering || [2. for the epigraphical attestations of λιθόστρωτον see *SEG* XLI 1872; the present text may well be the earliest example of the term, Tybout] || 6. ἐξαλείφω has the sense of 'destroy' (otherwise typical of poetry) rather than 'efface' here, H. || the plantation of trees and the consecration of a small sanctuary/chapel suggest the establishment of a sacred wood (alsos) by Simos, who in view of the absence of an ethnic was probably an Amathousian. 'The gods' are either those of the city or of the entire island. The plot situated between the Heraion and 'the pavement' (for this sense of λιθόστρωτον in an inscription from Cyprus see *I.Kourion* 111 [restored also in 109: see our lemma no. 1624]) cannot be located, H., who collects the rare testimonia for the cult of Hera in Cyprus. On 129/130, H. discusses *IGR* III 974 (*LBW* 2823), which I.Nicolaou (*SEG* XLV 1841 [where the reference should be *IGR* III 974 instead of 947]) considered evidence for a cult of Hera in Amathous on the basis of παρανυμφευσάντων (so also *IGR* III app.cr. and T.B.Mitford [*SEG* XL 1319 sub (3)]); comment on the role of παράνυμφοι in the wedding ceremony; H. argues that this text may be connected with Aphrodite rather than Hera.

1611. Amathous. Dedication to Arsinoe II Philadelphos, early 3rd cent. B.C. *SEG* LVII 1736. Mentioned by P.Flourentzos, in K.Lembke (ed.), *Zypern - Insel der Aphrodite* (Hildesheim 2010) 84 (German translation; color ph.), who assigns the temple excavated in the Lower City to the cult of Arsinoe II Philadelphos. [On Arsinoe see now E.D.Carney, *Arsinoë of Egypt and Macedon. A Royal Life* (Oxford 2013); cf. also our lemma no. 1770].

1612. Amathous. Dedication to Augustus (?). Limestone block; inscription on the front side (shaped as an altar); found in an administrative (?) building of the Roman imperial/early Byzantine period. Ed.pr. P.Flourentzos in *Zypern* -- (cf. our lemma no. 1611) 80-82 (German translation; color ph.); we give the corrected text of J.Bartels, *ZPE* 181 (2012) 91-94.

Ἀγαθῇ τύχῃ | αὐτοκράτορι | Καίσαρι θεο|ῦ υἱῶι θεῶι Σ||εβα(σ)τῶι

4-5. υἱῷ ἔθηκε [ἡ πόλις] | βατόν, ed.pr. || 5. the missing sigma in the sequence -στ- is not unusual, B. || on the basis of the titulature the dedicatee is Augustus rather than Tiberius (the latter was suggested by ed.pr.), B., with numerous parallels for dedications to Augustus and Tiberius and discussion of the imperial cult under these emperors. The discovery of yet another dedication to Tiberius (P.Flourentzos, *BCH* 128/129 [2004/2005] 1661) suggests the existence of an architectural complex for Augustus or the imperial cult in general in Amathous. For the latter cult in Cyprus in general see *SEG* LVIII 1670 [see now also T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013), Chaniotis].

1613-1620. Amathous. Epitaphs, 2nd/3rd cent. A.D. Eight epitaphs now in the Museum of Limassol; the inscriptions in our lemmata nos. 1613/1614, dated to the 2nd cent. A.D., are engraved on rectangular sandstone stelai from the eastern necropolis of Amathous; those in nos. 1615-1620, dated to the 3rd cent. A.D., are on the shafts of circular cippi moulded above and below. Ed.pr. I.Nicolaou, *RDAC* (2010) [2012] 565-567 nos. 1-8 (ph.; translations).

1613: 565/566 no. 2. **Epitaph of Apollodoros.**

Ἀπολλό|δωρος | Ἀμμωνί|ου χρηστ||έ, χαῖρε

1614: 566 no. 3. **Epitaph of Onasion:** Ὀνάσιον Ἀπολλωνί|ου χρηστή, χαῖρε

1615: 565 no. 1. **Epitaph of Agathetyche.** Limestone: Ἀγαθητύχη | Ἡλιοδώρο(υ) | χρηστή, χαῖρε

2. ΗΛΙΟΔΩΡΟΣ, lapis; Ἡλιόδωρος, ed.pr., who translates 'Good Agathatyche, farewell, Heliodoros' [in which case Ἀγαθατύχη should have been read; however, the most current formula in the numerous epitaphs of this category is name (+ patronymic) + χρηστέ/-τή, χαῖρε, without the dedicant being mentioned, Tybout].

1616: 566 no. 4. **Epitaph of [--]tate, Kalatychos and Euphrosyne.** Sandstone.

[--]τάτη, Καλάτυχος | Διογένου, Εὐφροσύνι· | χρηστή, χαῖρε χρηστή, χαῖρε χρηστός, χαῖρε

Εὐφροσύνι (sic), ed.pr. [for Εὐφροσύνη; the photo does not exclude Εὐφροσύνη, Tybout].

1617: 566 no. 5. **Epitaph of Demetrios.** Sandstone: Δημήτριε | χρησ[τ]έ, | χαῖρε

1618: 566/567 no. 6. **Epitaph of Phila.** Limestone: Φίλα Δημητρίου γυνή, χαῖρε

1619: 567 no. 7. **Fragment.** Sandstone: [---]ΡΕ[---] | χρηστέ, | χὲρε

1620: 576 no. 8. **Fragment.** Sandstone: [--]ΣΗΓΙ[--|--]ΔΙΟΣ[-- | [χρη]στή, χαῖρε

'The reading is very doubtful', ed.pr.

1621. **Amathous. Seal of the archbishop Theodoros, ca. 700 A.D.** P.Flourentzos, in *Zypern* -- (cf. our lemma no. 1611) 82 (German translation), mentions a lead seal found in the administrative building with the bust of archbishop Theodoros (or St. Epiphanius) on the obverse On the reverse an inscription with the archbishop's monogram and a cross: Θεοδώρου ἀρχιεπισκόπου Κύπρου.

1622. **Chytroi. Regulation concerning the cult of Paphian Aphrodite?, 37 A.D.?** *SEG* XX 302 (LV 1526*); *IGR* III 935. Starting from D.M.Campbell's restoration of the name of Tiberius (see *SEG* LV), Z.J.Kapera, in Hortus historiae 319-329, suggests identifying the ἀνθύπατος of Cyprus mentioned in *Acts* 13.7 with Q. Sergius Paullus (probably in the last year of Tiberius' reign, 37 A.D.), and the curator riparum et alvei Tiberis (*CIL* VI 31545; ca. 42-47 A.D.) with his younger brother L. Sergius Paullus.

A.Weiß, *ZPE* 172 (2010) 188-192, rejects Campbell's restoration and denies the existence of a Q.Sergius Paullus (cf. *SEG* LV), pointing out that - contrary to the praenomen Lucius [see now a further attestation of a L. Sergius Paullus: F.Beutler, *ZPE* 172 (2010) 271-276, Stavrianopoulou] - the praenomen Quinctus is

not attested for the members of the Paulli family. W. argues that the proconsul of Cyprus is probably L. Sergius Paullus (45-48 A.D.).

1623. Kition. Funerary epigram for the mime Agathokles/Agathoklion, 150-200 A.D. *I.Kition* 2087; *GV* 515. D.Feissel, *art.cit.* (cf. our lemma no. 1045) 425, draws attention to the occurrence of the deceased's name in two variants: Ἀγαθοκλῆς in the epigram with the hypercoristic Ἀγαθοκλίων added in prose below (for this name cf. our lemma no. 1597). This βιόλογος probably came from Mopsuesta in Cilicia; Μοψαΐον ... παῖδα may be a poetical substitute for the ethnic Μοψεάτης (P.M.Fraser, E.Matthews, *LGPN* I s.v. consider it a patronymic formula: 'son of Mopsos').

1624. Kourion. Building inscription concerning the renovation of the sanctuary of Apollo Hylates, 101-103 A.D.? *I.Kourion* 109. On the basis of the archaeological and epigraphical evidence, M.Kantiréa, *CCEC* 40 (2010) 253-275, re-examines the construction and restoration works on the temple of Apollo Hylates in the late 1st/early 2nd cent. A.D., which may have begun under Domitian, very probably after the earthquake of 76/77, and may have been interrupted after this emperor's damnatio memoriae. Four inscriptions testify to the last stage of the works under Trajan: *I.Kourion* 108-111 (ph.; texts; French translations of 108 and 111); 108 refers to the restoration of the last two (of five) exedras in the southern building with portico (100/101 A.D.); 110 to the reconstruction of the baths (101-103 A.D.); 111 to the pavement of the 'remaining section' (λιθόστρωτον ... τὴν λείπουσαν ἀπὸ τῆς προούσης λιθοστρώτσου) up to the Paphos Gate, i.e., the western part of the southern court (113/114 A.D.). The archaeological context of and restorations in *SEG* XXXIII 1209 (ph.) are uncertain; the emperor in the fragmentary Latin inscription *An.Ép.* (1975) no. 833, referring to paving works in the area of the fountain near the Paphos Gate and the southern building, is probably Domitian. M. argues that *I.Kourion* 109 (101/102 A.D.), a fragment of the architrave of the Kourion Gate, documents the last stage of the reconstruction works in general. On the basis of the archaeological data and epigraphical parallels, she offers the following restoration, 'avec toutes les réserves d'usage' (266; dr.; translation); cf. J.-B.Cayla, *An.Ép.* (2010) [2013] no. 1696: 'Des incertitudes subsistent concernant les données archéologiques et les restitutions paraissent inutilement précices.'

[Αὐτοκράτωρ Καῖσαρ θεοῦ Ν]έρουα υἱὸς Ν̣[έρουας Τραϊανός, Σεβαστός, Γερμανικός, ἀρχιερεὺς μέγιστος, δημα]-
[ρχικῆς ἐξουσίας τὸ ε', ὕπατος τὸ δ', πατὴρ] π̣ατρίδος, ἱερὸν Ἀπ[όλλωνος Καίσαρος καὶ Ἀπόλλωνος Ὑλάτου ἐπεσκεύασεν καὶ τὸν ναὸν σὺν τῷ προνάῳ]
[καὶ ταῖς βαθμίσι ἐκ σεισμοῦ κατηρειμμ]ένον ἀνέστησεν κα̣[ὶ τὸ πρόπυλον τὸ φέρον εἰς τὴν Κουρίου ὁδὸν καὶ τὴν λιθόστρωτον ἀπὸ τοῦ νάου]
4 [μέχρι τοῦ προπύλου κατεσκεύασεν κ]αὶ τὸ προσπαρακε[ίμενον γυμνάσιον σὺν τῇ παλαίστρᾳ καὶ παντὶ τῷ κόσμῳ ἔκτισεν, ἐπιμεληθέντος]
[καὶ καθιερώσαντος Κοΐντου Καιλίο]υ Ὀνηράτου ἀνθυ[πάτου (ἔτους) ε' vacat]

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3. [κατειρημμ]ένον, K. [per errorem, but cf. the translation 'endommagé par le tremblement de terre' and the parallels for κατηρειμμένος on 264 note 23; cf. also *SEG* LI 458* l. 15 (perfect participle not of καταρρέω, as stated in the Index *ibid.*

on 845, but of καταρίπτω: correct in *SEG* XLVIII, Index on p. 803, ad XLVIII 490 = LI 458); C. gives κατειρημ]ένον, which if intentional (perf. part. of καταλέγω) makes no sense in this context, Tybout] || the restoration follows the pattern of that in *I.Kourion*, which, however, prudently omitted all specific references now lost. In the new reconstruction, the inscription first mentions the works in the temenos proper (the temple with a pronaos prostyle in antis, accessible via a monumental stairway, the Kourion Gate and the paving of the eastern section of the southern court, leaving the remaining part to be finished in 113/114 A.D. [see above]), subsequently those outside it (the nearby gymnasium with the palaestra and annex buildings, and the baths). The consecration to Apollo Caesar and Apollo Hylates (cf. *I.Kourion* 108 and 111; restored in *I.Kourion* 109/110) does not imply the assimilation of Trajan to Apollo Hylates; the newly created deity Ἀπόλλων Καῖσαρ is the equivalent of Apollo Caesaris (or Apollo Augusti), i.e.. the imperial Apollo or the Apollo (protector) of the emperor, K. [cf. *SEG* LVIII 1670 for K.'s study on the imperial cult in Cyprus] || C. points out that the governorship of Q. Caelius Honoratus may be dated some years earlier than 101/102 or 102/103 A.D. (B.Rémy, *Les carrières sénatoriales dans les provinces romaines d'Anatolie au Haut-Empire (31 av. J.-C. - 284 ap. J.-C.)* [Istanbul-Paris 1988] 70/71 no. 52); on this assumption, *I.Kourion* 109/110 would be prior to 108, which would better fit in with the latter's content: the last two exedras of the five in the southern portico building are now finished (LL. 3/4: τὰς λειπούσας ἐξέδρας δύο); similarly, the pavement in the southern area was finished (*I.Kourion* 111) well after the principal inauguration of the complex (*I.Kourion* 109, where a reference to the southern building, already partly constructed with three exedras, completed, would be expected).

1625. **Limassol (area). Dedication to Theos Hypsistos, 3rd cent. A.D.** Circular sandstone cippus moulded above and below; provenance not recorded; donated to the Museum of Limassol. Ed.pr. I.Nicolaou, *RDAC* (2010) [2012] 568 no. 13 (ph.; translation).

Θεῷ Ὑψίστῳ | Ὀνασίας | βωμὸν ἐχσόμενο[ς]

3. ἐχσομένος for εὐξαμένος, ed.pr., who refers to other dedications to θεός/κύριος Ὕψιστος from Cyprus. For Theos Hypsistos cf. our lemma no. 2036.

1626-1629. **Limassol (area). Four epitaphs, 3rd/4th cent. A.D.** Four epitaphs on circular cippi moulded above and below; now in the Museum of Limassol; the stones are dated to the 3rd cent. A.D., except for that in our lemma no. 1629 (3rd/4th cent. A.D.). Ed.pr. I.Nicolaou, *RDAC* (2010) [2012] 567/568 nos. 9-12 (ph.; translations).

1626: 567 no. 11. **Apaisia (?) (?). Epitaph of Isidora.** Limestone: Ἰσιδώρα | χρηστή, | [χαῖρ]ε

1627: 567/568 no. 12. **Apaisia. Epitaph of Apollonides.** Sandstone.

Ἀπολλωνίδη | χρηστέ, | χαῖρε

1628: 567 no. 13. **Hagios Tychon. Epitaph of Tryphaina.** Sandstone.

Τρύφαινα | χρηστ[ή], | χαῖρε

1629: 567 no. 10. **Paramytha. Christian epitaph of Timon and Timo.** Sandstone.

Τίμων χρεστέ, | χρηστέ, χαῖρε· | Τιμώ, | χρεστέ, χῆρε

2 and 4. Chi's in the shape of a cross.

1630. **Paphos (New). Stamped amphora handles, 3rd-1st cent. B.C.** Ed.pr. Z.Sztetyłło, *Nea Paphos* VI. *Pottery Stamps from Nea Paphos* (*Excavations in 1990-2006*) (Warsaw 2010) (ph. of all stamps; CD with pdf of the whole text including the ph.), publishes 191 stamps found during recent Polish excavations in the northern part of the Insula of the House of Aion, in the insulae under the southern part of the Villa of Theseus and further south (the Hellenistic House, the Roman House and the Early Roman House), and in isolated trenches further east. The material confirms 'conclusions of a general nature concerning amphora stamps from archaeological excavations in Cyprus, formulated exhaustively by I.Nicolaou in the introduction to her book on stamps from the House of Dionysos in Paphos' (23; pp. 1-12 of N.'s monograph, for which see *SEG* LV 1835). The core of the book is a catalogue, consisting of 155 Rhodian stamps (nos. 1-155), 13 Knidian (nos. 156-168), four Koan (nos. 169-172), one Chian (no. 173), one Pamphylian (no. 174), three of the 'Nikandros group' (nos. 175-177), one of Pontic Herakleia (no. 178), and six of unknown provenance (nos. 179-184); there are four Latin stamps on amphoras (nos. 185-188) and three Greek stamps on mortaria (nos. 189-191; see our lemma no. 1631). We give the eponyms and manufacturers certainly or probably attested and the full texts of some unusual stamps, omitting the few Latin items.

Rhodian eponyms: Ἀγέμαχος, Ἀγλούμβροτος, Ἀθανόδοτος, Ἀλεξίμαχος, Ἀνάξανδρος, Ἀναξίβουλος, Ἀντίπατρος, Ἀριστᾶναξ II, Ἀριστείδας II, Ἀριστόδαμος II, Ἀριστομβροτίδας, Ἀρίστρατος II, Ἁρμοσίλας, Ἀρχέμβροτος II, Δαήμων, Δαμόθεμις, Δαμοκλῆς II, Δαμοκράτης II, Εὔδαμος, Εὐκρατίδας I, Θέστωρ, Ἱέρων I, Καλλικράτης II, Καλλικρατίδας II, Κλειτόμαχος, Κλευκράτης I, Κλεώνυμος II, Ναύσιππος, Νικασαγόρας I, Νίκων, Ξενόφαντος II, Παυσανίας III, Πυθογένης, Πυθόδωρος, Σύμμαχος, Σώδαμος, Τιμασαγόρας, Τιμόδικος, Τιμοκλῆς II, Τιμούρροδος, Φαινίλας, Φιλόδαμος II; **manufacturers:** Ἀγήμων II, Ἀγορᾶναξ, Ἄθως (or Ἄθωος), Ἀντίμαχος, Ἀπολλώνιος, Ἀραταῖος, Ἀρατοφάνης, Ἀριστίων, Ἀριστοκλῆς II, Ἀρίστων, Δαμοκράτης I and III, Δαμόνικος, Διόδοτος II, Δῖσκος II, Δρακοντίδας, Δῶρος II, Ἑρμίας, Ζήνων I, Ἡράκλειτος II, Θεύμναστος, Ἰάσων II, Ἱέρων II, Ἶμας, Κάλλων, Καρνεάδας, Κάσσανδρος, Κεφάλων, Μαρσύας, Μενεκράτης II, Μίδας, Μίκυθος II, Μόσχος II, Νικαγίς, Νικασίων, Ὄλυμπος, Πολυάρατος, Ῥόδων II, Στράτων, Σωσικλῆς, Σωσίλας, Σωσίφιλος, Τιμάρατος, Τιμῶ II, Φιλαίνιος. From the Rhodian damaged stamps (nos. 125-155) we mention 131 no. 125: ẠΛΚ.[--]|ΝΙΔΟ. [--], perhaps Ἀ̣λκμ[εω]|νίδο̣υ which if restored correctly is unparalleled.

Knidian duoviri: Ἀγαθοκλῆς + Θεύκριτος; **eponyms:** Θευδωρίδας, Θεύπομπος, Νικόμαχος, Πεισῦνος, Φιλίππος II; **manufacturers:** Ἀμεινοκλῆς, Θευδωρίδας (147/148 no. 164: παιδίων Θευδωρίδα; either the the children were the owner, or Theudoridas is the owner, with two slaves or tenants stamping), Θευκλῆς, Καρνεάδας, Κλεύπολις; **ethnic:** Κνίδιος.

Koan manufacturers: Μιννίων, Νικίας.

Chian manufacturer: Ἡγησίας.

Pamphylian manufacturer: Μουρψοῦς (?) (152 no. 174: Μουρψοῦν[τος], | Ἀρτεμιδ[ώρου]; 1st cent. B.C.; oblong stamp; unparalleled).
Nikandros group, manufacturers: Μηνόφιλος, Νίκανδρος, Χάρης.
Herakleian manufacturer: Ἀριστοκράτης.
Unidentified stamps: Ζήνων (possibly the manufacturer Ζήνων I of Rhodes); 155 no. 182: ΟΓΝΕΤΙ or ΟΙΝΕΤΙ; 2nd cent. B.C.?: Koan?; oblong stamp; unparalleled).

1631. Paphos (New). Stamps on mortaria, 3rd/4th cent. A.D. Three rectangular stamps of north-Syrian manufacturers on mortaria. Ed.pr. Ed.pr. Z.Sztetyłło, *Nea Paphos* VI (cf. our lemma no. 1630) 157/158 nos. 189-191 (ph. [The parallels from *SEG* adduced below are stamps on mortars (also called pelves) unless stated otherwise; for a complete list of stamps/manufacturers see *SEG* XLV 1914, Tybout]): **1)** Διο|νείκου (157/ 158 no. 189 [cf. *SEG* VI 836 (Keryneia, Cyprus; 'vas', i.e., perhaps a mortar?); VIII 262 (Beth Netif, Palaestina; 'vas')]); **2)** Ἑρμογ|ένους (158 no. 190 [cf. *SEG* XXVI 1485 (Paphos); XVIII 652 (Athribis; 'tabella fictilis'); XXXVI 1296 (a) (Poseideon, Syria); XLIII 609 (Gortyn); LVII 382 (Messene; lekane]); **3)** Εἰρηνα[ίῳ] | εὐτυχῶ[ς] | ivy leaf (158 no. 191 [cf. *SEG* XXVIII 1314 (Cyprus, unknown provenance; erroneously classified as an epitaph. The same applies to XXXVIII 1309 (Διοφάν|του, for which cf. LIV 1591: Διοφάντου | βου(λευτοῦ), from the Antiochene); XXXVI 1296 (c) (Posideion, Syria); XLI 1565 (Meroth, Palaestina; krater); XLII 809 (Lebena; lekane)]).

1632-1634. Paphos (New). Three acclamations in honor of Eustorgi(o)s, ca. 542/3 A.D.? Three inscriptions found in secondary use in the ancient theater (our lemmata nos. 1632/1633) and in the Chrysopolitissa basilica of Paphos (our lemma no. 1634). The earthquake of 365 A.D. provides the terminus post quem. Edd.pr. J.R.Green, E.W.Handley, in *Philathenaios* 197-211 (ph.); for Eustorgis see also our lemma no. 1635.

1632: 197-199; 205 no. 1. **Acclamation.** Upper part of a granite column.

Εὐστόργις | τὴν Κύπρον | ἤγιρεν

[For ἀγείρω instead of the usual ἀναγείρω see e.g. *IG* V.2.268 L. 35; XII 8.602 L. 10, Stavrianopoulou].

1633: 199-201; 205-207 no. 2. **Acclamation.** Statue base of Mamonian limestone, moulded above: Εὐστόργι | φιλοκτίστα

The inscription replaces a roughly erased earlier one (2nd cent. A.D.?), which will be published separately. Probably 'the statue original to the base was still attached and re-used in order to accord Eustorgis a certain level of honour and dignity' (201), ed.pr. || [2. the adjective φιλόκτιστος is mostly attested in dedications of Justinian's era: V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) nos. 153a-153k (dedications to Justinian), *IGLS* 991, *CIIP* II 1331 (*I.Caesarea Maritima* 39; *SEG* XXXVI 1341), *I.Gerasa* 297, *CIG* 2809 b (*SEG* XXXIV 1053; Aphrodisias), which further supports edd.pr.'s dating of these three inscriptions, Stavrianopoulou].

1634: 203-205; 207/208 no. 3. **Acclamation. Upper part of a marble column.**

Εὐστόργις | μηδέποτε | δίψῃ

3. In the sense of 'thirst spiritually', for which cf. *Ev.Joh.* 6.35, edd.pr. [cf. Feissel, *Recueil* 277 = *I.Stobi* 269: [vacat (?) ἐγ]ώ εἰ[μι ἡ] πηγὴ τῆς ζωῆ[ς· ὁ δὲ] διψῶν ἔλθῃ [ἔς με], κ(αὶ) οὐ μὴ διψ[ήσει] εἰς τὸν ἐῶνα, Stavrianopoulou].

1635. Salamis. Dedication of Eustorgi(o)s to Justinian and Theodora, ca. 542/3 A.D.? *I.Salamis* 43. On the basis of the attestation of an Εὐστόργις in the new inscriptions in our lemmata nos. 1632-1634), J.R.Green, E.W.Handley, *art.cit. ibid.* 207/208, reject the interpretation of εὐστόργις (L. 2) as a misspelling of the adjecive εὐστοργεῖς qualifying the ἀγαθοὶ βασιλεῖς (L. 1; Justinian and Theodora according to *I.Salamis*; Constans II and his son Constantine IV according to A.H.S.Megaw, *Archaeological Reports for 1958* [1959] 31/32). There is no further information about Eustorgi(o)s and his (ecclesiastical?; administrative?) position, although several inscriptions in Cyprus credit an Eustorgi(o)s with substantial building activities. The only person who could have been of some eminence is the ἀγαθὸς κόμης καὶ ἀπὸ βικαρίας Εὐστόργιος (*I.Salamis* 132 = *Salamine de Chypre* XIII [cf. *SEG* XXXVII 1394] 207 but G., H. reject that identification.

1636. Tremithous. Two birth records, 81 and 87 A.D. *SEG* XX 128 (XL 1376; cf. LIV 1531 in fine sub [3]). S.Stern, *ZPE* 172 (2010) 105-114 (text of LL. 5-11), argues that Σάμβατ ς' (L. 10) in the second birthday record (rather than 'horoscope', since astronomical data are absent) is not the Jewish month Shebath (T.B.Mitford) but the Jewish weekday 'Sabbath, the sixth day', i.e. Friday. The date Τῦβι κε' (in year 7 of Domitian; L. 7) in the preceding line, if interpreted with Mitford as belonging to the Alexandrian calendar, would be equivalent to 21 January 88 A.D., i.e., a Monday. This calendar, however, was replaced by the calendar of Salamis after 30 B.C., when Cyprus became part of the Roman Empire (rather than in 46 B.C. in relation with the Julian calendar as suggested by G.de Jerphanion, *AC* 1 [1932] 9-24); Tybi in the new calendar corresponds to Choiach in the old one (table of the months in both calendars on 112/113); consequently 25 Tybi is 28 December 87 A.D., i.e., a Friday, fitting in with S.'s interpretation of Σάμβατ ς'. Our inscription is the first epigraphical attestation of the calendar of Salamis, known so far from 4th-6th cent. A.D. literary sources only [see now T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013) 144-155, Chaniotis]. The month name Ῥωμῆος in the first record (L. 5) is on record in inscriptions from various regions; either the two births were registered according to different calendars or Romaios was added to the Salaminian calendar on its reform (according to literary sources, this month belonged to the calendar of the western part of the island, especially Paphos; but its appearance in this 'eastern' inscription perhaps shows that 'the distribution of calendars or of month names in Cyprus could be rather fluid' [106]).

Cf. J.-B.Cayla, *An.Ép.* (2010) [2013] no. 1697 (text and French translation): 'Le doute peut subsister sur l'interprétation du mot Σάμβατ (sur la photo on lit Σάμβτα) et la version de T.B.Mitford n'est pas satisfaisante.'

1637. **Unknown provenance. Name on medicine bottle, undated.** Lead amphoriskos with inscription around the shoulder. Ed.pr. V.Karageorghis, *Ancient Art from Cyprus. Collection G. and N. Giabra Pierides* (Athens 2002) 226/227 (ph.); republished by L.Taborelli, S.M.Marengo, *ArchClass* 61 (2010) 227 no. 5 (ph.; for parallels see our lemma no. 1962): Φοιβ|αρίου

KOMMAGENE

1638. **Kommagene. Antiochos I and Herod the Great as theocratic rulers.** C.-G.Schwentzel, *DHA* 36 (2010) 119-136, compares the ideology and activities of these nearly contemporary client kings of Rome (for whom cf. also our lemma no. 1944), drawing on the epigraphical dossier for Antiochos (*SEG* LIX 1620*; see LVI 1837* on p. 592 for a summary) and on Flavius Josephus for Herod. The reigns of both can be qualified as theocratic, though with different nuances: Antiochos presented himself as a deity equal to the gods of the Greek-Iranian pantheon, whereas in Judea the God of the Jews ruled by means of his terrestrial representative; in practice, however, the difference is insignificant, since both ruled as absolute monarchs legitimizing their power through its divine origin. Both in Kommagene and in Judaea the priests are appointed by the king and enjoy little prestige and power. Another common element are large-scale building programs centered around the kings and making visible the theocratic character of their rule. Neither the Kommagenean nor the Judean variant survived their founders.

1639. **Doliche (area of: Dülük Baba Tepesi). Votive inscription for St. Theodore Stratelates, undated.** Two fragments of a votive plaque with cross and inscription, mentioned by M.Blömer, E.Winter, *KST* 31.1 (2010) 444 (ph.). We read the text from the photograph.

Ὁ ἅγιος | Θ[εό]δορος ὁ στρατέλατο[ς] . . .

[2. στρατέλατος for στρατηλάτης, Corsten].

1640. **Nemrud Dağ. The inscriptions honoring the ancestors of Antiochos I, ca. 70-36 B.C.** *SEG* LII 1503*. Elaborating upon her earlier studies on the subject (see *SEG* XLIX 1969; LVI 1837 [pp. 590/591]) M.Facella, in P.Briant, M.Chauveau (edd.), *Organisation des pouvoirs et contacts culturels dans les pays de l'empire achéménide. Actes du colloque organisé au Collège de France par la 'Chaire d'histoire et civilisation du monde achéménide et de l'empire d'Alexandre' et le 'Réseau international d'études et de recherches achéménides" (GDR 2538 CNRS), 9-10 novembre 2007* (Paris 2009) 379-414, examines the epigraphical (381-392) and archaeological (393-408) evidence for the light it may shed on the Achaemenid rule over Kommagene in the centuries prior to the Orontid dynasty. In her reconstruction of the paternal male ancestors of Antiochos I she follows F.K.Dörner with minor variants (tabular survey of 15 ancestors on 386: Darius I the Great, [Xerxes?], [Artaxerxes I], [Darius

II?], [Artaxerxes II], Orontes I, Orontes II, [Bar?]danes, unknown ruler, Samos I, Arsames, unknown ruler, [Ptolemy?], Samos II, Mithradates I Kallinikos). Of particular interest is the presence of Ἀροάνδης, i.e. the satrap of Armenia Orontes I (cf. Xen., *An.* 3.5.17; 4.3.4), who occupies the sixth place, after the last king (text and ph. of *OGIS* 391 [*IGLS* 17]; text of *OGIS* 392 [*IGLS* 3; for F.'s restoration of LL. 12-14 see already *SEG* LVI 1837 on p. 591 sub 'Chapter IV']); Orontes II (*OGIS* 393 [*IGLS* 18]; text) is the last ancestor active in the Achaemenid period; this suggests that Kommagene belonged to the satrapy of Armenia for a certain period. Successors governed under the control of the Seleukids. F. underlines the integration of Antiochos' genealogy into his syncretistic religious program; she also reflects on the ethnic components of the kingdom (Greek and Iranian onomastics, though she rightly accounts for the possibility that 'an individual's personal name ... does not reflect his actual ethnic identity or his spoken language' [392]; cf. also *ibid.*: 'We fully ignore the linguistic reality of the region'). The archaeological research of the last 30 years has revealed more traces of Achaemenid presence in Kommagene than assumed in the past.

1641. Seleukeia-on-the-Euphrates/Zeugma. Seal impressions, 1st cent. B.C.-3rd cent A.D. M.Önal, in *Atti* -- (cf. our lemma no. 1064), *Bollettino di Archeologia on line* 1 (http://www.bollettinodiarcheologiaonline.beniculturali.it/bao_document/articoli/4_ONAL.pdf), presents 88 seal impressions (catalogue; color ph.), most of them already published, with representations of deities and symbols of Roman and Eastern culture. Five bear Greek inscriptions: 1) [βα]σιλẹ[ως --- ἔ]τους πε´ ([read from the ph. by Stavrianopoulou; E.I. C ETOYCΠE, Önal]; inscription around a head of Tyche with a head scarf and a tower crown; no. 25 = M.Önal, *Clay Seal Impressions of Zeugma/Zeugma Mühür Baskıları* [Ankara 2007] no. 82; 50-75 A.D.); 2) ἐ(λ)εω[ς---]Ẹ[.]ΡẠΕΙ ([read from the ph. by S.; E I ΛE Ω -. I Λ(A) E I, Önal]; inscription around a veiled Nemesis standing right, a wheel beside her feet; no. 32; 2nd/3rd cent. A.D.); 3) X [.]IΛIE]..]N[.]Π[.]ΓN[...] (mirror script; Abraxas holding a flail and a shield; no. 50 = Önal, *op. cit.* no. 155; 2nd/3rd cent. A.D.); 4) Ἔδεσσα (head of Pan; no. 65; 200-250 A.D.); 5) AT [.]ẠN (head of Alexander the Great with a diadem: (no. 66 = Önal, *op. cit.* no. 178; 100-50 cent. B.C.).

COLCHIS

1642. Phasis. Dedication of a silver phiale to Apollo Hegemon, ca. 425-400 B.C. *LSAG*² 373 no. 72; *SEG* XXXIV 777 (L 1383*; cf. LIX 1623). In the context of a study of the literary sources on the Milesian foundation of Phasis D.Braund, in E.K.Petropoulos, A.A.Maslennikov, *Ancient Sacral Monuments in the Black Sea* (cf. our lemma no. 755 bis) 431-439 (excellent ph.), briefly discusses this inscription.

IBERIA

1643. **Zhinvali. Inscription on a gem, late 2nd/early 3rd cent. A.D.** *I.Georgien*[3] 253 (mentioned in *SEG* LVI 1842 bis app.cr.). Republished by A.S.Balakhvantsev, V.N.Nikolaishvili, *Rossijskaja arkheologija* (2010.4) 130-135 (in Russian; ph.; dr.), who confirm the reading of edd.pr. R.M.Ramishvili, V.A.Jorbenadze, in *Arkheologicheskie issledovaniya na novostroikakh Gruzinskoj SSR* (Tbilisi 1976) 38 (not referenced in I.Georgien[3], where a different reading is offered; see *SEG* LVI); cf. also D.Braund, *Georgia in Antiquity* (Oxford 1994) 247 (ph. only). The occupant of the grave where the gem was found in 1974 is female and did not belong to Βακουρ; numismatic finds allow a close date. The gem is a work from the Roman Near East; the closest parallel is A.Hamburger, *Gems from Caesarea Maritima* (Jerusalem 1968) pl. VII no. 168.

SYRIA

1644. **Syria. Inscriptions pertaining to buildings in central Syria.** P.-L.Gatier, M.-O.Rousset, 'Temples romains et mausolées de la Syrie centrale (1)', in P.-L.Gatier, B.Geyer, M.-O.Rousset, *Entre nomades et sédentaires. Prospections en Syrie du Nord et en Jordanie du Sud* (Lyon 2010) 147-167, discuss some sanctuaries and funerary buildings in central Syria, east of Hama. On 149 note 6, they point out that *IGLS* 1827/1828 should be joined to yield the following text on the lintel of an early Byzantine tomb in 'Arfa: † Τοῦ Μακαρίου Ἡρακλίδου † (or, less preferably, μακαρίου; ph.; French translation). On 164-167, they republish the building inscription (lintel) of a pagan sanctuary in al-Šayḫ-Hlāl/Sheikh Hilal *IGLS* 1848 (dated 230 A.D.; ph.; French translation); in fine they read and restore ἑταίρω[ν λοιπ?]ῶν (ἑταίρ[ω]ν, *IGLS*), whom they interpret as the members of a cult association rather than 'comrades' or 'friends' in a military context.

1645. **Syria. Religion: the Dekapolis in the Roman and Byzantine periods.** On the basis of archaeological, epigraphic and numismatic evidence, L.el-Khouri, in D.Kreikenbom, K.-U.Mahler, P.Schollmeyer, T.M.Weber (edd.), *Krise und Kult. Vorderer Orient und Nordafrika von Aurelian bis Justinian* (Berlin-New York 2010) 181-206, offers a survey of the cults and religious buildings in the cities of the Dekapolis and their countryside from the Roman conquest (1st cent. B.C.) to the Byzantine period (early 7th cent. A.D.). Comments on the setting of twenty Roman temples (mostly in larger cities and later converted to churches), on cults in connection with water sources, fertility and healing (mostly Graeco-Roman deities), and on funerary cults, either of local or of Roman tradition. Cults and practices of various cultural backgrounds co-existed; some differentiation can be made between the urban centers and their rural surroundings (material culture: smaller temples; cults: deities of the oriental pantheon [Baal], Arabic gods and the caravan-rider-god). Cf. also *SEG* LIII 1887.

1646. Syria. Religion: female cult personnel. Drawing on literary, archaeological and mainly epigraphical evidence (Greek, Latin and Aramaic), J.-B.Yon, in F.Briquel-Chatonnet, S.Farès, B.Lion, C.Michel (edd.), *Femmes, cultures et sociétés dans les civilisations méditerranéennes et proche-orientales de l'Antiquité* (Lyon 2009) 197-214, discusses the rare testimonia for female cult personnel in the Near East, notably from Syria and mostly concerning priestesses (ἱέρεια; ἱερασαμένη); almost all attestations come from the cities founded by the Seleukids in coastal Syria: Seleukeia (*IGLS* 1187), Laodikeia-on-the-Sea (*IGLS* 1263/1264; τῆς κυρίας Ἀρτέμιδος), Larissa (*IGLS* 1278) and Laodikeia ad Libanum (see our lemma no. 1676); also from the coastal cities with Phoenician roots: possibly Sidon (see our lemma no. 1700); Berytos (Roman cults, inter alia a sacerdos divae Aug(ustae) [*An.Ép.* 1939 no. 68]); in Tyre possibly a priestess of Apollo (see our lemma no. 1702) and, in late Antiquity (380 A.D.), a priest τῆς Οὐρανίας (*I.Tyr* II 9 = *SEG* LVI 1877 [3], on p. 615) making a dedication on behalf of a priestess, possibly also a servant of the celestial goddess; however, Y. repeatedly draws attention to the ambiguity of the term 'priestess', which may merely indicate that the woman in question was married to a priest. Hardly any evidence comes from the cities in the interior like Antiochia, Apamea, Dura-Europos, Edessa, Emesa, Gerasa, Hatra, Hierapolis, Palmyra or from the Hauran, perhaps due to differences in the epigraphical habit.

There are relatively many testimonia from outside Syria: Delos (*SEG* LII 761 [cf. also LII 1898]: a priest and priestess reconstruct a shrine [of the Syrian Goddess?] and dedicate it to Ἁγνὴ Θεά, in association with the κοινὸν τῶν θιασιτῶν τῶν Σύρων; also kanephoroi [κανηφόρος; κανηφορήσασα; *I.Délos* 2232, 2234, 2238]), Athens (ἱέρεια (τῆς) Συρίας θεοῦ; *IG* II² 1337, 2361), Phistyon (Aitolia; priestess of Ἀφροδίτη Συρία Φιστυΐς; *IG* IX².1.95-110), Egnatia (a sace[rd]os Matris Mag(nae) et Syriae deae [*An.Ép.* 1989 no. 192 = 1993 no. 500]), Egypt (priestess of a private Ἀταργατιεῖον in *SB* 7351 [papyrus]) and Corbridge (dedication Ἡρακλεῖ Τυρίῳ by an ἀρχιέρεια; *IG* XIV 2554 [*RIB* 1129; cf. our lemma no. 1062]). Women on record for Syrian cults in other capacities than that of priestess: a prophetess in Niha (Lebanon; vates deae Syr(iae)/παρθένος θεᾶς Ἀταργάτεις; *IGLS* VI 2929); a young woman dedicated by her grandfather to a local Τύχη in the Hauran (*PAES* III A 653 [*IGLS* XIV 549-552, forthcoming; cf. *SEG* LVII 1877 app.cr.]); perhaps sacred prostitutes in Phoenicia (no epigraphical evidence) and other ἱερόδουλοι (inter alia in the cult inscriptions of Antiochos I from Kommagene [full references on 210 note 55], where this function is hereditary including wives and daughters). Finally Y. draws attention to Jewish female cult officials, on record in the diaspora rather than in the homeland (ἀρχήγισσα; ἀρχισυναγώγισσα; μήτηρ συναγωγῆς; πρεσβυτέρα; ἱέρισσα, vel sim., may indicate female members of the priestly tribe of Levi), perhaps as a result of differences in tradition similar to those concerning the Syrian Goddess in Syria and abroad.

1647. Antiochia. Games. In the context of an article on the information in Malalas' chronicle concerning Olympic Games allegedly founded by Commodus, S.Remijsen, *GRBS* 50 (2010) 411-436, on 420-428 collects 20 inscriptions recording contests in Antioch. Comment on the Antiochene Ἀδριάνεια (or Ἀδριάνειος ἀγών), the ἀγὼν Εὐκράτους, Καισάρεια, the ἀγὼν Κομόδειος [cf. *SEG* XLVII 2268], Ὀλύμπια and Πύθια. The Ὀλύμπια occur only in *TAM* II 587; R. argues that they were founded under Caracalla in 212 A.D. The contest introduced under Commodus was the ἀγὼν Κομόδειος; it should not be called the Ὀλύμπια Κομμόδεια (so H.Bru, *Stadion* 33 [2007] 7). See also our lemma no. 1899.

1648. Antiochia (area of: Ma'chouqa). Dedication of a mosaic in a church (prayer), 481-484 A.D.? Guarducci, *EG* IV 436/437; P.Donceel-Voûte, *Les pavements des églises byzantines* -- (cf. *SEG* XL 1389 bis) 174-177: K(ύρι)ε πρόσδεξε | τὴν καρποφορί|αν ὧν τὰ ὀνόμα|τα γινώσκις. In two detailed tabular surveys, R.Haensch, *KJ* 43 (2010) 289-295, collects the parallels in the patriarchies of Antiochia and Jerusalem for the two formulas in this inscription. He adduces six attestations for its first part in Palaestina I, and one in Arabia and Syria I each; the second part - the 'Anonymformel' in several variants (inter alia γιγνώσκεις/γιγνώσκει; οἶδας/οἶδεν) - is known from three examples in Isauria, two in Cilicia I/II, one in Syria II, one in Phoenicia I, seven in Palaestina I/II/III and seven in Arabia. None of these texts combines the two formulas [however, they do appear together in *CIIP* I.2.1084, not in H.'s list], and the diffusion of the 'Anonymformel' shows that it was unusual for Antiochia (Syria I). Also taking into account that some architectural characteristics of the church are untypical of the Antiochene, H. argues that the Isaurian Illous, known from his attempt at usurpation in 484-488 A.D. and residing in Antiochia from 481 to 484 in his capacity of magister utriusque militiae per Orientem, or (a) person(s) from his entourage may have commissioned the building. [But the 'Anonymformel' is attested much more frequently in the three Palaestinae than in Isauria (add to H.'s seven examples three more from Jerusalem [*CIIP* I.2.854, 869, 1084], one from Askalon and Beth Shean each [references ad *CIIP* 854] and one from Nessana [H.D.Colt (ed.), *Nessana* I (London 1962) 163 no. 67]) - one might as well suggest that the inscription in Antiochia was dedicated by a Palestinian, Di Segni].

1649-1656. Apamea (area of: Tell Aar). Mosaic inscriptions in a church, 375/376 - 550/551 A.D. Eight floor mosaic panels found in 1988 in the ruins of a large basilica with five naves, ten bays and a transept in Tell Aar (north east of Apamea; 8 km north of Khan Sheikhoun); most panels are now in the museum in Maarret en-Nouman. Edd.pr. R.Jouejati, R.Haensch, *Chiron* 40 (2010) 187-210 (ph.; map; French translations). We incorporate some readings and restorations by D.Feissel, *BE* (2011) no. 599; see also J.-B.Yon, *An.Ép.* (2010) [2013] nos. 1702-1709 (texts and translations; comments also by J.-Y.Strasser), and R.Jouejati, 'Les mosaïques d'une église apostolique à Tell Aar', *Zeitschrift für Orient-Archäologie* 5 (2012) 272-293 (French translations on 277/278).

1649: 190/191 no. 1. **Dedication of mosaic(s) (A) and vow(s) (B), 375/376 A.D.** Two inscriptions, each in a tabula ansata, the ensemble in a broad rectangular frame of interlaced cable-motifs, at the entry of the central nave; A above B.

A: Ἐπὶ Δημητριανοῦ καὶ Ἡλιοδώρου | πρεσβυτέρων καὶ Βαρσύμα τοῦ | χριστιανοῦ ἐφεστῶτος, ἐψηφαλο|γήθη ἡ ἐκλησία τοῦ Θ(ε)οῦ, ζπχʹ ἔτους

B: Εὐχοὶ Ῥουφίν[ου] | καὶ Φλαουια[νοῦ] | καὶ Μαριαν[οῦ]

A. 4. Year 687 (Seleukid era) = 375/376 A.D., which makes this church the earliest with a precise date in Syria II, edd.pr.; S. wonders whether ϛπχʹ (= 686) should be read [the first sign resembles an inverted Z] || F. connects the absence of a bishop with the schism in the Eastern church in 374-379 A.D.; the unusual qualification χριστιανός, then, would imply that Barsymas remained loyal to the Nikaian church, the opponent of the Arian church favored by the emperor Valens; edd.pr. connect χριστιανός with the early date of this church: Barsymas is a 'nouveau Chrétien' (191) || B. εὐχοί probably for εὐχή: 'Vœu (?) de

Rufinos, de Flavianos et de Marianos', edd.pr.; εὐχοί for εὐχαί, Y.; rather εὐχοί for εὐχή: '*ex voto* de Rufinus etc.', S.

1650: 200 no. 8. **Dedication of a mosaic, 376 A.D.** Inscription in a medallion (location uncertain).

[Ὑπ]ὲρ εὐχῆς | [. . . .]εου | [- - - -]θέτη | .[. . .]το M || Περιτίου ει' | τοῦ ζπχ' ἔτο|υς

3-5. Perhaps [ἐψηφο]θέτη|[σε τοῦ]το μ(ηνὸς) | Περιτίου, the subject being the person who made the vow (cf. *SEG* XL 1778 for a similar construction), S.; either [ἐψηφο]θέτη for [ἐψηφο]τέθη [non-existent, Tybout] or a form of ψηφοθέτης, edd.pr., who report C.Schuler's and G.Petzl's suggestion [τοῦ]το μ(ηνὸς) || 6-7. year 687 (Seleukid era), Peritios = February 376 A.D. || [the inscription may be tentatively restored [Ὑπ]ὲρ εὐχῆς | [Δωροθ?]έου | [ψηφο]θέτ(ου) | [ἐγένε]το μ(ηνὸς) || Περιτίου κτλ., Di Segni].

1651: 199/200 no. 7. **Dedication, after 379 A.D.?** Inscription in a tabula ansata in the left aisle of the transept.

[Ἐπὶ Ἰωάν?]νο̣υ̣ ἐ̣[πισ]κό̣πο̣υ † | [κ]αὶ Ἡλ[ιοδ?]ώρου τοῦ περιοδευτοῦ | [κ]αὶ Βαρσύμα τοῦ πρεσβυτέρου † | [κα?]ὶ Δο[μνί?]νου διακ[όνου ❦ || - ca. 11 - Μ]αρκιανοῦ [καὶ Ἡλι]οδώρου | -- probably three more lines --

The letters with dots are confirmed by an unpublished copy mentioned by F. || 1. [Ἐπὶ ...]νου, edd.pr.; F. suggests restoring the name of John, bishop of Apamea since 379 A.D. and supporter of the Apamean 'catholics' against the Arian heresy favored by Valens (cf. our lemma no. 1649 app.cr. ad A); in this case, the dedication is somewhat later than the foundation of the church (375/376 A.D.) recorded in the text in our lemma no. 1649 A; Y. dates this text either to 375/376 (noting that Barsymas and Heliodoros are also mentioned in the text in our lemma no. 1649) or after 379 A.D. on accepting F.'s restoration; prior to the mid 5th cent. A.D., edd.pr.

1652: 193-195 no. 3. **Renovation of the church of the Apostle(s), 434/435 A.D.** Inscription in a tabula ansata (with LL. 10/11 exceeding the field) in the central nave between the sixth and seventh bay.

Ἐπὶ τοῦ ἁγιο(τάτου) [ἐπισκόπου Ἀλεξάν]δ̣ρου καὶ | Θαλασίου ὁσιο̣(τάτου) [- ca. 10 -]νος ὁ θαυ̣(μασιώτατος) | καὶ ἐνλογι(μώτατος) ΛΥΙ̣[. . . . . ὑπὲρ τ]ῆς ἑαυτοῦ | σωτιρίας καὶ τέ̣[κνων καὶ τοῦ] ἁγιοτάτου || Ἀντιόχου πρεσβ[υτέρου τοῦ ἀ]δελφοῦ ❦ | αὐτοῦ καὶ ὑπὲρ ἀν[απαύ]σ̣ε̣ως τ̣ῆς ψυχῆς τοῦ | τῆς εὐλαβοῦς μνή̣μ̣ης Γεμέλου τοῦ αὐτῶν ἀ|δελφοῦ ἀνενέωσεν [κ]αὶ ἔκτισεν τὸ ἅγιον Ἀποσ|τόλιον σπουδῇ Πέτ[ρ]ου εὐλαβ(εστάτου) διακ(όνου) ἐπὶ τῆς οἰ||κονομίας Βασιλίου ἐ[ργολάβου?] ἀρξαμέ(νου) τοῦ ἔργου ϛμψ' | ἔτους

Abbreviation signs (S in LL. 1 and 9; small E above M in L. 10) || 1. [ἐπισκόπου? (perhaps abbreviated) —].ου, edd.pr.; F. reads and restores the bishop's name on the basis of an unpublished copy; the Apamean bishop Alexandros was present at the Council of Ephesos in 431 A.D.; he is also on record in other

mosaics from 415/416 A.D.: cf. *SEG* XL 1765, 1769, and 1773. F. points out that the church must have belonged to the bishophric of Apamea; contra edd.pr., who mention Larissa and Epiphaneia as alternative options || 2. Θαλασίου for Θαλασσίου, Y. || 7. Γεμέλου for Γεμέλλου, Y. || 8-9. the church is named τὸ ἅγιον Ἀποστόλιον (rare term), edd.pr. [rare in inscriptions, but current in literary sources to indicate a church dedicated to an apostle or to SS. Peter and Paul, Di Segni] || 10-11. year 746 (Seleukid era) = 434/435 A.D.; F. rejects edd.pr.'s alternative reading 740, which is based on the assumption that in the numeral indicating the year, the sign ϛ may also be understood as a zeta or an ornament.

1653: 195/196 no. 4. **Renovation (?) of the church, 434/435 A.D.?** Inscription in a tabula ansata in the central nave, in the bema.

Ἐπὶ τοῦ [---] | ὁ ἐλλογι[μώτατος --- τὸν ἅγιον (vel sim.)] | οἶκον ἀγ[ενέωσεν? --- ὑπὲρ μνή]|μης Γεμέλλ[ου --- ἀρξ]||άμενος τοῦ ἔ[ργου? ---]

3. οἶκος: the church, edd.pr. || 4-5. ἀρξά]||μενος, edd.pr. [the ph. clearly shows ΑΜΕΝΟΣ in L. 5, Tybout] || the lettering, terminology and name are similar to those of the text in our preceding lemma, which suggests that the two inscriptions are contemporary and the five lines in our text may have been quite long, edd.pr.

1654: 197/198 no. 6. **Dedication of a mosaic and a secretarium (prayer), 550/551 A.D.** Unframed inscription in the left aisle of the transept.

[Κύριε βοήθει (vel sim.) --- τ]ῷ καρποφορήσαν|τι τὴν ψήφοσιν ταύτην καὶ τὸ σηκριτάριν μετὰ παντ(ὸς) | τοῦ οἴκου αὐτοῦ· ἀμήν· ἐπὶ τοῦ Θ(εο)ῦ τὰ πάντα· τοῦ βκω' [(ἔτους)]

Abbreviation signs (S in L. ϛ in fine; horizontal strokes in L. 2 above ΘΥ and the numeral) || 2. σηκριτάριν for σηκρητάριον; = secretarium (like the more current σήκρητον indicating an annex of the church, mostly an audience room or sacristy), previously attested in Latin only, edd.pr. || 3. in fine read and restored by F.: year 862 (Seleukid era) = 550/551 A.D.; τοῦ β(ασιλεύοντος), edd.pr.

1655: 196/197 no. 5. **Renovation of a mosaic, 6th cent. A.D. or later?** Inscription in a frame in the left aisle of the transept.

† Ὑπὲρ εὐχῆ(ς) Συμεώνου βασιλικαρίου ἀνενεώθε ἡ ψίψωσις αὕτη ἐπὶ τοῦ θεωσε|βεστάτου περιοδευτοῦ ἡμῶν Γεωργίου σπουδὲ Κοσμᾶ κ(αὶ) Ἰωάνου διακόνου

1. ΗΣ (in ligature), mosaic; basilicarius (guardian of the basilica, more commonly called παραμονάριος) is previously attested in Latin only, edd.pr.; ἀνενεώθε for ἀνενεώθη || 2. σπουδὲ for σπουδῇ.

1656: 192/193 no. 2. **Dedication of mosaic(s).** Unframed inscription in the center of the nave between the fifth and the sixth bay.

v "Οσοι ἐκ τῷ[ν .] . [.]ΡΥ[. . . .]Ι ἐψή[φωσα?]|ν τὴν ἁγιοτάτην ἐκκ[λη]σίαν | Βαρνέβους Ῥιαν . [. . .]ΡΙΣΡ. | Ἡλιόδώρος καὶ Μό[νιμ]ος ΡΡΑ||ΡΙ Κέρδων καὶ Γε(ρ)όντις

1. After ἐκ perhaps a gamma or pi, S. || 3. Ῥιανν[ος? —]ΡΙΣΡ., Y.; in fine a form of πρεσβύτερος, edd.pr.; sceptical Y. || 4. or Μο[κιμ]ος, Y. || 5. ΓΕΓΟΝΤΙΣ, lapis.

1657. Byblos. Cults. In C.Ertel, K.S.Freyberger, H.von Hesberg, 'Das Theater und die Kultbezirke des römischen Byblos', *Zeitschrift für Orient-Archäologie* 1 (2008) 90-152, F. on 122/123 lists and discusses the inscriptions testifying to the cults in (the area of) Byblos (inter alia Ζεὺς οὐράνιος ὕψιστος Σααρναῖος ἐπήκοος; θεὸς ὕψιστος οὐράνιος; θεὸς οὐράνιος πατρῷος ὁ κύριος). On 123/124, reflections on the imperial cult, probably celebrated in Byblos though not epigraphically attested. F. adduces some inscriptions related to the emperor cult from the region and from the Near East in general.

1658. Damaskos. Various inscriptions concerning cults. J.Aliquot, 'Dans les pas de Damascius et des néoplatoniciens au Proche-Orient: cultes et légendes de la Damascène', *REA* 112 (2010) 363-374, examines Damascius' *Life of Isidoros* for the light it sheds on the Damascene cults, after M.Tardieu, *Les paysages reliques. Routes et haltes syriennes d'Isidore à Simplicius* (Louvain 1990) had dealt with the travels of Damascius and his teacher Isidoros in southern Syria (late 5th cent. A.D.). Inscriptions play a subordinate role, mainly in a discussion (365-367) of Θεάνδριος/θεὸς ἄνδριος (ἀνδρεῖος), called Θεανδρίτης by Damascius and epigraphically attested especially in the Hauran (*SEG* XVIII 614; XXXVI 1374; XLVI 1999; XLVII 2078: [θε]ῷ Θεανδρίῳ Ραββ[ου]; *LBW* 2374 (a): θεῷ Ου[α]σεαθου πατρῴῳ Θεανδρίῳ) but also in (the territory of) Damaskos (*IGLS* XI 41 [Mount Hermon; text and French translation on 366]; assimilated to Ζεύς in a dedication from the city to be published by P.-L.Gatier). On 371/372, A. comments on θεὸς Ὠρίων, on record in a dedication of a bronze statue of a cow from Bloudan (*SEG* XL 1397; text and translation on 372); his cult 'est probablement liée aux traditions qui font de la Damascène une région sauvage'. For a more extensive summary of this article and that in our lemma no. 1672 we refer to J.-B.Yon, *An.Ép.* (2010) [2013] no. 1698.

1659. Damaskos (area). Rhodian stamped amphora handles, 2nd cent. B.C. On the basis of a notebook of Henri Seyrig (Bibliothèque publique et universitaire de Neuchâtel, fonds Henri Seyrig), ed.pr. N.Badoud, *Syria* 87 (2010) 165-172, publishes five Rhodian amphora stamps seen by Seyrig in the museum in Damaskos. He also offers detailed comments on the contribution to the study of amphora stamps by Seyrig in his correspondence with Virginia Grace from 1946 to 1967. **Eponyms:** Ἀνδρόνικος, Ἀριστόμαχος I, Ἀρχιλαΐδας. **Manufacturers:** Ἀμύντας, Ἀριστοκλῆς, Εὐφράνωρ, Πολύξενος, Τιμόξενος. The combination of Ἀριστόμαχος I with Πολύξενος is previously unattested: ἐπὶ Ἀριστομάχου, | Ἀγριανίου and Πολυξένου (with four stars in the corners) (167/168 no. 3; rectangular stamps; bought in El Safirah; ca. 157 B.C. [Finkielsztejn]).

1660. Dura-Europos. Onomastics: a Macedonian name. A.B.Tataki, in *Onomatologos* 578-580, draws attention to the frequent appearance of the probably Macedonian name Δάνυμος, otherwise unparalleled, in Dura-Europos (list of the 22 persons attested, inter alia *SEG* II 783, 805, 805 (a), 810, 812, ranging from 4/3 B.C. to 180 A.D.; they often appear along with persons bearing other Macedonian names). Reflections on the etymology: possible association with δάνος ('gift', 'loan') or δανός (Hom., *Od.* 15.322; 'dry wood'). [For δάνος in the sense of 'loan' in Macedonia see now A.G.Zannis, A.D.Smagas, 'Δάνος του 4ου αιώνα π.Χ. από την Σιθωνία Χαλκιδικής', *Tekmeria* 10 (2011) 71-89 (L. 1, used as a heading); on 84/85, they restore [Δ]άνος also in the heading of J.Game, *Actes de vente dans le monde grec* (see *SEG* LVIII 1904) no. 24 = *SEG* LVIII 603 (not in Game's text, but see his app.cr. on p. 68, where he refers to D.M. Robinson's view that the letters ΑΝΟΣ are the remains of another text now lost); this plausible restoration implies that no. 24, now a loan rather than a sale, should be withdrawn from Game's collection, Tybout].

1661. Dura-Europos. Inscriptions from the synagogue, ca. 244/245 A.D. *IJO* III Syr81-Syr131 (for the Greek and bilingual inscriptions see *SEG* LIV 1604, with references to *TEAD* VIII and *CIJ*[2]; see also LVII 1797). Accumulating several hypotheses drawn from various sorts of evidence, B.Z.Rosenfeld, R.Potchebutzky, *Levant* 41 (2009) 195-222, 'suggest that the Early Structure synagogue community dating to the end of the 2nd century AD consisted of civilians who held official positions in the Roman military government, members of the Palmyrene guard, and merchants', whereas 'the community of the "Rebuilt Synagogue" of the 3rd century AD was more complex, consisting of soldiers of various ranks as well as civilians' (220). The enlargement of the synagogue and the introduction of Greek should possibly be connected with the arrival in Dura of a Jewish auxiliary unit after the fall of Hatra in 240/241 A.D.; after the renovation, the community would have consisted of a Greek speaking military group and a (pre-existent) Aramaic speaking civilian group. The Aramaic inscriptions from the initial stage and the Greek, Aramaic and Greek/Aramaic texts dating after the renovation are discussed on 203-205 and 217-220. The latter section includes an analysis and translations of the three Greek (*TEAD* VIII.1.23-25 [*IJO* III Syr86-Syr88; *CIJ*[2] 829-831; *SEG* LIV 1604 [1-3]) and two Aramaic dedicatory inscriptions on the ceiling recording the names of those who contributed to the synagogue's (re)construction; from these short texts the authors try to extract indications supporting their main thesis, e.g. Σαμουήλ Βαρσαφάρα (bar saphara, i.e., 'son of a scribe'; *IJO* III Syr87) 'may not have been the son of a scribe, but instead he may have belonged to the group of scribes who were standard bearers in Dura' (218); another example is the identification of Σαλμάνης in *IJO* III Syr88 with Σαλαμανός in *TEAD* VI 294 no. 4 (label of one of the portrait busts on the ceiling of the House of the Roman Scribes; like other residents in this house, he may have been 'working at the City Gate in collaboration with the Roman military administration' ... Thus Salmanes ..., it seems, belonged to the military group of the synagogue community ... a position from which he could have supported the renovations' [219]).

The 234 tiles recovered from the ceiling are the exclusive subject of a study by K.B.Stern, *AJA* 114 (2010) 473-504; on 487-489 and 492-495 (ph.; translations), she discusses the five inscriptions mentioned above. As to the Greek tiles, she points to differences in contents and design with dipinti on ceiling tiles in other Durene buildings, which mention men associated with the buildings and occasionally their occupations (no donors or dedicants; labels accompanying painted busts in the House of the Roman Scribes [*TEAD* VI 291-299; see below], the House of the Atrium [*TEAD* I 48 (cf. IV 43);

SEG VII 666; Κόμοδ|ος] and Tower 15 [*TEAD* IV 46/47; *SEG* VII 792 [Βαβαθευ|μήν|ης, not 'Bababtheummenes' as on 493 note 88]]). The display of dedicatory inscriptions on a ceiling is unusual [uncertain, since ceilings are almost never preserved, Di Segni] and the texts are hardly legible on account of their small lettering and the distance of the darkly lit ceiling (7 m above the eyes); moreover, the 229 anepigraphic tiles offered a wealth of potentially distracting images. This suggests that the synagogue founders 'were more interested in divine than human recognition for their deeds' (501). [In the discussion of the labelled busts from the House of the Roman Scribes (492-494; ph. of nos. 1 and 5 below), there are several errors in the transcriptions of the names; for the sake of convenience we present these inscriptions, not included in *SEG* so far, as given in *TEAD* IV, omitting the fragmentary texts and adding line divisions on the basis of the photos *ibid.* where possible: 1) Ἡλιόδω|ρος ἀκτου|άρις (291/292 no. 1); 2) Οὔλπιος | Σιλουανός | τεσσεράρις (292/293 no. 2); 3) Δημέας Βαργινναιχου (in three lines; no ph.; 293/294 no. 3); 4) Σαλαμανός (294 no. 4); 5) Χαρίτων (294/295 no. 5); 6) Ἑρμῆς Σ[..]κος (295 no. 6); 7) Ἰαῦθ|ος (295/296 no. 7); 8) Μάσιμος οἰκοδόμος (297/298 no. 1); 9) Βαργ|ινναι|ας (298 no. 2); 10) Θααμα|ρη (299 no. 3), Tybout].

Cf. also J.Magness, 'Third century Jews and Judaism at Beth Shearim and Dura-Europos', in D.M.Gwynn, S.Bangert, (edd.), *Religious Diversity in Late Antiquity* (Leiden-Boston 2010) 135-166 (see 143-164 for Dura-Europos, with occasional reference to inscriptions).

1662. Dura Europos. Funerary epigram for the tribunus militum Iulius Terentius, probably 239 A.D. Merkelbach-Stauber, *SGO* IV 20/28/02 (*TEAD* IX 939 [cf. *SEG* LVIII 1927]; for Iulius Terentius, tribune of the Cohors XX Palmyrenorum, see *SEG* LVI 1866). In an article on death and grave monuments of high Roman officials outside Italy based otherwise mainly on Latin inscriptions, R.Haensch, in J.Rüpke, J.Scheid (edd.), *Bestattungsrituale* -- (cf. our lemma no. 1422) 35-55, on 44-46 argues that this epigram testifies to the social and geographical transformations in the recruitment of the Roman elite during the 3rd cent. A.D. He draws attention to the modest quality of the poem (half prose, half verse), which with terms like θρασύς and σθεναρός recalls the epitaphs for gladiators. The unusual expression ψυχαὶ θεαί may reflect Iranian or Semitic religious concepts, as suggested by ed.pr. C.B.Welles, rather than being a rendering of Di Manes (for which θεοὶ καταχθόνιοι is the appropriate translation). Contrary to Graeco-Roman conventions is also the fact that the epitaph was found in a private house; since no human remains were found in situ, an urn with Terentius' ashes was probably on display in his house: he may have come from Mesopotamia or from regions outside the empire where domestic burial was usual (cf. also O.Stoll, *Zwischen Integration und Abgrenzung* [cf. *SEG* LI 2350] 105, who postulated that the stone is a copy of the proper epitaph erected in a necropolis outside the city; according to H. this suggestion is 'noch hypothetischer' [46 note 72]). Terentius may have adopted a Roman name in the context of his military service, a practice attested more often for common soldiers.

1663. Emesene (?; area of: 'Aqīrbāt). Bilingual (Greek/Aramaic) dedication to 'Aziz and a unknown local deity, 99 A.D. Rectangular stone plaque broken above and below (altar according to the Aramaic text); Greek inscription above the Aramaic text (five lines); letters with traces of red paint; found in or near 'Aqīrbāt; published on the basis of a photograph by J.-B.Yon, in *Entre nomades et sédentaires* (cf. our lemma no. 1644) 105-108 (ph.; French translation); cf. also id., *An.Ép.* (2010) [2013] no. 1713 (Greek text and French translation of both texts): 'terr. d'Émèse?'

[------] | Μαλιχος Ιαραιου τοῦ [Φαγα? Παλμυ]|ρηνὸς ἐξ ἰδίων ἀνέθηκεν leaf

The Aramaic text reads in translation: 'Cet autel a été offert par Malikû, fils de Iarhaî, fils de Malikû Pagâ, Palmyrénien, au dieu de Ta'nat (?) et à 'Azîz, dieux bons, au mois de Nîsan, l'année 410' (Seleukid era = April 99 A.D); the deity first mentioned is a 'divinité topique', whereas the rider god 'Aziz is known all over the Near East, ed.pr., with further comment || 1. Φαγα or Φαγγα: restoration based on the Aramaic version (no transcription of the name pg' is known so far); Maliku son of Iarhai: either to be identified with the homonymous man in *Inv. Palm.* XI 50 (*PAT* 1475) or the latter's ancestor if the tentative dating of this funerary relief to the early 1st cent. A.D. is correct, ed.pr. || 1-2. the ethnic shows that the dedicant was abroad; consequently the stone is not a 'pierre errante' from Palmyra.

1664-1667. Emesene. Epitaphs, 116-435 A.D. / undated. Six epitaphs and a fragmentary Christian inscription stored in a house in Mishrifeh near the archaeological site of Qatna; (re)published by M.Jaghnoon, *Studia Orontica* 7/8 (2010) 77-83 nos. 1-7 (color ph. of nos. 2-7 [inscriptions virtually illegible]; in Arabic). Cf. J.-B.Yon, *An.Ép.* (2010) [2013] nos. 1710-1712 (texts and French translations of nos. 1, 3, and 4; for nos. 1 and 3 Y. could draw on unpublished photographs), who points out that 81 no. 2 is the text in *SEG* XXXIII 1256 (epitaph of Αὖλος Σειληνὸς οὐετρανός from Laodikeia ad Libanum); J. himself indicates that 78 no. 5 is the same as *IGLS* 2151 (epitaph of Κρισπεῖνος from Sam'alib, 15 km southeast of Arethousa/Restan); the remaining stones are of unknown provenance. For nos. 1, 3, and 4, we give Yon's transcriptions; for no. 7 see our lemma no. 1668; cf. also P.-L.Gatier, *BE* (2011) no. 603.

1664: 80 no. 3; Y. no. 1711. **Epitaph of Kyria, 116 A.D.** Basalt stele with arched top with two open hands under a garland: Ἔτους ζκυ',| μηνὸς Περε|τίου α'· Κυρί|α ἄωρε, || χαῖρε

1-3. Year 427, Peritios (Seleukid era) = February 116 A.D., Y. || 3-5. same reading by G. || 4. Ιαωρ(ου?), J.

1665: 78/79 no. 4; Y. no. 1712. **Epitaph of Claudia, 142 A.D.** Basalt stele with arched top with a garland.

Ἔτους δ|ντυ', μη|νὸς Δεί|ου ιβ'· Κ||λαυδίᾳ | συμβίῳ [Γλ?]|αβρίων | ἀνὴρ ἀνή|γειρεν || τειμῆς | χάριν

1-4. Year 454, Dios (Seleukid era) = November 142 A.D., Y. || 4-5. Κλαυδια(νῷ), J. || 4-7. same reading by G. || 6-7. Π|ατρίων, J.

1666: 82 no. 1; Y. no. 1710. **Epitaph of Eutychianos, 435 A.D.** Lintel of a basalt tomb.

Τὸ μνημῖον Εὐτυχιανοῦ Αιρανους· ἐποίησεν | αὐτῷ, υἱῷ, υἱωνοῖς, ἐγγόνοις ἄρσεσιν | μ(η)ν(ὸς) Λῴου, τοῦ ϛμψ' ἔτους

1. μνημαῖον, J.; Αιρανης is a typically Palmyrene name, Y. || 2. αὐτῷ, J., Y.; αὑτῷ, G. || 3. μη(νός), J.; 'mu avec nu en exposant', Y.; μψ', J.; ϛμψ' = year 746, Loos (Seleukid era) = 435 A.D., on the assumption that

in the calendar of Emesa, as in Palmyra, the first month is October and that Loos is Augustus. The reading of the date is certain, but the lettering and the formula αὐτῷ, υἱῷ, υἱωνοῖς, ἐγγόνοις (ἄρσεσιν), which has numerous parallels in Palmyra, fits in with a date of at least two centuries earlier; only the abbrevation for μηνός may point to a later date, Y.

1667: 78 no. 6. **Epitaph of Alexas, undated.** Basalt stele with arched top: Ἀλεξ|ᾶς ἄλυ|πε χ̂ε|ρε

1668. Emesene. Fragmentary Christian acclamation, 528/529 A.D. Fragment of a rectangular stone with recessed field; L. 5 on the lower frame. Ed.pr. M.Jaghnoon, *art. cit.* (cf. our lemmata nos. 1664-1667) 77 no. 7 (color ph.); cf. also P.-L.Gatier, *BE* (2011) no. 603.

Χριστὸς νι(κᾷ) † | [----- | ----- | ----- || -----] Διονυσίου τοῦ μω'

Year 840 (Seleukid era) = 528/529 A.D., G.

1669. Epiphaneia (area of: Sawran, 2 km north of Hama). Mosaic inscriptions, 425-450 A.D. *SEG* XLV 1906; XLIX 1988. After a general discussion of these mosaics, A.-F.Jaccottet, *CCG* 21 (2010) [2011] 249-267 (ph.), focuses on the ναὸς Δι|[ο]νύ|σου represented near the city vignette of Θῆβε (= Θῆβαι). She follows J.Balty (cf. *SEG* XLIX 1988 A) in identifying the latter as Boiotian rather than Egyptian Thebes, but rejects B.'s connection of the image with Euripides' *Bacchae*, in which no temple of Dionysos appears. On the basis of an analysis of the iconography and function of temples of Dionysos in images (inter alia the fresco in our lemma no. 1029), inscriptions (the Delphic oracle in *I.Magnesia* 215 LL. 19-27 [French translation]; texts concerning Dionysiac thiasoi [*I.Kallatis* 35/36, 42-46, 80]; an unpublished dedication known from a translation in J.Pouilloux, *Guide de Thasos* [Paris 1967] 172) and literature (notably Longos' *Daphnis and Chloe* 4.2/3), J. argues that the temple in the mosaic underlines the long standing tradition of Thebes as the birth place of the cult of Dionysos (similar image of Thebes e.g. in *I.Magnesia* 215; cf. also Nonnos, *Dion.* 25.27/28). 'Ce temple de Dionysos renvoie à l'imaginaire culturel du temple dionysiaque' (265), which could be meaningful also to the Christian owner of the house (representation of a church topped by two crosses in another mosaic).

P.-L.Gatier, *BE* (2012) no. 459, points out that Sawran belongs to the territory of Epiphaneia (*SEG* XLV), not to the Apamene (*SEG* XLIX; Balty; J.), and argues that the label τύριον referring to the contents of four amphoras carried by a ship in another mosaic (*SEG* XLIX 1988 C) means 'wine of Tyre' - known inter alia from Alexander of Tralles - rather than 'cheese' (or genitive plural: τυρίον for τυρίων); cf. also κονδίτου ('vin aromatisé'; cf. Latin conditum) in the same mosaic.

1670. Gabala (area of: al-Thawra). Christian prayer and quotation of *Ps.* 90 on a bronze bracelet (amulet), 5th/6th cent. A.D. Bronze bracelet with six medallions (two with ornaments, four bearing inscriptions in a circular frame); found in a collective grave in al-Thawra (or Khirbet al-Merdassiye; 15 km east of Jable; for an epitaph from the same village see *SEG* LVI 1670); now in the

'Département de Jablé'. Ed.pr. J.Aliquot, *Syria* 87 (2010) 277-279 (ph.; French translation); we incorporate some readings of D.Feissel, *BE* (2011) no. 596, and P.-L.Gatier, *An.Ép.* (2010) [2013] no. 1701.

A: † | † Χ(ριστ)έ, βο|ήθισο(ν) | (Ε)ὐφιμίᾳ   B: Σολ|ομό(ν)   C: † Ὁ κα|τοικῶ|ν ἐν   D: monogram

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Date: 4th-early 7th cent. A.D., ed.pr.; the tomb is said to date to the 5th/6th cent. || A. 2-3. βο|ήθι Εο|ὐφιμίᾳ (for Εὐφημίᾳ), ed.pr.; βο|ήθισο(ν) | (Ε)ὐφιμίᾳ, G.|| B. Σολομό(ν) for Σολομών; 'le roi guérisseur et maître des démons', ed.pr. [inscription flanking an object topped by a small cross in a circle (?); numerous attestations of the 'apotropaic Solomon' in *SEG*, e.g. XLIX 2091; see Indices V and VIII s.v.] || C. κατοικῶν for κατοικῶν; beginning of *Ps.* 90: ὁ κατοικῶν ἐν βοηθείᾳ ..., ed.pr. [for the abundant epigraphical attestations of this psalm, frequently on bracelets, see the studies of T.J.Kraus: *SEG* LVI 2059, LVII 1946 and 2155, and LIX 2032; cf. also Felle, *Biblia* 523, Tybout] || D. christogram, read as Χρ(ιστῷ) by ed.pr. who connects it with the psalm fragment: 'Celui qui demeure dans le Christ'; rejected by F. and G., who point out that (D) is a cross-shaped monogram including A, P, and Λ.

1671. **Gaulanitis. Mashara.** After a brief survey of the geography, topography and history (1st-7th cent. A.D.) of the Gaulanitis, J.Aliquot, 'Histoire et épigraphie de la Gaulanitide: le cas de Mashara (Syrie)', in A.A.Rahman (ed.), *The History and Antiquities of Al-Golan International Conference, 2007-2008* (Damas 2010) 129-137 (maps), focuses on the inscriptions from the village of Mashara (ca. 12 km east of Quneitra), which in the Imperial period belonged to the territory of Caesarea-Paneas or, less probably, to that of Damas. A. adduces *SEG* LI 2055/2056 (cf. also LVI 1853 [to be published as *IGLS* XIV 507 and 510]; epitaphs of pagan priests; ph. of both) and discusses *SEG* XXVIII 1350-1358 at somewhat greater length, offering two new readings [in transcription which we re-transcribe into Greek]: in 1351 LL. 1-3, read Μαρθο|νη Θου|αεμης instead of Μαρθο|νήθου | Αεμης ([so already J.Bingen in the app.cr. of 1351]; dedication to Atargatis; ph.); in 1351 LL. 1-3 βωμ|ὸς Αο|υαρου instead of βωμ|ὸς Αο|υαιου (ph.). The dedications of altars (1350-1352), the epitaphs of pagan priests (LI 2055/2056), an Aramaic building inscription concerning a temple (7/6 B.C.) and several architectural elements lying in situ suggest the existence of a sanctuary of a great god resembling Baalshamin, perhaps associated with Atargatis. Other inscriptions testify to the Christianization of the region (*SEG* XXVIII 1354-1357; in 1354 read ζῶν ἔτ(η) ρ' instead of ed.pr. A.Ovadiah's [ἔ]ζ(ω)ν κτλ. [cf. already *SEG*: ζ(ῶ)ν, lapis ΖΟΝ]). Finally A. describes 21 funerary stelai from Mashara now in the museum of Quneitra (pagan and Christian; ph. and French translations of three texts; onomastic comments).

1672. **Heliopolis. Various inscriptions concerning cults.** J.Aliquot, 'Aux pays des bétyles: l'excursion du philosophe Damascius à Émèse et à Héliopolis du Liban', *CCG* 21 (2010) [2011] 305-328, focuses on reflections of the pagan cults in Emesa and Heliopolis in Damascius' *Life of Isidoros*, with special reference to the oracular character of the Heliopolitan cult. In this context he discusses some inscriptions, for which see our lemmata nos. 1673/1674. On 320 he comments on the terms γενναῖος, used by Damascius for a god in the sanctuary of Heliopolis and probably to be identified with Jupiter Heliopolitanus, and Γεννέας (cf. Aramaic *gny*', 'god', 'genius'; cf. also *SEG* LVII 1774 on p. 637 s.v. γεννεας/γενναιος [J.-B.Yon]). Γεννέας is a male anthroponym from which the name of a god of the Emesene or central Syria is derived: 'god of Genneas' (cf. *IGLS* 1301 [θεῷ Γεννέᾳ πατρῴῳ; Γεννέᾳ,

IGLS]; *SEG* XL 1406 = *Choix* -- [cf. *SEG* LIX 1655] no. 41, the latter with the correct reading: θεοῦ κυρίου Γεννέα; Γεννέᾳ, *SEG*; cf. also *SEG* LIII 1808). The adjective γενναῖος ('de bonne extraction, noble') qualifies both men and heroes and is also used for the great gods of the Near East, e.g. in a dedication from a sanctuary in Deir el-Qalaa reading [Κυ]ρίῳ [γ]ε[ν]|ναίῳ Βαλ|μαρκωδι, | τῷ καὶ Μη||γριν, κατὰ | κέλευσιν | θεοῦ Α|ρεμθη|νου, Μά||ξιμος, | εὐχαριστ|[ῶ]ν ἀνέ|[θ]ηκα (C.Clermont-Ganneau, *Recueil d'archéologie orientale* 1 [1888] 94-96; dr.; translation). Cf. also our lemma no. 1658.

A.J.M.Kropp, 'Jupiter, Venus and Mercury of Heliopolis (Baalbek). The images of the "Triad" and its alleged syncretisms', *Syria* 87 (2010) 229-264, offers a detailed iconographical study based on objects with or without dedicatory inscriptions; the only inscription explicitly cited is the bilingual (Greek/Latin) dedication *SEG* XIV 824 (LIX 1672) from Berytos which 'clearly spells out the distinct characters of Venus and Atargatis' (242); cf. also our lemma no. 1673, and id., 'An altar of the "Triad" of Heliopolis (Baalbek) at the Museum of Adıaman', *Syria* 89 (2012) 141-150 (anepigraphic).

1673. **Heliopolis (or area). Dedication, 2nd/3rd cent.** A.D. Small rectangular limestone altar with reliefs on all sides (front: Jupiter Heliopolitanus with inscription above [L. 1] and left; right: lion's head on a base and Mercurius between two rams; left: Venus with two sphinxes; back: veiled and bearded Saturnus); now in the National Museum at Beirut. Mentioned by A.J.M.Kropp, *BAAL* 13 (2009) [2010] 243/244 (ph.; description); cf. id., *Syria* 87 (2010) 235/236. Provenance unknown; assigned to Heliopolis or the Bekaa by ed.pr. J.Aliquot, *art.cit.* (cf. our lemma no. 1672) 321/322 (ph.; French translation); cf. also J.-B.Yon, *An.Ép.* (2010) [2013] no. 1719: Κοΐ[ν]τος | εὐξά|με|νος ἀνέ||θη|κεν

Date: 2nd/3rd cent. A.D. on stylistical grounds, K.; Imperial period, ed.pr.

1674. **Heliopolis (area of: Soueidiyé). Mosaic inscriptions: dedicatory epigram and labels in the 'villa of Patricius', late 4th/5th cent.** A.D. *IGLS* 2884-2887. J.Aliquot, *art.cit.* (cf. our lemma no. 1672) 307-311 (ph.), discusses the panel representing the birth and education of Alexander the Great (2887; *SEG* LV 1594 [3]) and the dedicatory epigram (2886; Merkelbach-Stauber, *SGO* IV 20/13/03; *SEG* XXVI 1633; XLIX 2004; French translation). In the former he reads [Φίλιπ]πος instead of ["Ολυμ]πος [same restoration already by Tybout in *SEG* LV, where the bracketing should be corrected], ['Ολυ]μπε̣[ιάς] instead of ['Ολύ]μπο[υσα] (scene at left) and 'Ολυμπε̣[ιάς] instead of 'Ολύμπο[υσα] (scene at right). Among the identifications suggested for the philosopher Εὐδόξιος mentioned in the epigram (text [with app.cr. in 309/310 note 15] and French translation), the homonymous neo-platonist who is the addressee of Symmachus, *Letters* 8.31 and is mentioned in a letter to Iamblichus of Apameia (9.2) seems the most plausible candidate. 'C'est donc à un maître appartenant peut-être à l'école apaméenne que se référait Patricius d'Héliopolis' (311). Πατρίκιος may be identified with the Patricius mentioned in an isolated fragment of Damascius' *Life of Isidoros*, where he is accused of confusing the realms of philosophers and priests.

1675. Heliopolis. Label on a bust of Dionysos, Imperial period. P.-L.Gatier, *BE* (2012) no. 467, signalizes a small ineditum in J.Aliquot, *La vie religieuse au Liban sous l'Empire romain* (Beirut 2009) 193 (ph.), which escaped his attention in his review of this monograph (*BE* [2010] no. 578) as well as ours in *SEG* LIX 1657; published by A. on the basis of a photograph in the archive of the Institut français du Proche-Orient in Damaskos. Relief bust in profile of the bearded Dionysos in a hexagonal double frame with scrolls of vines and grapes from a coffered ceiling of the 'small temple' in Baalbek; probably from the baldachin of the adyton; inscription Διόνυσος under the bust on the inner frame; this piece corroborates O.Puchstein's assignment of the 'small temple' to Dionysos.

1676. Laodikeia ad Libanum. Funerary epigram for the priestess Ammia, Imperial period. *IGLS* 2686 (*PAES* III 348; Merkelbach-Stauber, *SGO* IV 20/12/01). J.-B.Yon, *art. cit.* (cf. our lemma no. 1646) 200 note 11, considers the possibility of restoring [Δικαι]οσύνης or another word in -σύνη in verse 2 (⟨Σ⟩ω[φρ]οσύνης ἱέρειαν, *IGLS*; ω[--]οσύνης, *SGO*), though 'σωφροσύνη est plus attendu dans le cas d'une femme que δικαιοσύνη et les autres mots sont plus rares'.

1677. Laodikeia-on-the-Sea. List of victories of the boxer Aurelius Septimius Eirenaios, 221 A.D. *IGLS* 1265 (*IGR* III 1012; *SEG* VII 73 [cf. *SEG* XXXV 1832]; *IAG* 85; *I.Kition* Testim. no. 182). D.Feissel, 'Laodicée de Syrie sous l'empereur Julien d'après des lettres méconnues de Libanios', *Chiron* 40 (2010) 77-88, on 85 points out that this text records the first celebration of the Πύθια in Laodikeia (LL. 14/15), which had been founded by Caracalla probably on the occasion of his visit to the city in 215 or 216 (coins); according to Libanius (*Letter* 1392), this contest took place under Julian in 363 A.D., i.e., one year before the Ὀλύμπια in Antioch, the principal contest of the province which was celebrated every fourth year. Similarly, there is a difference of one year between the Antiochian Olympia and those of Apameia (celebrated in 361; Liban., *Letters* 663, 668, and 1172). 'Il semble donc qu'au temps de Libanios les principales cités de Syrie échelonnaient leurs concours non plus au cours de l'année olympique traditionelle, mais sur différentes années du cycle quadriennal: en 360 à Antioche, en 361 à Apamée, en 363 à Laodicée'.

1678. Laodikeia-on-the-Sea (area of: Bay of Fasri). Dedication of a mosaic in a church, late 4th-early 7th cent. A.D. Mosaic panel with a rectangular frame in the nave of a basilica in a rural settlement on the Bay of Fasri, 20 km north of Laodikeia. Ed.pr. J.Aliquot, *ZPE* 172 (2010) 151-154 (ph.; map; French translation); cf. J.-B.Yon, *An.Ép.* (2010) [2013] no. 1700.

[Ὑπὲρ ἀ]να[π]αύσεο[ς τ]ῆς ⟨ψυ⟩χῆς | [---] ἐψηφώθη [ὁ να]ὸς ἐπὶ Θεο| vacat τέκνου πρ(εσβυτέρου)

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1. ἀναπαύσεος for ἀναπαύσεως; ΗΣΧΗΣ, mosaic || 3. abbreviation mark: S (above the line) || following E.Honigmann and R.Dussaud, A. identifies the settlement with the village called Pasieria in the *Stadiasmus Maris Magni* (*Geographi Graeci Minores* 1, 427-514; 1855 [reprint 2010; online 2013]).

1679. Laodikeia-on-the-Sea. Epitaph of Demetrios, Imperial period. In a report on the preparations for the re-edition of *IGLS* IV and VII, covering the coastal areas of the Syrian Republic, ed.pr. J.Aliquot, *Chronique archéologique en Syrie* 4 (2010) 263-265 (ph.; French translations; map), on 265 publishes an epitaph consisting of two inscriptions engraved on two sides (A/B) of the shaft of a cylindrical altar of local stone ('ramleh') with mouldings above and below; found near Sheikh Daher in the 1980s and now in the garden of the Museum of Latakia; cf. also P.-L.Gatier, *BE* (2011) no. 592.

A: Κρατε(ί)α Θε|οδοσίου | τῷ ἀνδρὶ | [Δ]ημητρίῳ || [μ]νήμης | χάριν
B: Δη[μη]τρίῳ τὸν βωμὸν | ἔσ[τησ]εν γυνὴ Κρατεία | σὺν [τέκ]νοις τέσα[ρσι] | φίλ[ο]ις

A. 1. ΚΡΑΤΕΑ, lapis || B. 3. τέσαρσι for τέσσαρσι || 'formulaire et monument de types nouveaux pour la région', G.

1680. Laodikeia-on-the-Sea. Stamp on a medicine bottle, 3rd/2nd cent. B.C. Small ceramic container with a circular stamp on the belly (relief letters). Ed.pr. J.Lund, *Sukas* VIII: *The Habitation Quarters* (Copenhagen 1986) 159/160 (ph.); republished by L.Taborelli, S.M.Marengo, *ArchClass* 61 (2010) 215 no. 7 (cf. our lemma no. 1962): Νικίας | λύκιος | ἐπ'(έ)γγύαι

3. ΕΠΓΓΥΑΙ, bottle.

1681. Palmyra. Kings and princes. See our lemma no. 1944.

1682. Palmyra. Bilingual (Greek/Aramaic) honorary inscription for the caravan leader (synodiarch) Addoudanos, 112 A.D. Re-cut (?) rectangular block, originally a statue base; Greek text above the Aramaic text which consists of three lines; found in the southern area of the agora. Edd.pr. J.-B.Yon, W.al-As'ad, K. al-Hariri, *Chronique archéologique en Syrie* 4 (2010) 261/262 (ph.; translation); now also in *IGLS* XVII.1.242 (ph.; French translation); cf. also J.-B.Yon, *An.Ép.* (2010) [2013] no. 1714 (text and French translation).

[Αδδουδανον Αβγαρου τοῦ --- | συνοδιάρχην ἡ ἀπὸ Χάραχος ἀναβᾶσα] | συνοδία τειμῆς χάριν·
ἔτους γκ[υ'], | μηνὸς Δύστρου

Restorations on the basis of the Aramaic text, which reads in translation: 'Cette statue de Ḥaddûdan, fils de Abgar [---], chef de caravane, qui a été faite par la caravane qui est remontée de Karkâ avec lui, en son honneur, au mois de Adar, l'année 423', *An.Ép.*, *IGLS* || the inscription is one of the earliest caravan inscriptions and συνοδία is the earliest attestation of the word in the sense of 'caravan', edd.pr., *An.Ép.*, *IGLS* [cf. also *SEG* XLVIII 1863] || 3-4. year 423 (Seleukid era), month of Dystros = March 112 A.D., edd.pr., *An.Ép.*, *IGLS*.

1683. Palmyra (area of: Qasr el-Heir el Sharqi). Honorary inscription for Marcus Aurelius and Lucius Verus, 167 A.D. *SEG* XXVI 1641; LV 1647. Independently of C.Delplace's edition (*SEG* LV), M.Gawlikowski, K.As'ad, *Studia Palmyreńskie* 11 (2010) 43-48 (ph.; translation), republish this inscription, including (like D.) the text on the block bearing the continuation at right of *SEG* XXVI 1641 (ed.pr. G.W.Bowersock). Their text is more complete than D.'s initio and in fine and also differs substantially from hers in LL. 12/13; for these and minor variants (except variations in bracketing) see the app.cr. For the sake of convenience we give the complete text of G., A., though retaining the punctuation of *SEG* LV (which is in line with G., A.'s translation) and including some emendations which they relegate to their commentary; the text is now also in *IGLS* XVII.1.351 (ph.; French translation), with some differences in reading and restoration which we either include in our text or note in the app.cr.; cf. also J.-B.Yon, *An.Ép.* (2010) [2013] no. 1716, and P.-L.Gatier, *BE* (2011) no. 607.

Τοὺς ἐπ[ά]νω τοῦ ἐπιστυλίου ἀνα[σ]τάντας
Αὐτοκράτορα Καίσαρα [Μ]ᾶρκον Αὐρήλιον ᾿Αντωνεῖνον καὶ
Αὐτοκράτορα Καίσαρα Λ[ο]ύκιον Αὐρήλιον Οὐῆρον ἀδελφὸν αὐτοῦ,
θεοῦ Ἀντωνείνου υἱούς, θεοῦ Ἀδριανοῦ υἱωνούς, θεοῦ Τραϊανοῦ
Παρθικοῦ ἐκγόνους, θε[ο]ῦ Νέρουα ἀπογόνους, Σεβαστοὺς
Ἀρμενιακοὺς Μηδικοὺς [τ]οὺς κυρίους, Ραββηλος τοῦ Ουαβαλλαθου τοῦ
Συμώνου, ἀρχιερεὺς κα[ὶ] συμποσιάρχης ἱερέων τοῦ με(γί)στου θε(οῦ)
Βήλου, ἱερεὺς δὲ καὶ τῶν [α]ὐτῶν αὐτοκρατόρων, εἰς εὐσέβειαν τὴν
πρὸς τοὺς Σεβαστοὺς κα[ὶ] εἰς τειμὴν τῶν ἱερέων ἐξ ἰδίων, ὑποτάξας
καὶ τὴν ἐν τῷ τῆς συμ[π]οσιαρχίας αὐτοῦ χρόνῳ πεμ(φ)θεῖσαν τῇ πόλει
ἐπιστολὴν τῶν αὐτῶ[ν] αὐτοκρατόρων {περὶ χάριτος καὶ δωρεᾶς
προσθέσεος θυματόρων} περ[ὶ χ]άριτ[ο]ς καὶ δωρεᾶς προσθέσεος θυμάτων δ[ὶς] ἡμερισίων
τοῖς αὐτοῖς [ἱε]ρε[ῦσι ὡ]ς [Ἀδρια]νὸς ὁ πάππος αὐτῶν καὶ Τραϊανὸς ὁ πρόπαππος
vacat [ἔτ]ους θου', Ἀπελλαίου ει'

1. '(The statues), standing above the architrave' (of Imperator Caesar Marcus Aurelius Antoninus etc.), i.e., a stone shelf supporting the statues rather than an architrave on top of columns. The inscription was inscribed on a plain wall, so that the statues were placed probably not immediately above it, G., A.; [--] τοῦ ηϙ[υ' ἔτους --], *SEG* LV || 6. Ῥαββῆλος Οὐαβαλλάθου, G., A.; Ραββηλος τοῦ Ουαβαλλαθου, *SEG* LV [the photos show that the reading in *SEG* LV and *IGLS* is correct]; Alexandros Iades, son of Ouaballathos son of Simon (*CIS* II 3954 = *Inv.Palm.* V 5 = *PAT* 300) was probably his brother; a Wahballat bar Sim'on left his name and seal on two tesserae, G., A. || 7. ἱερέων μεγίστου, *SEG* LV; ΜΕΠΣΤΟΥ, lapis (*IGLS*); ΘΕΥΣ, lapis (G., A.; *IGLS*) || 10. ΠΕΜΘΕΙΣΑΝ, lapis; πεμ(φ)θεῖσ[αν], *SEG* LV || 12. προσθέσεος θυμ(ι)ατόρων {περ[ὶ χάριτος καὶ δωρ]εᾶς προσθέσεος θυμ(ι)ατόρων} [τῶν] μεριστῶν, *SEG* LV; προσθέσεος θυμ(ι)ατόρων περ[ὶ χ]άριτος καὶ δωρεᾶς προσθέσεος θυμάτων δ[ὶ]ς ἡμερισίων ('au sujet de la grâce et de l'offrande d'encensoirs en sus, au sujet de la grâce et du don (*sic*!) biquotidien de sacrifices pour les mêmes prêtres'), *IGLS* [we give the reading of G., A., who suppose that the mason, after having discovered that under the influence of the preceding αὐτοκρατόρων he had erroneously written θυματόρων instead of θυμάτων, wrote the whole phrase once again correctly: 'about the gracious gifts for the establishment of the twice-daily frankincense sacrifices, to the same priests' (ἡμερισίων for ἡμερησίων); this plausible explanation, which renders an emendation of ΘΥΜΑΤΟΡΩΝ unnecessary, supersedes the speculations in *SEG* LV app.cr. ad L. 12, Tybout] || 13. restoration of *IGLS*; τοῖς αὐτοῖς ⟦πρε ..... ε ...⟧ος αὐτῶν καὶ Τραϊανοῦ [...] ὁ πάππος, *SEG* LV; [ἱε]ρε[ῦσι . .]σ[. Ἀδρια]νός, G., A. || 14. reading of *IGLS*; vacat Πα[λμυρ? ---] ἔτους θου', 'Απελλαίου ει', *SEG* LV [--- ἔτ]ους κτλ., G., A. || the

inscription is dated ca. one year before the death of Lucius Verus, who had spent most of the preceding five years in Syria and had conquered Dura-Europos, closely linked with Palmyra, after a victory over the Parthians. The Parthian victories were celebrated throughout the Roman East; the priests of Bel apparently decided to honor the imperial brothers twice every day and their president established a foundation to finance it, G., A., who point out that the text is written on ashlars from a monumental building not similar to the ashlars of the Bel temenos or the agora; 'Le texte est de première importance, en montrant le mécanisme des dons et des honneurs qui accompagnent le culte impérial. La cité de Palmyre, plutôt que les prêtres de Bel, instaure un sacrifice d'encens, peut-être dans le sanctuaire de Bel, deux fois par jour pour Marc Aurèle et Lucius Verus - et il me semble que les dernières lignes doivent dire que c'était le cas déjà pour Trajan et Hadrien - que leur chef, le symposiarque Rabbel, finance peut-être lui-même ou fait financer, ce qui n'est pas précisé; en réponse, une lettre impériale est envoyée à la cité pour louer son action, ce qui entraîne l'offrande du monument aux statues par Rabbel, sur ses propres ressources', Gatier.

1684. **Palmyra. Honorary inscriptions for Septimius Herodianus and Septimius Odainathos, 259/260 (or 262/263?)** A.D. *SEG* LVII 1803/1804 (1803 = *Inv. Palm.* III.3; *IGR* III 1032; cf. *SEG* XLI 1813; *Inscriptions de Palmyre* [cf. *SEG* LI 1970] no. 11). M.Gawlikowski, in Hortus historiae (cf. our lemma no. 1622) 467-479, recapitulates the evidence on the ἔξαρχος of Palmyra Odainat (cf. *SEG* XXXV 1497: Σεπτίμιος Ὀδαίναθος; see also *LIX* 1684) and his son Hairan or Herodianus, focusing on the dedicatory inscriptions from the 'triumphal arch'. G. interprets the royal Persian title βασιλεὺς βασιλέων assigned to Herodianus as the result of the effort of Odainat and his son to place themselves within the Arsakid tradition, an attitude that can also be detected in their coinage (cf. also *SEG* LVII 2143).

1685. **Palmyra. Dedication to Zeus Megistos Keraunios on behalf of Hadrian,** 134 A.D. *IGR* III 1057 (*LBW* 2631; cf. *SEG* LI 1925-1933 introduction). B.Smith, *ADAJ* 54 (2010) 499-503, argues that the object of the dedication (τὴν καμέραν ... καὶ τὴν κλίνην: a vaulted room with a bench) was a public banqueting room for the cult of the emperor rather than a private tomb (contra J.Wineland, *Ancient Abila* [cf. *SEG* LI] 60/61). Taking into account that the dedication was made by an Ἀβιληνός, he draws attention to a similar structure in Abila (a room with a bench or couch under a vaulted arch) which may have served as a model for the Palmyrene building commemorated in our inscription.

1686. **Palmyra. Epitaph of the soldier Mabogaios, 27 A.D.** *SEG* LIX 1686; now also in *IGLS* XVII.1.450 (ph.; French translation). According to J.-B.Yon, *An.Ép.* (2010) [2013] no. 1716 (text and French translation), the ἐπίτροποι of the deceased who commissioned the stele are the deceased's civil tutors rather than his military trainers; alternatively, he suggests that they may have been curatores of his military unit.

1687. **Salamias. Corpusculum.** J.-C.Decourt, in *Entre nomades et sédentaires* (cf. our lemma no. 1644) 109-125, offers a survey of the inscriptions from Salamya/Salamias based on a survey in 2002; from the 36 inscriptions in *IGLS* V (2512-2540; 2542-2548), very few could be traced (2530, 2547, and 2548; see our lemmata nos. 1697, 1688, and 1695, respectively). D. found eight new stones (our lem-

mata nos. 1689-1694, 1696, and 1698) in Salamya and one in the museum of Hama reportedly of the same provenance (no. 1699). Most of the texts are building inscriptions on basalt lintels: Salamias featured an early Byzantine φρούριον (*IGLS* 2524), a Church of the Mother of God (2512; κτίσμα ... [ἐν] ὀνό[μα]τι τῆς Θεο[τόκου]), a sanctuary of St. Kerykos (2513; ἀ[σ]υλία τοῦ ἁ[γί]ου μά[ρ]τυρο[ς] Κηρύ[κ]ου), an oratory (2530; see our lemma no. 1697), and an anonymous sanctuary (2517); the restoration of μ[αρτύριον τοῦ ἁγίου --] in 2532 is highly uncertain. Cf. D.Feissel, *BE* (2011) no. 600, for some additions and criticism: the κτίσμα of 2512, placed under the protection of the Theotokos, is not necessarily a church dedicated to her; in 2538, the letters ENBANI after Θ(εο)ῦ χάρις should be read ἔμβα νί[κα] (double imperative: 'marche à la victoire'; for this acclamation cf. *SEG* XLIX 1487 [Ephesos]); the wooden encolpium *IGLS* 2541 is modern, as the form ὁ παντοκράτορας, erroneously corrected by the editors, shows.

1688. Salamias. Epitaph of Heliogas, 150 A.D. *IGLS* 2547 (now re-used in a wall of the house mentioned in our lemma no. 1695). Republished by J.-C.Decourt, in *Entre nomades et sédentaires* (cf. our lemma no. 1644) 122/123 no. 12 (ph.; French translation).

Ἔτους | αξυ', μ(ηνὸς) | Λῴου ι|δ', Ἡλιωγ||ᾶς Σαίο|υ ἄλυπε, | χ̣ε̂ρε

1-4. Year 461, Loos (Seleukid era) = 150 A.D., which makes this text the oldest inscription from the region, D. || 4. the last letter is fragmentary and might 'à la rigueur' be read as a nu, D., with comment on the unparalleled name Ἡλιωγᾶς || 5-6. CAN.|V, corrected into Σαί(ο)|υ, *IGLS* || 7. χεῖρε, *IGLS*.

1689-1699. Salamias. (Christian) building inscriptions, 443-563 A.D. / undated. (Re)published by J.-C.Decourt, in *Entre nomades et sédentaires* (cf. our lemma no. 1644) 111-123 nos. 1-11 (ph.; French translations; basalt stones); cf. also D.Feissel, *BE* (2011) no. 600.

1689: 112/113 no. 2. **Christian acclamation and date, 443/444 A.D.** Inscription on a slightly raised tabula ansata in the center of a lintel; left and right a raised circle; now in the garden of the police station in Salamya: Χριστὸς | νικ[ᾷ]· τοῦ | ενψ' ἔτ(ους)

2-3. Year 755 (Seleukid era) = 443/444 A.D., D.

1690: 114/115 no. 5. **Christian acclamation and date, 485/486 A.D.** Parallelepiped base topped by a larger and a slightly smaller circular column section; inscription on column (LL. 1/2) and base; found in a street during foundation works.

Εἷς | Θε|ός· † ἐπὶ || Ἰσαακί|ου, ἔ|τ(ους) ζϙψ'

6-7. Year 797 (Seleukid era) = 485/486 A.D., D. || 7. abbreviation mark: oblique stroke through T.

1691: 111 no. 1. **Date (Christian), 506 A.D.** In the center of a lintel a large cross in a circle; left and right inscriptions in tabulae ansatae; now in the garden of the police station in Salamya.

"Ετ(ους) ζιω' † μ(ηνὸς) Ἀρτ(εμισίου)

Abbreviation sign S after the T; year 817, Artemisios (Seleukid era) = May 506 A.D., D.

1692: 113/114 no. 3. **Date (Christian), 548 A.D.** Rectangular block with a large cross in a circle in the center; inscription above; now in the garden of the police station in Salamya.

† "Ετους θνω' μη(νὸς) Δύ|στρου, ἰνδ(ικτιῶνος) ια'

1. Small H above M; year 859, Dystros (Seleukid era) = March 548 A.D., D.

1693: 116-118 no. 7. **Date by name and year (Christian), 557/558 A.D.** Square capital inscribed on all sides of the abacus; various decorative elements below, notably three doves under L. 1 (one in the center in relief; those at left and right incised on the circular endings of the volutes). The capital belongs to a set of four (cf. our next lemma; the remaining two are anepigraphic) supporting the ceiling of a vaulted cave in the court of a house near a mosque in the center of the city.

† Ἐπὶ τοῦ ὁσιοτάτου | κ(αὶ) μακαριοτάτου | Θωμᾶ ἀρχιμανδρ|ίτου, ἔτου(ς) θξω', ἰνδ(ικτιῶνος) ς'

2. abbreviation sign after K (oblique stroke) || 4. abbreviation sign S; year 869 (Seleukid era) = 557/558 A.D., D. || this text and the one in our next lemma testify to the existence of a monastery in Salamias; for other archimandrites in the Emesene see *IGLS* 2143, 2211, and 2553 B), D.

1694: 118-120 no. 8. **Date by name and name of commissioner (Christian), 557/558 A.D.** Square capital of the same type as that in our preceding lemma; inscription by a different hand; on one side a cross with A and ω in the lower sections, and two knobs in the upper ones; on the opposite side a similar cross but with two doves in the upper sections.

† Ἐπὶ τοῦ ὁσιωτ(άτου) † Θωμᾶ | ἀρχιμανδρ(ίτου) ἔσταθ|ε κ(ὲ) ἔστεσεν Αὐρ(ήλιος) Μαροσας, | ἰνδ(ικτιῶνος) ς'

3. κ(έ) or καί, D. || 2-3. ἔσταθε and ἔστεσεν for ἐστάθη and ἔστησεν, F., correcting D.'s translation || 4. Μαροσας: rare name, attested only in two ecclesiastical sources (Μαρωσας) for an hermit from Koile Syria, D., who excludes identifying the two men. Cf. F.: 'Le nom rare Μαροσας (pour Μαρωσας) n'était pas seulement connu par Sozomène et Théodoret, pour un ermite; les papyrus de Doura, au début du III^{e} s., mentionnent à trois reprises un Abedmalchus Marosa'.

1695: 121/122 no. 11. **Date (Christian), 563 A.D.** *IGLS* 2548 (lintel, still in the same house in the village of al-'Uṯmāniyya).

† Ἔτους δοω', | ἰνδ(ικτιῶνος) αι', μη(νὸς) Δ(ύ)στρου angel † angel traces of letters | N ς

Year 874, Dystros (Seleukid era) = March 563 A.D., D. || 2. abbreviation sign after INΔ; small H above M, D. || 2-3. (μ(ηνὸς)) Δ(ύστ)ρου (?) | χ.ν, *IGLS*.

1696: 114 no. 4. **Name of commissioner, undated.** Column base of the same type and provenance as the one in our lemma no. 1690; inscription on column (L. 1) and base; now in the reception hall Mays al-Rim: Φλ(άβιος) Ἀγάπι|ος δο|μεστι||κός

1. Abbreviation sign S, D. || 3-5. the military office of domesticus rather than a second cognomen (Δομέστικος), D.

1697: 115/116 no. 6. **Dedication of a building with an oratory of St. Sergios, undated.** *IGLS* 2530; *PAES* III 300; *SEG* XX 383; Robert, *OMS* III 867-870 (lintel; only the lower part bearing LL 4/5 is preserved; now used as a lintel in a house in the center of the city).

[Ἐν ὀνόματι τῆς] Ἁγίας Τριά(δος) | [γέγο]νε τὸ ἀλ[ηθάρ]γητον κτίσ|[μα κα]ὶ τὸ ἐν αὐτῷ εὐκτήριον | [το]ῦ ἁγίου καὶ καλλινίκου μάρ|[τυρ]ος Σεργίου ἐκ θεμελίων

2. ἀλη[θ]άργητον, R.; ἀ(ν)[αμ]άρτητον (?), *IGLS* || the presence of an oratory in the 'unforgettable building' suggests that the latter is of profane nature, perhaps the Byzantine fortification restored by a Sergios who underlines his homonymity with the saint in *IGLS* 2524, F.

1698: 120 no. 9. **Monogram, undated.** Large square capital now in another court of the house mentioned in our lemma no. 1693; three sides with various decorations, one with a cross-shaped monogram in a double rectangular frame including P, QY, Z, N and A.

F. points out that the ph. shows Γ rather than N, and that the probable reading is an Aramaic name known in Greek as Ζααρουγας, Ζαρωγας (cf. *IGLS* 581, 1546, 2170), here in the genitive: Ζαρουγα.

1699: 120/121 no. 10. **Fragment (Christian), undated.** Fragment of a lintel; right of the inscription a running dog above a bird's head; at the extreme right the upper part of a large cross in a circle with two doves in the upper quarters; now in the museum of Hama (reported to come from Salamias, but the provenance is not fully certain).

——— | [--]ο ἁγιω[--|--] ἐν τούτῳ [νικᾷ] | [———]?

1700. **Sidon. Dedication to Thea Ourania Aphrodite, 2nd/3rd cent.** A.D.? R.Mouterde, *MUSJ* 26 (1944-1946) 46-52 no. 6: Θεᾷ Οὐ[ρανίᾳ] | Ἀφροδεί[τῃ] | Φίλα, θυγά[τηρ] | Σώσου, τοὺς --] || κείονας μ(αρμαρίνους) [τ]|εὔξασα, ἀν[θ' ἱερω]|σύνου δῶ[ρον?] (cf. J. and L.Robert, *BE* [1948] no. 243, with doubts concerning the readings μ(αρμαρίνους) and ἀν[θ' ἱερω]|σύνου). J.-B.Yon, *art. cit.* (cf. our lemma no. 1646) 200 and note 12, points out that the restoration of the priesthood is uncertain; one would rather expect [Εὐφρο]|σύνου (genitive of a name), whereas the preceding ΕΥΞΑ may be the beginning of εὐξάμενος, vel sim. However, on the assumption that Mouterde's restoration and his supposition that the local cult of Thea Ourania Aphrodite is rooted in Phoenician tradition are correct, there is a striking parallel in a famous Phoenician inscription: in the genealogy of King Eshmunazor (5th cent. B.C.), the king's mother Immiashtart is priestess of Astarte. [On the cult of Aphrodite Ourania and its Phoenician roots cf. Herod. 1.105; Paus. 1.14.7 (origins in Askalon, where she was known as 'Palestinian Astarte'; cf. *IG* II² 8388 (*CIS* I.1.115); *I.Délos* 1719, 2305 (dedications by men from Askalon; 2nd/1st cent. B.C.), Di Segni].

1701. **Sidon. Epitaphs of Saettas and Dioskourides, beginning of the 2nd cent.** B.C. Cf. *SEG* LII 1595. T.Macridy, *RBi* 1 (1904) 551 nos. 1/2; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines des Musées impériaux ottomans* I (1912) 262 nos. 102/103. D.Rousset, in *De Lycie en Cabalide* 91-93, analyzes these two texts: 1) Σαεττας Τροκονδου Τερμησσέων τῶν πρὸς Οἰνοάνδοις Πι(σί)δης σύμμαχος· Τερμησσέων τῶν πρὸς Οἰνοάνδοις Πισιδῶν τὸ πολείτευμα τὸν ἑαυτῶν πολείτην· χρηστέ, χαῖρε; 2) Διοσκουρίδη Ἐξαβόου Πισίδη Βαρβουλεῦ [for Βαλβουρεῦ], συμμάχων σημεοφόρε χρηστέ, χαῖρε (cf. *SEG* LII 1894 in fine). R. underlines M.Launey's interpretation of σύμμαχος/συμμάχων (cf. *SEG* LII 1595): the term refers to units of soldiers put at the disposal of a (Seleukid?) king by the two cities on the basis of an alliance and deployed at Sidon. R. argues that the Sidonian stones probably provide a terminus ante quem for the foundation of Termessos and Balboura of 188 or perhaps even 199 B.C. Seleukid domination in the area of the two cities is not impossible between 199 and 188 B.C. For the foundation date of Termessos cf. our lemma no. 1569 app.cr. ad L. 7.

1702. **Tyre. Dedication to Apollo, early Imperial period.** *I.Tyr* 1. J.-B.Yon, *art. cit.* (cf. our lemma no. 1646) 201 and note 18, points out that[--]ΙΡΕΙΑΙ in L. 2 invites restoring the word ἱέρεια ([-- ἱε]ιρεῖαι, 'avec *iota* adventice'), but mentions as alternatives τὰ μαγειρεῖα (cf. *I.Eph.* 448), and the plural of ἱερεῖον ('victims') or ἱερεία ('sacrifice, cult'). On the assumption that the text records a priestess of Apollo, it provides the one and only example of a priestess of a male deity in Y.'s dossier of priestesses from the Near East (see our lemma no. 1646).

1703. **Tyre (area of: Shelomi). Dedication of a mosaic in an ecclesiastical building, 567/568** A.D.? Fragmentary mosaic in a double rectangular frame; double horizontal strokes between the lines; found during a salvage excavation in the southern industrial zone of Shelomi (western Galilee; territory of the diocese of Tyre). Edd.pr. H.Tahan, D.Syon, *'Atiqot* 62 (2010) 161-167 (ph.; translation).

[† Ἐτελιώθη ἡ ψήφ](ω)σις | [τοῦ ἁγίου τόπου ἐ]πὶ τοῦ εὐλ(αβεστάτου) | [καὶ θεοφιλ(εστάτου)] Μαρουθα | [πρεσβ(υτέρου) ὑπὲρ] σ(ω)τη||[ρίας αὐτοῦ ἐγέν](ε)το μη(νὶ) | [---, ἔτους γχ]ϙ', ἰ(νδικτιῶνος) α'

Abbreviation marks: horizontal stroke above Λ (L. 2), small Π above M (L. 5); restorations e.g. || 1. OCIC, mosaic || 3. Μαρουθας: Semitic name, on record in two inscriptions from Caesarea, edd.pr. [one is *SEG* XX 464 = *CIIP* II 1141, the latter with a reference to the other inscription whose existence is questioned: *I.Caesarea Maritima* 81, Tybout] || 4. COTH, mosaic || 6. the only numeral of the date surviving is a qoppa (= 90); since the lettering suggests a date after ca. 540 A.D., 690 (= 564/565 A.D.) or 790 (664/665 A.D.) would have been possible if they had coincided with a first indiction; adding a numeral for units as well, and considering that the indiction cycle begins at September 1, and the Tyrian year at November 18, the only possible dates are 692 (βχϙ') or 693 (γχϙ'), i.e., 566-568 A.D., consequently the inscription dates between September 1, 567, and August 30, 568 A.D., edd.pr., on the additional assumption that the numerals are given in a 'mixed' rather than the ascending order usual for dates according to the era of Tyre. [Examples of mixed order with various eras in the region: *SEG* VII 1178 (Hauran; era of Arabia); XXXVI 1288 (Galilee; era of Tyre, to be read ιυε' rather than ιυ' ἔ(τους); the latter is unusual in the period: see L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [PhD Diss., Jerusalem 1997] 196-198 no. 31); *SEG* XL 1446 (Galilee; Pompeian era rather than era of Akko-Ptolemais), Di Segni].

1704. Tyre. Inscription (date) on a weight, 142/141 B.C. Rectangular lead weight; on the obverse in a recessed field a palm branch above a (winged?) club; inscription below; on the reverse a large Tanit sign on a network of lozenges; found during excavations in 2006 in Tel Gezer. Edd.pr. S.R.Wolff, G.Finkielsztejn, in J.D.Schloen (ed.), *Exploring the Longue Durée. Essays in Honor of Larence E. Stager* (Winona Lake 2009) 497-506, especially 497/498 (ph.): ("Ετους) αϙρ'

Weight: 216.52 g; year 171 (Seleukid era) = 142/141 B.C. The object can be assigned to Tyre on the basis of its type (club of Herakles-Melqart; tanit sign), edd.pr. || edd.pr. republish a weight of the Tanit series from Tyre with a Phoenician inscription; they discuss the Hellenistic weights from that city in general and comment on their metrology, with special reference to the 'Tanit Year 12 Ago( ) and Winged Club series' (tabular survey on 503/504), reading ΑΓΟ (a reference to an ἀγορανόμος or to the ἀγορανομία) (ἔτους) βι' (year 12 [era of Tyre] = 115/114 B.C.).

PALAESTINA

1705. Palaestina. Governors of Syria Palaestina, 260-310/311 A.D. In an article on a recently published Latin inscription from Udruh recording the governor Aelius Flavianus (*An.Ép.* (2008) [2011] no. 1569), C.Davenport, *JRA* 23 (2010) 349-357, on 351 offers a tabular survey of the governors of Syria Palaestina [the region more or less corrsponding to modern Israel] in the years 260-310/311 A.D., which updates the catalogue in T.D.Barnes, *The New Empire of Diocletian and Constantine* (Cambridge 1982) 152.

1706. **Palaestina. Inscriptions on Byzantine lamps.** Ed.pr. S.Loffreda, *SBF* 60 (2010) [2011] 363-376 (majuscule texts; Italian translations; ph.; dr.), offers further addenda to his monograph on this subject (*Lucerne bizantine in Terra Santa con iscrizioni in greco* [Jerusalem 1989]cf. *SEG* XXXIX 1617 [henceforth: L. (1989)]; for previous supplements see XL 1434-1440, XLII 1385-1406, XLIV 1341-1348 and 1403, XLVIII 1908, to which add 'Alcune lucerne fittili di Cafarnao', in L.Chrzanovski [ed.], *Nouveautés Lychnographiques - Lychnologial News* [Geneva 2003] 147-154, and L.'s monograph *Luce e vita nelle antiche lucerne cristiane della Terra Santa* [Jerusalem 1995] = *Light and Life. Ancient Christian Oil Lamps of the Holy Land* [Jerusalem 2001]). Six of the seven new lamps (now in the collection of the Studium Biblicum Franciscanum in Jerusalem), do not represent truly new types, though they show some unattested errors and minor textual variants (see *SEG* XLII 1385-1406 in fine for a convenient survey of the main formulas); no. 6 (B) yields a previously unattested formula. 1) Φῶς Χ(ριστο)ῦ φένι πᾶσιν· καλησ(πέρα) (363/364 no. 1; new variant of Type 2.1, with added sigma after the abbreviation ΚΑΛΗ [L. (1989) 83]; L. mentions a lamp with the same inscription but different reading direction found in ■ tomb in Jerusalem [G.Solimany et alii, *'Atiqot* 62 (2006) 89* (ph.) and 162 (English summary)] and another with the same formula but the abbreviation καλησ(πέρα) [L. (1989) 82, Type A 5.7]; a vertical stroke above the chi may be interpreted as Ἰ(ησοῦς) rather than as the abbreviation sign for Χ(ριστο)ῦ); 2) Φ(ῶ)ς ε' φένη πᾶσιν (365 no. 2; L. [1989] 81, Type A 1.3; the number 5 represents the word Σωτήρ); 3) ΛΣΧΙΝΟΣΤΙΣΠΟΣΝΗΧΟΝΟΗΠΣ (366-368 no. 3; variant of L. [1989] 121/122, Type C 1.1: Λύχνος τοῖς ποσίν μου ὁ νόμος σου; 'Your Law is a lamp to my feet'; cf. *Ps.* 118.105 [cf. Felle, *Biblia* 133 no. 227]); 4) Εὐ⟨λο⟩(γί)α τῆς Θεοτόκ(ο)υ ⟨μ⟩εθ'ἡμῶν· ἐ(πίγρ)αμ(μα) ⟨Ἰ⟩ωάννο⟨υ⟩ (368/369 no. 4; ΕΥΟΛΑ ΤΗΣ ΘΕΟΤΟΚΥ ΝΕΘ ΕΤΟΥΑΜΝ ωΑΝΝΟω, lamp; ed.pr. reads ΕΤΟΥΑΜΝ as ἐ(πίγραμμα) τοῦ ἀμν(άμου) rather than the expected ἐπίγραμμα: 'scritta del parente [or 'discendente', 'figlio'] di Giovanni' [which would yield a new text variant, but seems too ingenious to be plausible, Tybout]): 5) Εὐλογ(ί)α τῆς Θεοτόκ(ο)υ μεθ'ἡμῶν {ν}· ἐπίγραμ(μ)α) Ἰωάννου (370 no. 5; ΕΥΛΟΓΓΑ, with the first gamma in mirror script, lamp; L. [1989] 125/126, Type C 2.5]); 6) A (on top): Φ(ῶς) Ἰ(ησοῦ)ς; B (on the sides): † Λύχνος, ἅπτον μ(ε) (371-373 no. 6; 'lucerna, accendimi / infiammami' [with ἅπτον, apparently unattested otherwise, for the expected ἅψον, Tybout], a new variant of formulas like Λύχνος, φώτισόν με [L. (1989) 136-139, Types C 7.1-3], though here 'non è più questione di ricevere semplicemente la luce dalla lucerna, ma di diventare noi stessi luce' [372]); 7) ΚΣΤΟΟCΜΥΧ (373/374 no. 7; Κ(ύριο)ς ⟨φωτ⟩(ι)⟨σμ⟩ός μ(ο)υ †; *Ps.* 26.1; cf. L. [1989] 122, Types C 1.2/3).

On 375 L. reports on the recent find of a lamp inscribed Φῶς Ἱλαρον (previously unattested) during regular excavations in Israel.

1707. **Palaestina. Mosaic inscriptions, 4th-6th cent.** A.D. R.Hachlili, *Ancient Mosaic Pavements. Themes, Issues and Trends* (Leiden-Boston 2009), offers a detailed iconographical study on the 4th to 6th cent. A.D. mosaic pavements from Palaestina (Israel, Gaza, Petra), with reference to comparable floors from Arabia (Jordan). Topics are inter alia Biblical scenes, subjects from rural life, Nilotic scenes, iconoclasm, mosaics in churches and synagogues, the identification of workshops, and iconography and meaning. Discussion and (color) photographs of many pavements including inscriptions. We draw attention to two sections of special interest to the epigraphist: 'Inscriptions' (232-238), on the form, location and function of Greek, Aramaic and Hebrew inscriptions (identification of figures or scenes; dedications and donations/vows; prayers and requests; Biblical quota-

tions; [few] dates); 'Mosaicists and artists identified by inscriptions' (244-249), with discussion of inter alia M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) nos. A 1, A 3, A 24/25 (ph.), A 27, A 30 (dr.), A 35-38, *Die Mosaizisten* II (cf. *SEG* LVIII 1914) nos. A 4 and 21, and several Aramaic texts. Relatively few artists signed their work; mosaics in synagogues were signed by Jewish mosaicists from the 4th cent., those in churches by Christians from the 5th cent. A.D. Key terms: ἔργον (+ name in the genitive), τεχνίτης, χ(ε)ιροθεσία, ψηφοθέτης/ψηφοθετέω, vel sim.

R.Talgam, in *Atti* -- (cf. our lemma no. 1064), *Bollettino di Archeologia on line* (http://151.12.58.75/archeologia/bao_document/articoli/5_TALGAM.pdf), discusses the continuity of mythological scenes in the Christian art of Palaestina and Arabia during the 5th/6th century A.D. She distinguishes five options: rejection of all elements of classical culture, demonstration of the compatibility of Christianity and Hellenic culture, selectivity, apparent approval of Greek mythology, and allegorical interpretation of myths. As an example of the latter variant, T. adduces mosaics of Madaba (Hippolytos mosaic: *IGLS* XXI.2.128 [*SEG* I 584; LVI 2115 [11]*; Bernand, *Inscr. métriques* 122]) and Gerasa (*SEG* XLIV 1402) which can be interpreted as symbolizing the mystery of natural growth and the joy of nature, but are also reminiscent of spring festivities like the Roman Rosalia or the Μαϊουμᾶς (Gerasa: *IGLS* XXI.2.74; *SEG* XLVI 2063; LIV 1894). The presence of figures like Ἀγροικίς and Φιλάνθερ[ι] together with deities like Ἀφροδίτη, Ἄδωνις and Διόνυσος points to their allegorical meaning.

1708. **Palaestina. Museum catalogue: mosaic inscriptions, early Byzantine period.** Y.Magen, *The Good Samaritan Museum* (Jerusalem 2010), is a kind of catalogue of the museum built near the ruins of a Byzantine church northeast of modern Ma'ale, in the site traditionally identified as the 'Inn of the Good Samaritan'; the museum collects objects, especially mosaics, found in excavations conducted outside the Green Line. The book includes (color) photographs of the following Greek inscriptions: 1) *SEG* XXX 1692 (see our lemma no. 1716); 2) *SEG* XL 1493 and 1499 (M. 226 and 224, respectively); 3) XLII 1423-1429 (M. 153-163; also some dr.; cf. also our lemma no. 1709); 4) *SEG* LII 1662/1663 (M. 203, 206, 209; now republished by L.Di Segni, 'Greek inscriptions from the church at Khirbet Beit Sila', in N.Carmin [ed.], *Christians and Christianity* III: *Churches and Monasteries in Samaria and Northern Judea* [Jerusalem 2012] 409-416); 5) the ineditum in our lemma no. 1719; 6) inscriptions from Shiloh (M. 186-192, 195) and Deir Qal'a (M. 199), for which see now L.Di Segni, 'Greek inscriptions from the early northern church at Shiloh and the baptistery', and 'Greek inscription from Deir Qal'a Monastery', in N.Carmin (ed.), *op.cit.* 209-218 and 157-160, respectively; we will cover this volume and N.Carmin (ed.), *Christians and Christianity* IV: *Churches and Monasteries in Judea* (Jerusalem 2012) in *SEG* LXII.

1709. **Palaestina. Religion: inscriptions concerning Samaritans.** Y.Magen, *The Samaritans and the Good Samaritan* (Jerusalem 2008), includes various inscriptions, all published before (texts and/or ph.): *SEG* VIII 165 (*CIIP* I 1186; L.Di Segni, *SCI* 13 [1994; see *SEG* XLIV 1340] 102 no. 25; M. 234; ph.; Emmaus); XL 1501-1506 (M. 120/121 nos. 1-6; Mount Gerizim); XLII 1423-1429 (M. 134-141 nos. 1-7; ph., partly in color; El-Khirbe; cf. also our lemma no. 1708); XLII 1474 (M. 168 [with wrong reading]; ph.; Horvat Migdal [Zur Nathan]); XLVII 2058 (M. 199; ph.; Talluza); L 1508 (M. 122 no. 7; Mount Gerizim);

LV 1708/1709 (198/199; ph.; Flavia Neapolis); L.Di Segni, *SCI* 13 (1994; see *SEG* XLIV 1340) 101 no. 19 (amulet with Samaritan and Greek inscriptions; M. 250; ph.).

1710. Caesarea Maritima (?). Greek/Latin inscriptions (labels) on a bronze cup, 4th cent. A.D.? Bronze cup with scenes representing the city's foundation inlaid in silver and copper; some figures are identified by inscriptions in a mixture of Greek and Latin (mostly Latin letters used for Greek words); now in the Louvre. Ed.pr. E. Will, *MMAI* 63 (1983) 1-24; cf. also id., *Syria* 64 (1987) 245-251. Discussed by J. Patrich, in J.Geiger, H.M.Cotton, G.D.Stiebel (edd.), *Israel's Land. Papers Presented to Israel Shatzman on his Jubilee* (Ra'anana 2009) 135-156 (in Hebrew, with an English summary on 189*; dr.), especially 143-149; for an English version see J.Patrich, *Studies in the Archaeology and History of Caesarea Maritima* (Leiden-Boston 2011) 71-90, especially 78-83 (dr.). Now also in *CIIP* II 1138 (ph.), to which we refer for an elaborate description.

A: Ge|ni|o | co|lo||ni|a(e) B: agones hieroi C: Apollo D: Strato E: Lysima|chos F: Ctesipon
G: IAS H: Straton I: Asclepios J. Ygia

A. L in the shape of Λ; the label accompanies Tyche || B. above a libation scene (in front of Tyche) and five busts (of deities?). 'The turreted crown [sc. of Tyche] indicates that the scene depicts a religious rite on the occasion of an official feast in honor of the city Tyche ... a rite commemorating the proclamation of Caesarea as a Roman colony, taking place in the framework of a feast in which sacred games were held' (P. [2011] 79) || C-F. scene depicting the foundation myth of Straton's Tower: Straton, Lysimachos and Ctesipon consult an oracle of Apollo || G. or LAS (perhaps a toponym as suggested by ed.pr.) || H-J. scene depicting Straton shaking hands with Asklepios, who is accompanied by Hygieia.

1711. Caesarea Maritima (area of: Tel 'Afar). Fragmentary (building?) inscription, early Byzantine period. Marble fragment with a worked edge (architectural element); found during excavations in the Byzantine site of Tel 'Afar (6 km south of Caesarea Maritima). Ed.pr. M.Peilstöcker, *'Atiqot* 61 (2009) 111/112 (dr.): - - - - | [- -]KAIE[- - | - -]AC[- -]

1712. Dora. Stamps on medicine bottles, undated [3rd/2nd cent. B.C.]. Two small ceramic containers with stamps on their belly (relief letters). Ed.pr. B.G'uz-Zilberstein, in E.Stern, *Excavations at Dor, Final Report, vol. 1 B, Areas A and C: The Finds* (Jerusalem 1995) 302/303 (ph.; dr.); republished by L.Taborelli, S.M.Marengo, *ArchClass* 61 (2010) (cf. our lemma no. 1962): 1) [--]μεας | λύκιος | rose (T., M. 213/214 no. 1; ph.; dr.; almost square stamp [arched lower corners]; possibly [Δη]-μέας, a pharmacist known from one other medicine bottle [see *SEG* XLVIII 2141]; for the rose, indicating Rhodian provenance, see our lemma no. 1962); 2) Ἰάσονος | λύκ[ι]ον (T., M. 214/215; ph.; dr.; circular stamp).

1713. **Dora. Coroplast's signature on a statuette, Imperial period.** The volume E.Stern (et alii), *Excavations at Dor. Figurines, Cult Objects and Amulets, 1980-2000 Seasons* (Jerusalem 2010) includes one fragmentary inscribed object: a pedestal (with feet) with the signature [--]ρίων on the back (131 no. 68; ph.; dr.; read by L.Di Segni). The object has probably been imported from Asia Minor, perhaps from Myrina.

1714. **Flavia Neapolis. Various inscriptions.** Y.Magen's monograph on Flavia Neapolis published in 2005 in Hebrew (see *SEG* LV 1706) has now appeared in an English edition: *Flavia Neapolis: Shechem in the Roman Period*, vols. 1/2 (Jerusalem 2009). We thank L.Di Segni for providing us with the following concordance (for vol. 1, the first numbers refer to M.'s page numbers; for the figures, the first digit is the number of the chapter [e.g. Fig. 4.48 = Chapter 4, fig. 48]).

Vol. 1 page and fig.	Hebrew volume	*SEG* (or other)
78 Figs. 2.62, 2.63	77 Figs. 2.62, 2.63	XXIX 1612
78-79 Fig. 2.65	78/79 Fig. 2.65	VIII 120-130
80-81 Fig. 2.66	79 Fig. 2.66	LV 1706 (1)
81 Fig. 2.67	80 Fig. 2.67	LV 1706 (2)
81 Fig. 2.68	80 Fig. 2.68	LV 1706 (3)
81 Fig. 2.69	80 Fig. 2.69	Latin stamp on roof tile
124/125 Figs. 3.49-5; 127 G Fig. 3.58	119 Figs. 3.49-51; 121/122, Fig. 3.58	LV 1711 (7)
125 A Fig. 3.52	120 Fig. 3.52	LV 1711 (1)
125/126 B Fig. 3.53	120 Fig. 3.53	LV 1711 (2)
126 C Fig. 3.54	120 Fig. 3.54	LV 1711 (3)
126 D Fig. 3.55	121 Fig. 3.55	LV 1711 (4)
126/127 E Fig. 3.56	121 Fig. 3.56	LV 1711 (5)
127 F Fig. 3.57	121 Fig. 3.57	LV 1711 (6)
127/128 H Fig. 3.59	122 Fig. 3.59	LV 1711 (8)
128 I Fig. 3.60	122 Fig. 3.60	LV 1711 (9)
128 J Fig. 3.61	123 Fig. 3.61	LV 1711 (10)
128/129 Fig. 3.62	123 Fig. 3.62	LV 1711 (11)
178/179 Figs. 4.47-49	169 Figs. 4.47-49	LV 1712 (1-3)
179 Fig. 4.50	169 Fig. 4.50	Latin fragments
218 A, 220 Fig. 5.54	205 A, 206 Fig. 5.54	LV 1713 (1)
218 B, 220 Fig. 5.55	205 B, 206 Fig. 5.55	LV 1713 (2)
218 C, 220 Fig. 5.56	205 C 206 Fig. 5.56	LV 1713 (3)
219 D, 220 Fig. 5.57	205 D, 206 Fig. 5.57	LV 1713 (4)
219 E, 220 Fig. 5.58	205 E, 206 Fig. 5.58	LV 1713 (5)
219 F, 220 Fig. 5.59	205 F, 206 Fig. 5.59	LV 1713 (6)
221 G Fig. 5.60	207 G, Fig. 5.60	LV 1713 (7)
221 H Fig. 5.61	207 H, Fig. 5.61	LV 1713 (8)
222 I Fig. 5.62	208 I Fig. 5.62	LV 1713 (9)
267 Fig. 6.46	248 Fig. 6.46	LV 1706 (mentioned initio)

Vol. 1 page and fig.	Hebrew volume	*SEG* (or other)
272-275 Figs. 6.49-52	252-254 Figs. 6.49-52	LV 1706 (4); see our lemma no. 1715
278 Fig. 6.55	257 Fig. 6.55	LV 1707
279 Fig. 6.57	258 Fig. 6.57	LV 1706 (5) (= XL 1505)
304 Fig. 7.26; 342 Fig. 7.93	281 Fig. 7.26; 315 Fig. 7.93	LV 1708
305 Fig. 7.28; 346 Fig. 7.99	282 Fig. 7.28 319 Fig. 7.99	LV 1709
329 Fig. 7.80	305 Fig. 7.80	LV 1710
334 Fig. 7.86	309 Fig. 7.86	Latin epitaph
335 Fig. 7.87	310 Fig. 7.87	LV 1706 (6) (full text: Βελλει | Θαίμου | Παλμυρηνός)
337/338 Fig. 7.89-91	312/313 Fig. 7.89-91	Latin epitaphs
340 Fig. 7.92	315 Fig. 7.92	LV 1706 (7) (= XLVII 2058 A/B)
Vol. II		
47 Pl. 4.8	373 Pl. 4.8	LV 1714
117 Pl. 40.16	441 Pl. 40.16	Dipinto in red ink on amphora fragment (ΠΑ.[--] | Α[--])

1715. **Flavia Neapolis (Mount Gerizim [Nablus/Shechem]). Dedicatory epigram, signature and labels on a tripod, after 161 (or 212?) A.D.** Merkelbach-Stauber, *SGO* IV 21/12/01 (*SEG* LV 1706 [4]). The object is now in the Archaeological Museum in Istanbul. Republished with descriptions of the reliefs by Y.Magen, *Flavia Neapolis* (cf. our lemma no. 1714) 272-275 (dr.; translations); in the epigram, he reads in L. 1 ἐγκομίσας instead of *SGO*'s ἐκ κομίσας (there are also some differences in bracketing). No other new readings as compared to *SGO*; we give the texts of the labels identifying figures and scenes on this interesting monument (mentioned in *SGO* in passing), which is 'indicative of the broad connections that Neapolis maintained with far-away regions and lands of the Roman empire' (275; the dedicant, M. Αὐρ. Πύρρος, was an Ἀθη[να]ῖος [β]ουλευτής: either in Athens, which raises the question why he presented this object to the temple of Zeus in Neapolis, or of Neapolis - but 'how did this come about'; *ibid.*).

Panel I upper scene:	Ἄρτεμις, Ἀπόλλων, Λητώ	**lower scene:**	τὰ περὶ τὸν Μεινώταυρον
Panel II upper scene:	τροφοί, Ἡρακλῆς	**lower scene:**	Θησεύς, γνωρίσματα
Panel III upper scene:	[πλάνη Δήμητρος]	**lower scene:**	τὰ περὶ τὸν Ἀχελῷον

II. (lower scene): γνωρίσματα: 'signs of recognition', M. || III. (upper scene)- not in *SGO*; restored by M.

1716. **Gaza (area of: Kissufim). Mosaic inscription (prayer), 576-578 A.D.** *SEG* XXX 1692 (XXXIV 1472). For a photograph see Y.Magen, *The Good Samaritan Museum* (cf. our lemma no. 1708) 99 (one line only). We give L.Di Segni's reading (per ep.), which supersedes that in *SEG*.

[Ὑπὲρ ἀναπα]ύσε[ως] τοῦ ὡσίου | πατρ(ὸς) ἡμῶν Ζοναίνου πρε[σβ(υτέρου) καὶ] Μαρίας· |
Κ(ύριο)ς φυλά[ξει καὶ προσδέξε]τε | τὴν καρποφ[ορίαν παν?]τός· ἀμήν

1717. **Hippos (Sussita). Dipinti on an amphora, 6th cent. A.D.?** Three dipinti in red ink on two sides of an amphora (A on the shoulder; B/C on the opposite side on the shoulder and under the handle, respectively); found in the 'North East Church Complex'. Ed.pr. K.Neumann, in A.Segal (et alii), *Hippos-Sussita. Tenth Season of Excavations (July and September 2009)* (Haifa 2009) 80-83 (ph.).

A: -- traces (indiction?) -- | χμγ´(?) | ληδ´(?)   B: προ(--) β´   C: Προσφορίου | Ρανδα | λη´

A. 2. 643: a common isopsephism for Θεὸς Βοηθός, ed.pr. || 3. 38 1/4: indication of the amphora's capacity?, ed.pr. || B. dipinto probably related to the customs process, ed.pr. || C. 1. personal name; 'the ending of the name is faded and may also read Prosphoria', ed.pr. [possibly προσφορά in the sense of 'donation' (to God), followed by a personal name in L. 2, Tybout] || 2. either a toponym or a personal name, ed.pr. || 3. 38: number perhaps serving a metrical, fiscal or commercial function, ed.pr. || for similar dipinti on amphoras ed.pr. refers to *SEG* LVIII 1795-1807 (Antinooupolis).

1718. **Ḥorbat Naẓur (east of Pardes Hannah-Karkur). Two Rhodian amphora stamps, 2nd cent. B.C.** Two stamped amphora handles found in an excavation at Ḥorbat Naẓur. Ed.pr. D.T.Ariel, *'Atiqot* 64 (2010) 125/126 (ph.): 1) Ῥόδω|νος (rectangular manufacturer's stamp; late 3rd cent. B.C.); 2) [--- Θε]σμο[φορ]ίου ---] (circular, around a rose; 2nd cent. B.C.).

1719. **Jericho (area of: 'Ein Auja, north of Jericho). Mosaic inscription (prayer), early Byzantine period.** Inscription from a Byzantine church excavated near 'Ein Auja spring. For a color photograph see Y.Magen, *The Good Samaritan Museum* (cf. our lemma no. 1708) 219. We give L.Di Segni's reading of this ineditum (per ep.).

† Ἁγιέ μου Ἀνασ|τάσι(ε) εὐλόγησον | τὴν πηγὴν ταύτην | κὲ δὸς ὑπομον(ὴν) Ἠλι †

4. Either an abbreviation of the dative Ἠλίᾳ or the undeclined biblical Ἠλί, Di S.

1720. **Jerusalem. Corpus.** The *Corpus Inscriptionum Iudaeae/Palaestinae. A Multi-lingual Corpus of the Inscriptions from Alexander to Muhammad* (abbreviation: *CIIP*) will consist of nine volumes arranged according to geographical and/or historical divisions in ancient Judaea/Palaestina. The first volume, covering Jerusalem (and area) and published in two parts (*CIPP* I.1/I.2; Berlin-New York 2010/Berlin-Boston 2012), is edited by H.M.Cotton, L.Di Segni, W.Eck, B.Isaac, A.Kushnir-Stein, H.Misgav, J.Price, I.Roll, and A.Yardeni, while also several other authors contributed lemmata. **Part 1** contains the inscriptions from the Hellenistic period to the destruction of the Second Temple: inscriptions of religious and public character (nos. 1-17, including two well known texts: no. 2 [prohibition for strangers to enter certain areas of the Temple Mount, with death penalty] and no. 9

[synagogue building inscription of Theodotos]), funerary inscriptions (nos. 18-608, all on ossuaries), instrumentum domesticum (nos. 609-692) and varia (nos. 693-704). These sections are preceded by an introduction on the history of the city (1-37). **Part 2,** covering the inscriptions from 70 A.D. to the Arab conquest, consists of two main sections: texts from 70 to the reign of Constantine (nos. 705-783) and texts from Constantine to the Arab conquest (nos. 784-1087; imperial constitutions [nos. 784/785]; inscriptions of ecclesiastical and religious character [nos. 786-868]; funerary inscriptions [nos. 869-1014]; varia [nos. 1015-1028]; inscriptions of uncertain type [nos. 1029-1043]; instrumentum domesticum [nos. 1044-1087]). Nos. 1088-1120 are addenda et corrigenda to Part 1. In an Appendix, L.Di Segni presents 54 inscriptions (523-570 nos. App. 1*-App. 54*) 'which, for various reasons, have not been included in the previous chapters' (II.2, Preface p. V). There is an Index of personal names to both volumes in Part 2 (499-522, including a list of Roman emperors; for the index to the Appendix see 570/571); full indices and a concordance will be provided only after all volumes of *CIIP* have been published. Several maps conclude Part 2. [At the time of writing (June 2014), two further volumes have appeared: vol. 2: *Caearea and the Middle Coast* (nos. 1121-2160; Berlin-Boston 2011 [cf. D.Feissel, *BE* (2013) nos. 458-463]) and vol. 3: *South Coast* (nos. 2161-2648; Berlin-Boston 2014). W.Eck, 'Comprendere contesti: il nuovo *Corpus Inscriptionum Iudaeae/Palestinae* multilingue', *Rationes rerum. Rivista di filologia e storia antica* 1 (2013) 17-38 (non vidimus; cf. D.Feissel, *BE* (2013) no. 456), presents a detailed survey of vols. 1 and 2, and reports on the progress of the project and some problems involved: due to the constraints of international law the vols. 7 and 8, projected for Samaria and the Golan, will be postponed; vol. 4 (Iudaea/Idumenaea), 5 (Negev) and 6 (Galilee and North Coast) are scheduled to appear until 2018, whereas indices, concordances and supplements will be published later].

The lemmata, written by individual authors, include descriptions of the inscribed objects and the findspots, texts, translations, bibliographies, comments, photographs and/or drawings [the bibliographies are compiled in a purely chronological order, mixing up editions, republications, textual comments and other secondary literature (with only the ed.pr. clearly marked as such), which in those cases where the literature is abundant prevents a quick orientation; cf. also the critical observations of P.-L.Gatier, *BE* (2010) no. 621, who regrets that the 'lemme génétique, si cher à Louis Robert' has been given up, Tybout]. The following nos. are texts in Greek or including Greek. **Greek:** 1-3, 9, 20-24, 28/29, 35/36, 38, 41, 46, 48, 59, 64/65, 74, 81, 89, 104/105, 112-114, 117/118, 120, 124/125, 127, 133/134, 141, 150/151, 153/154, 158, 164/165, 170/171, 179, 181, 189, 200, 202, 205, 208, 210, 212-214, 216, 218-223, 227, 231/232, 236, 241, 243, 247, 250, 254/255, 261, 263, 269, 284, 290-294, 296-298, 300-302, 305, 307, 313, 315, 322/323, 325/326, 328-333, 350, 355, 361/362, 365, 372/373, 385, 387, 389-391, 395, 400/401, 408/409, 414-419, 422-428, 431-433, 435/436, 440, 445, 447, 458, 469, 477, 479/480, 486/487, 494, 497/498, 508/509, 511-513, 515, 517/518, 523, 527, 529, 550-556, 558/559, 561/562, 566, 568, 573, 577-586, 588-594, 603, 606, 650, 652/653, 656/657, 658-661, 662-664-673, 675-692, 699, 708-711, 730/731, 737/738, 746, 749/750, 764-769, 771-777, 784 (see our lemma no. 1721), 785/786, 788/789, 792-804, 807-811, 814-816, 817A, 818-836, 840/841, 844-872, 875-880, 882-924, 930-952, 955/956, 958-972, 974-980, 982-1000, 1002-1015, 1019-1026, 1028-1063, 1066-1082, 1084-1087, 1091, 1099-1113. Appendix nos. 3*-5*, 7*-22*, 34*-36*, 38*-54* (54*: texts on Christian lamps, for which see also our lemma no. 1706, with further references). [The funerary epigram *SEG* LVII 1759 can now be added]. **Greek and Latin:** 842, 1098, 1115. **Greek or Latin:** 751, 1117, App. 2*. **Greek and Aramaic or Hebrew:** 84, 88, 98, 110, 174, 199, 211, 215, 266/267, 279, 295, 304, 308/309, 318/319, 324, 339, 348/349, 354, 356, 358, 360, 366, 388, 398/399, 402, 410-412, 421, 448, 451/452, 456, 484, 493, 500, 507, 526, 545, 548, 587, 601, 752, 1001. **Greek and Coptic:** nos. 1044/1045 (ostraka [W.Eck in *CIIP* I.2 (431 ad no. 1044) does not exclude the possibility that these two ostraka were originally part of an archive found in Egypt; in fact these texts - mentioned by

K.Galling, *ZPalV* 82 (1966) 46-56 and published in M.R.M.Hasitzka (ed.), *Koptisches Sammelbuch* I (Vienna 1993) 144/145 - should not have been included in the corpus. R.Bagnall, *BASP* 16 (1979) 7 note 8, presented both ostraka, 'supposedly found in Jerusalem', as follows: 'From this provenance, [Galling] constructs a tale concerning their significance; but one must mistrust what he says of the provenance, and his explanation is romance, not history'. The texts belong to a group of 171 ostraka dispersed on the antiquities market in the 1920s. On this group, which constitutes a coherent 'dossier' from Egypt, see now A.Delattre (whom I thank for his advice on this matter), 'Les ostraca etmoulon. Quelques aspects du transport du blé dans l'Égypte copte', in A.Boud'hors et alii (edd.), *Monastic Estates in Late Antique and Early Islamic Egypt. Ostraca, Papyri, and Essays in Memory of Sarah Clackson* (*P.Clackson*) (Cincinnati 2009) 23-48 (nos. 1044/1045 appear in the list of 'etmoulon ostraka' as nos. 121 and 130 on p. 45), Martin]). **Greek and Armenian:** 926, 1083.

Latin texts are relatively few (40, 570, 704; Part 2: nos. 705-707, 712-729, 732-736, 739-745, 747/748, 753-763, 770, 778-783, 787, 1092-1097, 1114; Appendix nos. 6*, 23*-33*, 37*; App. 1* is a Latin graffito with a single Greek letter), as are those in Armenian (810A, 812/813, 817, 817B, 837-839, 873/874, 925, 927-929, 1064, 1083) and Georgian (973). With the exception of 805/806 (vacant) and 1089 (language uncertain), all remaining texts are in Aramaic and/or Hebrew [66 is erroneously termed 'Greek inscription' in the heading; 1065 is in Hebrew, but the script(s) is/are uncertain]. There are three inscriptions drawn from literary sources: 14 (Philo, *Leg. ad Gaium* 299), 15 (the inscription on Jesus' cross in various versions drawn from the *Gospels*) and 868 (*AP* 1.123).

The following inscriptions are **inedita in Greek or including Greek**, many of them insignificant fragments or brief texts. Epitaphs on ossuaries: 29, 41, 305, 315, 387/388, 484, 511, 523, 527, 556, 561/562, 577, 579-581, 585, 587, 589/590, 593, 601, 603, 606. Other epitaphs: 746, 887, 894-898, 977, 982, 984, 990, 1009, 1084. Stone weights (dates): 662, 664, 680, 689. Mosaic inscriptions: 810 (psalm-quotations; cf. below). Graffiti (names): 811, 1028. Dipinti on pottery: 1047-1052. Graffiti on pottery: 1060, 1062. Various small texts or fragments: 775/776, 817A, 866/867, 882, 975, 1024, 1030, 1033, 1038/1039, 1041, 1043, 1073, 1080, 1083, 1085. We do not present these texts in separate lemmata, referring for some details to the topics listed below; neither do we present the frustula published by ed.pr. L.Di Segni, in H.Geva (ed.), *Jewish Quarter Excavations*, vol. 4: *The Burnt House of Area B and Other Studies* (Jerusalem 2010), now easily accessible under nos. 1035/1036, 1053, 1063 and 1091 (ostraka), 1099-1107, and 1109-1113; cf. also ead., in O.Gutfeld (ed.), *Jewish Quarter Excavations*, vol. 5: *The Cardo* (*Area X*) *and the Nea Church* (*Areas D and T*), *Final Report* (Jerusalem 2012), for which we refer to nos. 1047-1050 and 1055-1057.

Below we list a selection of interesting topics and terms; for the personal names (quite a few are unusual, especially the transliterations of Semitic names) which defy enumeration we refer to the Index in Part 2.

Geographical names: Ἀλεξανδρεύς (98), Ἀραβισσηνή (875 [?]), Ἀσιανή (545), Βεθηλέτης (231), Βειθυνική (944; or anthroponym?), Βερνικεύς (20), Βέσ(σ)α (962), Βοστρηνός (938), Γεβαλινός (1021), Γερμανικεύς (970; see below), Διονύσιος (774: city quarter), Ἴβερος (977, 1000), Καδιτανός (912, but see below), Καπούη (232), Κυρηναῖος (170), Λίδα (947 [?]; or anthroponym?), Μεσοποταμία (1036 [?]; see below), Νεειληνός (952: Ν. Βατανέας), Παλμύρα (949), Πτυλεμαική (331), Ῥωμέα (900), Σαμάριος (484; for Σαμαρεύς?), Σειτου (432; gen.: κώμα τοῦ Σ.), Σιών (1071), Σκυθοπολείτης (411, 413), Σκυθοπολιτίσσα (410), Συρίς (842.47 [?]), Τύρος (174), Φρωτη (579: πόλεος Φρωτης), Χαλκιδηνός (427)

Occupations: ἀργυροπράτης (1074; see below), ἀρτοκόπος (880), ἀρχιατρά (842.47 [?]), βρεκάριος (898), βυρσεύς (989, but see below), ζυγοστάτης (1007 [?]), θυρωρός (913, 968), ἰατρός (990), καλιγάριος

(912 [?]; for the reading see below), κουβικουλαρία (836), λεκτικάριος (892), λιχνάπτης (966), μυροπώλης (556), τέκτων (897), ὑπερωπράτης (998; see below).

Religious terms [we omit Christian saints and divine names like Ἰησοῦς Χριστός, Θεὸς ἡμῶν, invocations like Κύριε βοήθι/ἐλέησον/μνήσθητι, exclamations like Χριστὸς νικᾷ, titles like διάκονος, ἡγούμενος, πρεσβύτερος and terms like ἅγιος, ὁ δοῦλος σου, εὐλογία τοῦ –, καρποφορία, σωτηρία, φιλόχριστος, etc., which frequently occur in the early Byzantine inscriptions in Part 2]: ἀγωνίζω (875: ἡ καλῶς τὸν ἀγῶνα ἀγωνισαμένη), ἁμαρτία/ἁμαρτολός (819 [?], 825, 842.42, 67; 903), ἀνάγνωσις νόμου καὶ διδαχὴ ἐντολῶν (9), ἀναγνώστης (887), ἀνατίθημι (875: Θεῷ ἑαυτήν), ἀρχιερεύς (3), εἷς θεός/Εἷς Θεός (764/765, 976), ἐκκλησία (785: ἁγιωτάτη ... τῆς ὀρθοδόξου πίστεως; 817 A), εἰρήνη (856; διαμονή), ἐπίσκοπος (879, 920, 1000), εὐκτήριον (825), ἱερεὺς καὶ ἀρχισυνάγωγος (9; ἀρχισυνάγωγος also in 1001), ἱερίση (297), Λάζαρος (842.1: Κ(ύρι)ε ὁ Θ(εὸ)ς ὁ ἐγείρας τὸν Λάζαρον ἐκ νεκρῶν), μάρτυς (785, 816, 848/849, 959), μοναστήριον (824, 909, 962), μονή (858, 888, 901, 1000, 1082), ναός (809), ὁρκίζω (507: ὁ. μηδένα ἆραι Τερτίαν; for other funerary curses see 385, 451, 933, 986, 990, 997), ὅρκος (1, 385), (θάρσι,) οὐδεὶς ἀθάνατος (395, 749, 924, 950), προσήλυτος (174, 181, 551), προσκυνίζω (810), ῥαββι (1001), στίγμα (1009), συναγωγή (9), σφραγίς/σφραγίζω (1071), ὑπόσχεσις (710: ἐξ ὑποσχέσεως); ψάλτης (887); amulets, vel sim.: 764-766; curse tablet: 1015 [for a new tablet see D.Ben Ami, Y.Tchekhanovets, R.W.Daniel, 'A judicial curse from a Roman mansion in the City of David, *ZPE* 186 (2013) 227-236]; psalm-quotations: 28.3 (789, 829; cf. our lemma no. 1756), 30.2 and 70.1 (889), 86.2 (817A [?]), 90.1 (891), 94.6 (810; combined with *Odes* 14.6.10), 117.20 (831), 120.8 (801, 826, 831).

Military terms: ἀστάτος (941 [?]), ἐκξκουβίτωρ (989 [?]; see below); κλιβανάριος τρίτος Παλμύρας (949).

Selected words: Βένετοι (1026), γεροκομῖον (859: γυναικῶν ταπεινῶν), διδάσκαλος (211; cf. 212: δεσδέκαλλος; 213: δέσκαλος), ἐξοικίζω (ὀστᾶ; 440), εὐφραίνω (395), κόγχη (809), κωμερκιάριος (978), νοσοκομῖον (877 [?], 967, 1008), ξεν(ε)ών (9, 1008), ὀστατών (98, unless ὀστᾶ τῶν should be read), ὀστοφάγος (458), πεποίηκεν (293; craftsman's signature), φιλοτιμέομαι (800), ψηφίς (796), ψηφόω (854).

Age at death: 332, 964.

For Part 2, D.Feissel, *BE* (2012) nos. 472-475, offers a general assessment (no. 472) and a series of observations and new readings and restorations on individual inscriptions, which we summarize:

808: the restoration ἐ[π(άρχ)]ου is not convincing;

848 and 977: F. prefers his earlier restoration π(ρ)ολαβό(ν)των to πολ(υ)βότων (πολαβοτων, mosaic) and πολ(υβ)ότων (?) (πολποτων, lapis), respectively;

882: [π]λήθου[ς] or [ἀ]λήθου[ς] rather than the rare [πεπ]ληθότ[ος];

912: καλιγαρίου rather than Καδιτανοῦ (ethnic of Gades/Cadiz, but the name Μάμας points to Asia Minor [but also native Palestinians bear this name: e.g. *SEG* XL 1471; Cyr. Scyth, *Vita Sabae* 82 (ed. Schwartz 187) and a similar name is attested in Africa Proconsularis (*An.Ép.* 1934 no. 46). For Westerners who settled in Jerusalem see L.Di Segni, Y.Tsafrir, *SBF* 62 (2012) 405-454, Di Segni]; 12 examples of καλιγάριος for Korykos in *MAMA* III);

921: Εἰλαρίου π(ατ)ρ(ός) instead of πρ(ε)σ(βυτέρου) ('Father Hilarius', apparently a respected bishop or monk [this would be a very unusual appellation both in inscriptions or literary sources from Palaestina, Di Segni]);

970: perhaps Μαρούλφου Γερμανικέ[ως] ('un ressortissant de Germanicée') rather than Γερμανικο[ῦ] (which is not 'of Marulfus the German', since 'German' is Γερμανός [as a noun, but Γερμανικός as an attribute; the correction seems unnecessary, since Marulfus appears to be a German name, Di Segni]);

984: Ἐνθάδε [κεῖτε Χρισ]|τόδουλ[ος | --] (the reading of L. 3 is uncertain) instead of Ἐνθάδε [κεῖ]|τε Δουλ[ὶς] | μονάχουσ[α] (later than the 7th cent.; 6th/7th cent., *CIIP* [the correction is uncertain, the reading of L. 3 much less, Di Segni]);

989: ἐκξκουβ(ίτο)ρ(ο)ς (soldier of the imperial guard) rather than ἐκ βίου βυρσ(έως) [however, the stone has ΕΚΒΙΟΥΒΥΡΣ (autopsy), with an abbreviation mark (horizontal stroke) above ΒΥΡΣ, Di Segni];

998: ὑπερωπράτ(ης) (for ὀπωροπράτης; cf. ὀπερωπόλις for ὀπωροπώλης in *SEG* XLVII 2023 A) rather than the new hapax ὑπερωπραι(ποσίτῳ);

1006: in L. 1 e.g. [ἡ πᾶσαν ἀρετὴν λ]αχοῦσα rather than [-- μον]αχοῦσα; in LL. 8/9 ἀνθ'οὗ σύσκη|[νος τῶν ἁγίων ἐγένετο] ('en récompense de quoi elle partage la demeure des saints') rather than ἄνθους (?) ΥΣΚΗ|[—] or the various conjectures of previous editors;

1009: in LL. 3-6 τοῦ ἁγίου αὐ[τῆ]|ς σώματος τοῦ βα[σ]τάσαντος τὰ στίγμα|[τα τοῦ Κ]υρίου instead of τοῦ ἁγίου αὐ(τοῦ) [π(ατ)|ρ(ὀ)ς (?) σώματος κτλ.; the allusion is to Paul, *Gal.* 6.17: ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω);

1021: Ἔκαμεν ὡ Ἐλίας τοῦ Γεβαλινοῦ | ἐς κερὸν πίνας [for καιρὸν πεῖνας] τρῖς κάβος | τοῦ ὡλοκο|τίνου vacat ('Elias fils du Gébalénien (ce n'est pas Elias qui se dit originaire de la Gébalène) ... a fait le travail en temps de famine à trois *kaboi* pour un sou'; τρῖς κάβος for τρεῖς κάβους; ὁλοκόττινος = νόμισμα, solidus; a solidus for three kaboi indicates a price of grain equivalent to 12 modii in times of famine, F., with further comment) instead of Ἔκαμεν κτλ. τρὶς κάβος [--] | τοῦ ὅλο(υ) κόσμου --]|ΤΙΝΟΥ [--] ('at the time of hunger (when) thrice a measure of the whole world [perished (?) ...]');

1036: perhaps [Μεσ]οποταμ[ία] instead of ὁπόταν (?);

1074: ἀργυροπρ(άτου) instead of ἀργυροπρ(άκτου);

1076: τῶν τριῶν [παίδων] (referring to the three Hebrews in the furnace) rather than J.Germer-Durand's 'Of the three Church Fathers');

1078: [--]ΙΒΕΡΙΩ[.]: a name (Τιβέριος Λιβέριος has been suggested by Germer-Durand) rather than [(Μονῆς) τῶν] Ἰβερίω[ν] ('(Of the monastery of) the Iberians [i.e., the Georgians, which, however, would require Ἰβέρων (cf. no. 1000) or the correct form Ἰβήρων]);

1085: for the monogram (Ἀκρισίου or Ἀρσάκου), Ταρσικίου is equally possible; the circular inscription should be read † ἁγία Ἀνάλημψις, β(οή)θι ('sainte Ascension, viens en aide') instead of † ἁγία Μαρ(ία) ἡ μ(ή)τ(ηρ) Ἰ(η)σ(οῦ) β(οή)θ(ε)ι;

Observations also on nos. 775 (medieval rather than pre-Constantinian), 888, 986 (see *SEG* LIX 1713), 1071 (10th rather than 6th cent. A.D.).

We offer a comparatio numerorum with *SEG* and the corpora. For the epitaphs (re)published in L.Y.Rahmani, *A Catalogue of Jewish Ossuaries in the Collections of the State of Israel* (Jerusalem 1994) (nos. 20-24, 28, 35/36, 46, 48, 81, 84, 88/89, 99, 104/105, 110, 112-114, 117/118, 120, 133, 141, 215/216, 266/267, 322/323, 325/326, 328/329, 331/332, 339, 361/362, 373, 385, 389-391, 408/409, 411/412, 415, 451/452, 456, 458, 469, 477, 479/480, 493/494, 497/498, 500, 507-509, 517/518, 555, 559, 583, 586, 594) we refer to *SEG* XLIV 1349.

SEG VIII	*CIIP* I	*SEG* VIII	*CIIP* I	*SEG* VIII	*CIIP* I
169	2	172	796	175	836
170	9	173	1023	176	930

SEG	*CIIP* I	*SEG*	*CIIP* I	*SEG*	*CIIP* I
VIII		VIII		XXVIII	
177	841	229	849	1435	408
178	915	231	861	1436	792
179	211	232	854	XXIX	
180	212	233	732	1611 bis	708, 773
181/182	213/214	XIII		XXX	
183	212	597	878	1695	1
184	208	XVI		1696	879
185	210	849 (a)	529	XXXI	
187	972	849 (b)	409	1409	
188	899	850	848	XXXIII	
190	883	XVII		1276	395
191	888	784 (a)	164	1277	3
192	816	784 (b/c)	170/171	1278	339
193	875	785	174	1279	174
194 (a)	801	786 (a/b)	824/825	1280	582
194 (b)	803	786 app.cr.	826	1281	200
194 (c)	802	787	916	1282	591
195	1019	XIX		1283	526
196	878	922	35	1284	545
197	339	XX		1285	584
198	970	477	2	1286 (a)	554
199	962	479	98	1287	548
200	98	480	174	1288	550
201	398	481 (a)	199	1289	552
202	349	481 (b)	189	1290	568
204	1001	483	325	1291	592
205	1000	484/485	329/330	1292	574
206	1012	486	332	1293	269
207	774	487	328	XXXV	
208	38	488	326	1546	3
209	749	489	331	1547	808
210	738	490	324	XXXVI	
211	1011	491	134	1323	850
212	828	492	479	1349	879
213	1026	493	848	1350	1008
219	App. 20*	XXVI		XXXIX	
220	1059	1672	848	1626	2
223 (b)	App. 52*	1673	174	1627	App. 7*
		XXVII		XL	
224	677	1015	800	1481	App. 12*
225	711				

SEG	*CIIP* I	*SEG*	*CIIP* I	*SEG*	*CIIP* I
XLI		XLVII		LVI	
1558-1561 intr.	293	2052	848	1896/1897	785/786
1558	304	XLVIII		1898	App. 52*
1559	309	1885	243, 250,	LVII	
1560	308	254, 261, 263		1830	59
1561	297	XLIX		1833	1
XLII		2064	236	LVIII	
1436	860	2066	1086	1760	699
1437	978	L		LIX	
XLIII		1500	9	1713	986
1052	730	1504	857	1714	1015
1059	848	1505	809		
1060	99,	1506	771	*OGIS*	
104/105		LI		598	■
1061	815/816	2024	710	599	98
1062	920	2026	588		
1886	64/65	LIII		*IGR* III	
XLIV		1835 (1)	App. 12*	1206	941
1342	890	1835 (2)	848		
1358	731	1852	1	*LBW*	
1359	1079	1853	9	1896	970
XLVI		1854/1855	App.	1897	924
2012 (1)	296	10*/11*		1898	968
2012 (2-4)	290-292	1856 (a-c/d)	959/960	1899	986
2012 (5)	295	1857	768	1902	962
2012 (6)	298	1858	794	1903	858
2012 (7)	293	1859	793	1903 (a)	941
2012 (8)	297	1860	1054		
2012 (9)	294	1861	241	*CIG*	
2012 (10-12)	300-302	1862	795	8893	996
2012 (13)	307	1863	App. 39*	9138	970
2012 (14/15)	309	1864	1086	9139	962
2012 (16)	304	1865	App. 52*	9140	967
2012 (17/18)	308	1866	792	9141 (a/b)	971 (a, c)
2013 (1)	448	1867 (3)	1046	9142	968
2013 (2)	447	LIV		9143	971 (d)
2014	112/113	1666	9		
2015	477	1667 (1)	427	*IJO* II	
2016	1006	1667 (2)	304	184	1001
2020 (1)	856	1667 (3)	1001	*IJO* III	
2020 (2)	855	LV		Syr9	174
		1721	9	Syr22	427

IJO III	*CIIP* I	*CIJ*²	*CIIP* I	*CIJ*²	*CIIP* I
Syr72	304	1252	118	1336	355
App. 8	421	1256	98	1337-1339	348-350
App. 11	290	1260	158	1340	354
		1266	211	1341	356
*CIJ*²		1267	210	1343	319
1211/1212	124/125	1268 (+ 1270)	212	1344	318
1213	127	1269	214	1350	366
1214	445	1270 (+ 1268)	212	1355	372
1215 (+ 1217, 1226)	421	1271	213	1366-1368	399-401
1217 (+ 1215, 1226)	421	1272	208	1373/1374	411/412
1224/1225	417/418	1273	222	1375	415
1226 (+ 1215, 1217)	421	1275-1277	218-220	1376	414
1227	416,	1278	223	1378	398
423/424		1279	236	1382	513
1228	419	1282	215	1383	515
1229	422	1283/1284	231/232	1385	551
1230	440	1293	339	1387	566
1231	426	1302/1303	150/151	1400	2
1233/1234	427/428	1324	243	1404	9
1235	431	1325	263	1406	774
1236/1237	435/436	1326	250	1412	38
1238/1239	432/433	1327	247	1414	1001
1246	74	1328	261		
1250	117	1329/1330	254/255	*CIL* III	
1251	114	1331	358	12081	127

1721. **Jerusalem. Fragment of the Constitution of Anastasius I on the military administration in the diocese of the Orient, 491/492 or 506/507 A.D.** Limestone block re-used in the wall surrounding the Calvary Chapel, south of the Church of the Holy Sepulchre. Republished on the basis of new photographs by D.Feissel, *ZPE* 173 (2010) 125-129 (ph.; French translation); F.'s text is also included in *CIIP* I 83-86 no. 784 (ph.; translation; the comments are a slightly abridged version in English of the article in *ZPE*), to which we refer for the earlier editions; in our app.cr., we do not record the readings in these editions now superseded by F.'s text. We also reproduce F.'s partial reconstruction of LL. 3-7, based on the far more complete copy of the Constitution from Qasr el-Hallabat (*PAES* III A 20; *SEG* XXX 1710 [XXXII 1554; LVII 1902*]) which F. will republish in a future volume of *IGLS* XXI (cf. *SEG* XLIV 1421; the new edition of this text, with more than 200 nearly complete lines preserved, will include many unpublished fragments from the legacy of J.Marcillet-Jaubert; see also D.Feissel, *Annuaire de l'École pratique des Hautes Études, Section des sciences historiques et philologiques* 142 [2009/2010] 103-105 and id., *BE* [2011] no. 587); the underlined letters are those extant in the copy from Jerusalem (in the original, L. 3 and L. 6 must have counted ca. 236 and 216 letters, respectively; this lay-out implies a line length ca. four times that of the Hallạbat copy; cf., however, the lay-out of

the copy from Imtan [*LBW* 2033], similar to Hallabat, and that of the Salkhad copy [R.Dussaud, *Nouvelles archives des missions scientifiques et littéraires* (Paris 1902) 655 no. 35] which amounts to six times the length of Hallabat; for the other two copies see *IGLS* XIII.1.9045/9046 [Bostra] and *IGLS* XXI.5.118-120 [Umm el-Jimal]).

[------- ca. 20 -------]ε̣ι̣.κ̣ι̣οντ.[------------------------]
[......]ηκ̣ι[.]υ̣π̣ου τοῦ δ̣ουκὸ̣ς καὶ τ[--------------------]
κ̣α̣τ̣ὰ τοῦτ̣ο̣ν τὸν τρόπον ἀποκερδε̣[νεσθαι ------------]
4 τριβούνους καὶ πρεποσίτ̣ους ἢ[τοι --------------------]
καὶ τ̣οῖς (ἐ)κ̣ τοῦ μ̣έ̣ρους τοῦ [------------------------]
ταύτας τῷ δουκε̣ὶ̣ [-------------------- κατὰ τὸν ἀριθ]-
μὸν τῶν δηληγατ̣ε̣υ̣ο̣μ[ένων ------------------------]
8 καὶ τοὺς ἵππους κ̣αὶ τὰς [κ]αμ̣ή̣λους α̣[----------------]
ἐζημιώθησα̣ν̣ [οὔ]τε π̣[α]ρ[ὰ ------------------------]

3 κατὰ τοῦτον τὸν τρόπον ἀποκερδένεσθαι τὰ[ς] αὐτῶν παραμυθίας· ὥστε τὸν ἐξκουσᾶτον περὶ τὴν
στρατείαν κὲ τὸν βαθμὸ[ν] κινδυνεύειν, τὸν ἀπολύσαντα αὐτὸν τὰς ἀννώνας καὶ τὰ[ς] ἄλλας
παραμυθίας τὰς ἐκ τοῦ δημοσίου ὀνομάτι αὐτοῦ ἀφωρισμένα[ς] ἐκ τῆς ...... προστάξεως
καταβάλλειν· ὥστε τοὺς
4 τριβούνους κὲ πρεποσίτου[ς] ....

(further below):

... ἐμφανίζεσθαι [τὰς σάκρας]
6 ταύτας τ]ῷ δουκί, μηδενὸς παντελῶς ὑπὲρ ταύτης ἢ τοια[ύτης αἰτίας ὀφειλ]ομένου μήτε τῇ δουκικῇ
τάξει πλὴ[ν] μόνω[ν κερατίων ταύ]τῃ διδομένων δύο, ἀναφο[ρ]ᾶς δὲ αὐ[τ]οῦ τοῦ δουκ[ὸς πεμπφ-
θείσης τῇ εἰ]ρημένῃ στρατηγικῇ ἐξου[σ]ίᾳ· ὥστε το[ὺς] ἵππους τοὺς πολεμι[κοὺς κατὰ] τὸν ἀριθ-
7 μὸν τῶν δηληγατευομέν[ω]ν καπίτων ......

Date: see *SEG* XXXII 1554 L. 47 (15th indiction = 491/492 or 506/507 A.D.), F. || 3. κατὰ τοῦτον is the only variant from the Hallabat copy, which has κατο αυτον = κατὰ αὐτόν; ἀποκερδένεσθαι for ἀποκερδαίνεσθαι, F. || the Constitution (formerly known as 'Edict of Anastasius') provided for the reorganisation of the bureaucracy of the dux Orientis and the annona militaris in the eastern diocese. The Jerusalem copy preserves fragments of six paragraphs of the Constitution, each introduced by ὥστε: 1) commanders should not appropriate (L. 3) remunerations of soldiers on leave for their own profit; 2) in case of abuse, the soldier and the officer will be punished; 3) the soldier should not pay any tax to tribunes and praepositi (L 4); 4) tribunes and praepositi should present the imperial letters (sacrae) on their appointment to the dux of their province (L. 6), not to the magister militum in the Orient; this report should not entail any expenses; it should be followed by a report from the dux to the magister militum; 5) horses and camels - but only the dromedaries - should be distributed among the soldiers according to the rank of forage (capitus) allocated to them (L. 7); horses and camels (L. 8) should be distributed among the soldiers along with their pay; 6) the soldiers should formally attest to their having received the proper rations, and not having been wronged on this occasion (L. 9). F.

1722. Jerusalem (area of: Khurbet Deiry [Nes Harim]). Mosaic inscription (prayer) in a church, early 7th cent. A.D. Mosaic inscription in a tabula ansata in a side chapel of a church in Khurbet Deiry (Nes Harim; 8 km east of Jerusalem). Mentioned by D.Ein-Mor, in D.Amit, G.D.Stiebel, O.Peleg-Barkat (edd.), *New Studies in the Archaeology of Jerusalem and its Region* (Jerusalem 2009) 140-150 (in Hebrew; Hebrew translation; no text; ph.). We give the reading of L.Di Segni, to be published in the final excavation report (forthcoming).

† Κ(ύρι)ε ὁ Θ(εὸ)ς [τοῦ ἁγίου Θ]εωδόρου, διαφύλαξον τοὺς
δούλο[υς σου Ἀντ]ώνι(ο)ν (καὶ) Θεωδοσίαν‿ἰλλούστριον
(καὶ) ἀν[άπαυσον ----]Ν Θεωφύλακτον (καὶ) Ἰωάν(νην) πρεσβύ(τερον)
Κ(ύρι)ε [μνήσθητι ---- καὶ] Μαρίας (καὶ) Ἰοάνου τῶν προ-
[σενεγκότων μηνὶ ---, ἰν]δ(ικτιῶνος) ϛʹ· Κ(ύρι)ε ἐλέϊσον Στέφα(νον)

Abbreviations: horizontal stroke above the letters (nomina sacra); stigma (also used to abbreviate καί) || 1. the military saint Theodoros was much venerated in Palaestina and its vicinity as a protector of property (cf. e.g. *SEG* LII 1662), Di S. || 2. the couple were the main benefactors of the church (cf. *προσφέρω* in LL. 4/5): either the patrons of the monastery to which it belonged or owner of the estate where it was erected; the senatorial title illustris is rare in Palaestina and area, Di S. (with parallels), who points out that one would expect the feminine form (ε)ἰλλούστριαν: either the epithet also belonged to Antonius but was left in the singular or there is a confusion between O and A, Di S. || 5. the letter forms point to the late 6th/early 7th cent. A.D., which yields 587/588, 602/603 or 617/618 A.D. for a sixth indiction; of these three dates, the two later ones fit the palaeography better than the first, Di S.

1723. Marisa. Letter of Seleukos IV to Heliodoros (and two covering letters) concerning the appointment of an official for cultic affairs in Koile Syria and Phoenicia, 178 B.C. *SEG* LVII 1838. After summarizing the contents of the inscription and the main arguments of edd.pr. H.M.Cotton-M.Wörrle and of D.Gera (see *SEG* LVII), T.Grüll, *ACD* 46 (2010) 9-19 (translation of C.-W. and Gera [the readings, comments and translation of C.P.Jones (*ZPE* 171 [2009] 100-104) were yet unknown to Grüll]), focuses on: 1) the chronology of the στρατηγοί of Koile Syria and Phoinike in the early Seleukid period, for which he suggests the following order: Ptolemaios son of Thraseas, 202/201-198 B.C.; his brother Apollonios, mentioned in connection with the 'Heliodoros affair' (2 *Macc.* 3.5; cf. below sub 2), late 190s/early 180s; Δορυμένης known from the Marisa dossier (A-D LL. 1, 7), 178 B.C.; Apollonios son of Menestheus, 175 B.C. (2 *Macc.* 4.4.7); 2) the date of the 'Heliodoros affair', as described in 2 *Macc.* 3.1-4.6: the attempt of Seleukos IV's 'grand vizier' Ἡλιόδωρος, now also known from our dossier (A-D LL. 1, 7, 13), to break into the treasury of the temple in Jerusalem. Grüll argues that this took place in the first half of Seleukos' twelve-year-long reign (187-175 B.C.), and that Ὀλυμπιόδωρος, the σύντροφος, chamberlain and First Friend appointed as high-priest of the sanctuaries in 178 B.C. [LL. 9, 27-34], may be identified with the 'enemy or plotter against your kingdom' whom Heliodoros, after his failure in Jerusalem, advised Seleukos to send to that city so that he may be destroyed, since a 'divine power truly surrounds the place' (2 *Macc.* 3.37/38). On the assumption that Olympiodoros was Seleukos' 'secret enemy', Gera's assumption that the author of 2 *Macc.* 3 replaced the name of Olympiodoros by that of the more powerful Heliodoros (cf. *SEG* LVII 1838 on p. 663 below) becomes superfluous.

For the formal analysis of the document by A.Bencivenni, *ZPE* 176 (2011) 139-153, covered in *SEG* LVII 1838 (including B.'s new readings), we refer to the summary of P.-L.Gatier, *BE* (2012) no. 476. Cf. also our lemma no. 1947 in fine.

1724. **Marisa. Various inscriptions, 3rd/2nd cent. B.C.** A.Kloner, E.Eshel, H.B.Korzakova, G.Finkielsztejn, *Maresha Excavations Final Report* III. *Epigraphic Finds from the 1989-2000 Seasons* (Jerusalem 2010), contains both Semitic (Hebrew, Aramaic and Phoenician) and Greek inscriptions (index of the latter on 237-239). We present the Greek texts in our lemmata nos. 1725-1742, omitting the ostraka and part of the graffiti on pottery (see our lemma no. 1742). All finds date to the 3rd/2nd cent. B.C., prior to the conquest and later abandonment of Marisa by the Hasmonean king John (Yehohanan) Hyrcanus I in 112/111 B.C. or slightly later. For an overview of the site and the find-places of the inscriptions see A.Kloner, 'The site and its epigraphic finds' (1-33); cf. also id., 'Maresha: archaeological and epigraphic overviews' (205-225), especially 217-220 on the contribution of the inscriptions to the study of Marisa; throughout K. underlines the intensive process of Hellenization which speeded up from the mid 3rd cent. B.C.

1725-1727. **Marisa. Dedications on altars, 3rd/2nd cent. B.C.** Limestone blocks from domestic contexts. Ed.pr. H.B.Korzakova, *Maresha* III (cf. our lemma no. 1724) 147-149 (ph.; translations); cf. also P.-L.Gatier, *BE* (2011) no. 622: 'quatre fragments problématiques'. We do not present 148 no. 4 (a fragment with three incised alphas) in a separate lemma.

1725: 147 no. 1. **Dedication to Demeter.** Pillar-shaped altar with a small recess carved at the front, probably to accommodate a figure of the goddess; incised iscription on one side, network pattern on the other: Δημήτηρ | μεγάλη | Ι̣[---] | κ̣α̣τ̣ὰ̣ γῆν || Ν̣[---] | Ι̣Α̣Ν̣Ν̣Ι̣

[1-2. A religious acclamation (cf. *SEG* LIX 2023), Chaniotis || the reading, which seems uncertain, cannot be checked on the ph. || 4. perhaps κατ' ἐπιταγήν, Tybout].

1726: 147/148 no. 2. **Dedication to Isis.** Square altar broken on top; on one side an incised representation of a gate, on another the inscription: Δημήτριος | παρὰ τῇ | Ἴσιδι (symbols)

1. Read from the ph. by Gatier instead of ed.pr.'s LL. 1-3 (Δημῆς | Δαμ(ο)κ[λεῦ]ς | τ' υἱός), 'en considérant que quelques signes intrusifs et rayures sur la pierre ne doivent pas être interprétés comme des lettres' || 2-3. for the formula cf. proskynemata like *I.Philai* 31 and 273, G.

1727: 148 no. 3. **Dedication.** Circular altar with a fragmentary inscription: [--]ΑΤΡ̣Ι̣Γ̣Ι̣[--|--]Θ

1728-1738. **Marisa. Inscriptions on lead weights, 2nd cent. B.C. / undated (prior to ca. 112/111 B.C.).** Thirty-two lead weights; eleven bear inscriptions; square pieces (except for that in our lemma no. 1738), almost all with (traces of) a diagonal network pattern on the reverse. Ed.pr. H.B.Korza-

kova, *Maresha* III (cf. our lemma no. 1724) 159-173 (ph.; translations). G.Finkielsztejn, *ibid.* 175-192, offers a comprehensive study of all weights found in or assigned to Marisa (total of 37 or 38), commenting on their typology, onomastics (purely Greek), manufacture and metrology (mostly a local mina of ca. 560 g, with fractions of 1/2, 1/4, 1/8, 1/16; reflections on 'metrology and history' on 184-186 [for which cf. also *SEG* XLVIII 1891 and XLIX 2068]); on 187-190 a tabular survey including the texts of the inscriptions; we note those deviating from those of ed.pr. in the app.cr. Four weights found prior to the 1989-2000 excavations have inscriptions: 187 nos. 33 (*SEG* XLVIII 1891 [1]), 34 (*SEG* XXVIII 1439 [XLVIII 1891 (2)]) and 37 (D.Hendin, *Ancient Scale Weights and Pre-Coinage Currency of the Near East* [New York 2007] 199 no. 293: from the same mould as the weight in our lemma no. 1732); 188 no. 36 (*SEG* LII 1670 = *The Arnold Spear Collection of Hellenistic and Roman Lead Weights and Byzantine and Crusader Lead Bullae. Auction no. 40, Part 2 (4th of April 2007)* [Tel Aviv 2007] 6, 8 no. 286). Ed.pr. 167 no. 14 (circular; obverse: Macedonian shield; reverse: network patten) has a moulded monogram on the reverse which may be read AΠO, possibly the beginning of the name of another agoranomos (F. 176).

1728: 164 no. 9 = F. 188 no. 9. **Weight of Apollonios, 173/172 or 163/162** B.C. Obverse: double frame around a recessed field; in the field a cornucopia surrounded by an inscription; weight: 69 g: ("Ετους) μρ'(or γρ'), ἀγο(ρανομοῦντος) | Ἀπολλω|νίου τοῦ | Διοδώρο(υ) || H

Year 140 (or 150; Seleukid era) = 173/172 or 163/162 B.C.; F. reads μρ || 4. [--]ρου, F. (on 177, F. mentions a triangular letter initio: A, Δ or Λ) || 5. probably some sort of weight mark, either η' = 8 (or 1/8) or an abbreviation of ἡμι- (1/2), ed.pr.; F. reads η' (= ὄγδοον, 1/8 of the local standard), for which cf. also our lemmata nos. 1730 and 1738.

1729: 161 no. 4 = F. 187 no. 4. **Weight of Herakleides, 170/169 or 167/166** B.C. Obverse: in a recessed field in a double frame a circular, flat decoration in the center; inscription on the border; weight: 70.83 g.

Ἀγ[ορ]αν(ομοῦντος?) | Ἡρακλείδ(ου) | Ἀπολλωνί[ου], | (ἔτους) γμρ' (or ϝμρ')

1-3. Ἀγορανο(--) | Ἡρακλ[ε]ίδ(ου) | Ἀπολλωνί(ου), F. || 4. year 143 (or 146; Seleukid era) = 170/169 or 167/166 B.C.; F. reads γμρ' (cf. also 178).

1730: 165 no. 11 = F. 188 no. 11. **Weight of Menekrates and Athenodoros, 140/139** B.C.? Obverse: inscription in a recessed field; dividing lines except between LL. 1 and 2; weight: 64.8 g.

Ἀγορανο|μούντων | TOΘ ΞΡ (ἔτους) η' | Μενεκράτου, || Ἀθηνοδώρου

3. The five first letters are unclear. The following two letters ḶḤ are almost illegible, but read "year 8", ed.pr.; F. reads γορ' (rather than ροθ') [..] η'(= ὄγδοον), and accordingly suggests dating the object to 140/139 (?) B.C. (year 173, Seleukid era); cf. also F.'s comments on 177/178.

1731: 163 no. 7 = F. 188 no. 7. **Weight of Sosibios, 112/111 B.C.** Obverse: in a recessed field a double cornucopia surrounded by an inscription; weight: 136.7 g.

("Ετους) ασʹ, ἀγορ|ανομ|ο(ῦ)ντος | Σω̣σιβ[ί]ο̣υ

1. Year 201 (Seleukid era) = 112/111 B.C.

1732: 160 no. 1 = F. 187 no. 1. **Weight of Agathokles, 108/107 B.C.** Obverse: in a recessed field an inscription around a Macedonian shield; weight: 74.97 g.

("Ετους) σε̣ʹ, ἀγορα̣|νομοῦν|τος Ἀγα̣|θοκλέ̣(ους)

1. Year 205 (Seleukid era) = 108/107 B.C. || the theoretical weights of the various denominations of the 'Agathokles/Macedonian shield series' (known from six pieces: cf. our next two lemmata, *SEG* XLVIII 1891 (1/2) and the F. 187 no. 37 (see the introduction above) may be estimated at roughly 69 g, 138 g and 276 g.

1733: 160/161 no. 2 = F. 187 no. 2. **Weight of Agathokles, 108/107 B.C.** Same type as in the preceding lemma; weight: 138.3 g: ("Ετους) σεʹ, ἀγορα|νομοῦν|τος Ἀγα̣|θοκλέου̣(ς)

1734: 161 no. 3 = F. 187 no. 3. **Weight of Agathokles, 108/107 B.C.** Same type as in the preceding lemma; fragment; weight: 83.7 g: ("Ετους) σε̣ʹ, ἀγορα̣|νομοῦ̣[ντος Ἀγαθοκλέου(ς) (?)]

1735: 162 no. 6 = F. 188 no. 6. **Weight of Agathokles, undated.** Obverse: in a recessed field a caduceus; inscription on the border; weight: 69 g.

Ἀ̣γα̣θο̣κλέου̣(ς) | [---] | ἀγορανο̣μ(ουντ--) | [---]

'When Agathokleos [sic] [and ...?] was (or were?) *agoranomos* (*agoranomoi*)', ed.pr.

1736: 164/165 no. 10 = F. 188 no. 10. **Weight with uncertain date.** Obverse: in a recessed field a cornucopia surrounded by an inscription; weight: 62.58 g.

Ἀγορανόμου | (ἔτο̣υ̣ς) ςʹ (?) [---|--]ιπτρ[--]

2. ("Ετους) ςʹ (year 6), ed.pr.; (ἔτους) σʹ (year 200 [Seleukid era] = 113/112 B.C.) or [ρ]σʹ (106 = 207/206 B.C., which seems unlikely for historical reasons) or [ρ.]σʹ (a date in the second half of the 2nd cent. B.C.), F. (cf. also F. on 177) || 3. [Ἀντ]ιπ(α)τρ[ου] (?), ed.pr., but cf. P.-L.Gatier, *BE* (2011) no. 622: 'La lecture et la restitution ... ne conviennent pas'; Σ̣[...]άτου -άτρου, F.; cf. F. on 177: a name like Σώστρατος or Σωσίπατρος, Ἀντίπατρος cannot be ruled out.

1737: 162 no. 5 = F. 188 no. 5. **Weight, undated.** Same type as in the preceding lemma; weight: 65.85 g; from the inscription, only the letters [--]ξ̣ους are preserved.

1738: 168 no. 17 = F. 189 no. 17. **Indication of weight (1/16), undated.** Circular; obverse: rosette on a raised field, surrounded by an inscription and a raised edge; reverse: four superimposed lozenges in the form of an eight-pointed star: Ἡμιόγδο̣ο̣υ

1/16 (of the local standard), ed.pr., F. (cf. also F. on 177 and 181) || ed.pr. mentions coins of Antiochos IV (175-164 B.C.) as related finds.

1739. **Marisa. Volume standard (sekoma) for liquids, 143/142 B.C.** *SEG* XLIX 2068. Republished by G.Finkielsztejn, *Maresha* III (cf. our lemma no. 1724) 193-203 (ph.; dr.; translation; ample comments), now with Ἀντιπά[τρου τοῦ Ἡλιο]δώρου based on the weight *SEG* LII 1670 with the same date and agoranomoi (see *ibid.* app.cr.).

1740. **Marisa. Inscription on a lead sling bullet, Hellenistic period.** Oval lead sling bullet inscribed on both sides. Ed.pr. H.B.Korzakova, *Maresha* III (cf. our lemma no. 1724) 152 no. 6 (ph.): Νίκ[η] | Ἡρακλέους (as correctly read from the ph. by P.-L.Gatier, *BE* [2011] no. 622; Ἡρακλέος, ed.pr., who refers to *IG* XIV 2407 from Sicily for a parallel [i.e., 2407 [5 a]: νίκη | Ἡρακλέος νίκη (104-100 B.C.)]). For inscribed sling bullets cf. our lemma no. 1859.

1741. **Marisa. Inscriptions on astragaloi, Hellenistic period.** Eleven bone astragaloi probably used as game-pieces; inscriptions incised on ten. Ed.pr. H.B.Korzakova, *Maresha* III (cf. our lemma no. 1724) 155-157 (ph.): 1-3) Νίκη; 4) ΝΙΚ (some form of νίκη or νικῶ); 5) Ἀφροδίτ(η); 6) Ἥρα; 7) Ἔρως; 8) ΑΡΠΑ (ἅρπα[ξα]: 'I've got (?)', probably connected with a game rule); 9) πυγών ('foot' [?; cf. LSJ[9] s.v.: 'the distance from the elbow to the first joint of the fingers', Tybout]; probably a step in some game); 10) Μ̣Ε.

1742. **Marisa. Graffiti and dipinti on pottery, (mainly) Hellenistic period.** Ed.pr. H.B.Korzakova, *Maresha* III (cf. our lemma no. 1724) 89-146 (ph. of almost all objects; translations), publishes 92 Greek ostraka (nos. 1-92) and 169 graffiti or dipinti in black or red ink on pottery (nos. 93-261). We omit the ostraka and also refrain from reproducing most of the other texts, which are unrewarding fragments or sequences of letters of uncertain interpretation: nos. 102/103 (see below sub no. 9), 112-169 (exceptionally, 125 no. 169 is an early Byzantine bowl bearing a chi-rho monogram and a ligature ΤΦ: χρ(ισ)τ(ό)φ(ιλος)), 172-174 (Latin potters' stamps), 175-225 (single letters or groups or letters mostly on imported black-glazed terra sigillata of the western type, which ed.pr. interprets as the abbreviated names of vessel owners (or goods); from this group we present eleven somewhat longer texts, some with complete names, under nos. 16-26 below), 226-243 (traces of letters and ligatures) and 244-261 (illegible inscriptions, ink traces, magic signs and decorations). No precise dates are given.

The remaining inscriptions are the following [we mark the dipinti as such]. **Letters (?):** 1) Τ[--] | καὶ δῶς (for δὸς) Θεοφ[ίλῳ] | τοῦ πίλου | καὶ τοῦ συ[--] || μότου (part of a letter [?} written on the whole vessel, which 'suggests that the vessel and its contents were bartered for the felt and linen men-

tioned in the text', T.Levine apud ed.pr.; συ [L. 4] = συ(γεγραμμένου): 'which is also included in the agreement', ed.pr.; two jar sherds; 108 no. 93); **2)** Ἔπορ[εν?] | ηχετυ[--] (jug sherd; 108/109 no. 94). **Names of deities** [the interpretation of nos. 3-8 as names of gods seems uncertain; if dedications, one would expect the divine names to appear in the genitive or dative, Tybout] : **3)** Λατό (local fish plate; 109 no. 95 [no ph.]); **4)** Κός (the Idumean god, ed.pr.; lagynos sherd; 109 no. 96); **5)** Πάν (?) (dipinto; Rhodian amphora sherd; 109 no. 97); **6)** Ἀπόλλω ([or abbreviation of anthroponym? (cf. sub 7), Tybout]; local plate; 109 no. 98); **7)** Ἀπολ[--] (god or anthroponym?; dipinto; jar sherd; 110 no. 99); **8)** Λύ[κος] ('Lykos or Lykios. Probably a dedication to Apollo-Lykos' [but see sub no. 10 A]). **Epitaph: 9)** μνεία Ἰ{ι}σικλέους (lagynos [funerary urn]; 112 no. 107). **Personal names: 10) A:** Λύκος | Ζ[.2-3.]ιλιος **B:** Λιθαριώνος (on both sides of a local jar; the second name in [A] is possibly Ζηκιήλιος, i.e., the Hebrew name Ezekiel; [B]: 'from the word λιτάριον, 'stone', which may have been a nickname'; 110 no. 101 [ed.pr. states that the names in [A] are possibly incised also on the fragments 111 nos. 102/103, but the photos and her own transcriptions do not support this supposition, Tybout]); **11)** Φίλιν[νος?] (lagynos sherd; 111 no. 104 [rather the more common Φιλῖν[ος], which also occurs in an as yet unpublished Hellenistic inscriptions from the vicinity of Marisa, Di Segni]); **12)** Δ(ημή)τρ(ιος) (ligature ΔΤΡ; dipinto; jar sherd; 111 no. 105); **13)** [Ἀ]ντιοχ[--] ([Ἀ]ντίοχ[ος] or [Ἀ]ντιόχ[ου]; jar sherd; 112 no. 106). **Personal names (potters): 14)** Γόργιος (bowl; 125 no. 170); **15)** [Δι]ογένης | ποέσας (letters punched; local jar sherd; 125 no. 171). **Personal names (owners): 16)** Βακχι[--] (fish plate; 129 no. 183); **17)** Λυσιμάχῳ (bowl; 130 no. 187); **18)** Ἑρμίου (bowl, also bearing some single letters; 133 no. 199); **19/20)** Μελέ[τιος] or Μελε[τίου] (two bowls; 135 nos. 207/208); **21)** Σο|σιπά|τρου (bowl; 137 no. 218); **22)** Ἰρμίου (?) (uncertain interpretation of ιρμιοιυ; dipinto; amphora neck sherd; 138 no. 220); **23)** [Ἀ]λκησίου (dipinto; jar sherd; 138 no. 221); **24)** Φιλίππου (jar sherd; dipinto; 138 no. 222); **25)** δαρατω | δ αρτ (δ(ῶρον) Ἀράτῳ | δ(ῶρον) Ἀρ(ά)τῳ, ed.pr.; dipinto; jug sherd; 138 no. 223); **26)** Ἀπολλοφάνου (dipinto; jar sherd; 138/139 no. 224); **27)** γληλιου (γ' Ληλίου, 'Three [...] of Lelios (?)', ed.pr. [perhaps γ(έρας) Ληλίου (cf. above sub no. 24), Di Segni]; dipinto; jar sherd; 139 no. 225). **Miscellanea: 28)** φορμίσ[κος] ('small basket'; plate sherd; 112 no. 108); **29)** σῖτος κάβοι δύο ('two *qab* of wheat'; dipinto; local jug sherd; 112 no. 109); **30)** σίναπυ ('mustard', referring to the contents; dipinto; jug (?) sherd; 112/113 no. 110); **31)** σταφίδος ('[of] raisins', referring to the contents; dipinto; jar sherd; 113 no. 111).

1743. **Me'ona (western Galilee). Rhodian stamped amphora handle, 209-205 B.C.** Rectangular amphora stamp found during excavations of an early bronze age site at Me'ona. Published in an appendix to E.Braun's excavation report by ed.pr. G.Finkielsztjen, *'Atiqot* 62 (2010) 13/14 (ph.).

[Ἐπὶ Ἀρισ]τωνίδα, | Ὑακινθίου

1744. **Sepphoris. Mosaic inscriptions in the 'Nile festival building' and the synagogue, early 5th cent. A.D.** *SEG* LII 1674-1679 ('Nile festival building') and *SEG* LV 1733-1742 (synagogue). The mosaics are discussed by Z.Weiss, 'Artistic trends and contact between Jews and "others" in late antique Sepphoris: recent research', in *Religious Diversity* – (cf. our lemma no. 1661 in fine) 167-188 (ph.), with occasional reference to the inscriptions.

1745. Sha'alvim. Mosaic inscription (renovation of a Samaritan synagogue), 4th/early 5th cent. A.D. Mosaic inscription (medallion) in the synagogue of Sha'alvim; cf. R.Reich, *IEJ* 44 (1994) 231/232 (ph.). For a color photograph see Y.Magen, *The Good Samaritan Museum* (cf. our lemma no. 1708) 165. We give L.Di Segni's reading of this ineditum (per ep.): ---- | [-- ἀ]νενεώθη | τὸ ὑχτήρην

Dated on the basis of the letter forms, Di S. || ὑχτήρην for εὐχτήριον || a Samaritan inscription from the same building (cf. Reich, *l.c.* 233; ph.) reads 'The Lord will reign for ever and ever' (*Ex.* 15.18, in the Samaritan version), Di S.

1746. Sheikh Shibab ed-Din. Inscription of unknown character, undated. Rock-cut inscription of five letters in an Islamic sacred place (maqam) on the top of a hill. S.H.Al-Houdalieh, *PalEQ* 142 (2010) 134/135 (dr.; no text); the dr. shows ΠẠΤΑ, possibly with the first horizontal leg of pi in the shape of a cross.

1747. Tabgha. Fragmentary Christian graffito, late 4th-6th cent. A.D. Graffito on the north wall of the Chapel of the Beatitudes. Edd.pr. S.De Luca, K.Ilardi, *SBF* 60 (2010) [2011] 287-306 (ph.), offer the following hypothetical transcription of the scanty traces of this text incised on a wall which also bears numerous crosses: Α Ν . [- - -] Κ Χ . [- - -] | Π Θ (or Ε) Λ (?) Α Γ Ε (or Α) Ι Σ (or Ω)

Edd.pr. suggest several readings, inter alia Κ(ύριε) Χ(ριστέ) in L. 1, and Π(ατήρ) Θ(εός) and Ἰ(ησοῦ)ς Σ(ωτήρ) in L. 2; alternatively L. 2 may be read as a single word: ΠΕΛΑΓΕΙΣ or ΠΕΛΑΓΕΙΩ, which may a worshipper's signature: 'incorrect' forms of Πελάγιος or female Πελαγίς (parallels for these names in 295/296 notes 28-30). In the notes on 293-295, edd.pr. offer numerous parallels for their hypothetical readings, such as a list of 'iscrizioni con invocazioni' on 293/294 note 15.

1748. Unknown provenance. Rhodian stamped amphora handle, 220-180 B.C. Rectangular stamp on an amphora handle from Israel now in a private collection in Hungary. Ed.pr. G.Németh, *ACD* 46 (2010) 7/8 (ph.; dr.; translation): Ἐπὶ Αἰνήτορος, | Ἀρταμιτίου (well attested eponym, ca. 220-180 B.C. [chronology of V.R.Grace]).

1749-1750. Unknown provenance. Inscriptions on lead weights, 154/153 and 141/140 B.C. Two square lead weights from the collection of Arnold Spaer in Jerusalem; provenance unknown; assigned to Palaestina on the basis of their style and typology by ed.pr. A.Kushnir-Stein, *Israel Numismatic Journal* 17 (2009/2010) = D.Barag, B.Zissu, *Studies in Honour of Arnold Spaer* (Jerusalem 2010) 206-209 nos. 1/2 (ph.; majuscule texts; translations). Most of the more than 40 weights in the Spaer collection (cf. *SEG* LII 1652-1657; LIV 1671/1672 and 1675; LVI 1888/1889; LVII 1857 [XXVIII 1415; XXVIII 1413/1414 are also from this collection]) were sold at an auction in Tel Aviv in 2007 (see the reference in our lemmata nos. 1728-1738, introduction in fine). Cf. also our lemmata nos. 1868/1869.

1749: 206-208 no. 1. **Weight of Dorotheos, 154/153 B.C.** Recessed field with an inscription surrounding an eagle on a thunderbolt (Ll. 1/2 above; Ll. 3-5 left and right) on the obverse; network pattern on the reverse: (Ἔτους) θνρ' ἀγο|ρανομο|ῦντος | Δωρο||θέου

1. Year 159 (Seleukid era) = 154/153 B.C.; the siglum L points to the formerly Ptolemaic territory, i.e., Palaestina and Phoenicia south of the river Eleutheros, ed.pr. || weight: 65.65 g, but given its worn and somewhat damaged state the original weight will have roughly corresponded to an eighth of the Seleukid mina of ca. 550 g, ed.pr.

1750: 208/209 no. 2. **Weight of Philinos, 141/140 B.C.** Loop at top; inscription in a double frame on the obverse: (Ἔτους) βορ' | ἀγορα(νομοῦντος) | ⊢ η' | Φιλίνου

1. Year 172 (Seleukid era) = 141/140 B.C. || 3. 'half (?) of the eighth (?)': in view of the weight (34.4 g) it is tempting to interpret this as 1/16 of the Seleukid mina of ca. 550 g; however, this explanation is at odds with another very similar weight in the Eretz Israel Museum inscribed ⊢ ιβ' | [--] and weighing 40.4 g; consequently the interpretation of the sign ⊢ and the letters (digits?) following it remain uncertain on both weights, ed.pr.

ARABIA

1751. **Arabia. Southern Arabia (Yemen): inscriptions from the Kingdom of Ḥimyar.** C.J.Robin, 'Inventaire des documents épigraphiques provenant du royaume de Ḥimyar aux IV^e^-VI^e^ siècles', in C.J.Robin, J.Schiettecatte, C.J.Robin (edd.), *L'Arabie à la veille de l'Islam: bilan clinique. Table ronde tenue au Collège de France (Paris) les 28 et 29 août 2006 dans le cadre du projet de l'Agence nationale de la recherche 'De l'Antiquité tardive à l'Islam'* (Paris 2009) 165-216, presents a list of six Greek inscriptions on 195/196: a Christian ostrakon, the Christian graffito *SEG* XXXI 1479, the Jewish (?) graffito XXXIX 1661 (XLII 1846; *I.Estremo Oriente* 437), two graffiti published in M.Kawatoko, R.Tokunaga, M.Iizuka, *Ancient and Islamic Rock Inscriptions of Southwest Saudi Arabia* I. *Wādī Khushayba* (Tokyo 2005) 133 nos. KhShB-Gr 1 and 2 (non vidimus), and a recently found fragment of a pagan dedication mentioned by P.Yule, K.Franke, C.Meyer, G.W.Nebe, C.Robin, C.Witzel, *ABADY* 11 (2007) 486 (ph.) [now published by C.Marek, 'A Roman Period Inscription in South Arabia', in P.Yule (ed.), *Late Antique Arabia. Ẓāfar, Capital of Ḥimyar. Rehabilitation of a 'Decadent' Society. Excavations of the Ruprecht-Karls-Universität Heidelberg 1998-2010 in the Highland of Yemen* (Wiebaden 2013) 96-98]. Brief comments on 169. The texts were written by passing foreigners rather than Hellenized Ḥimyarites; it is no coincidence that they mainly come from the capital Ẓāfar and the harbor city of Qānī' (Kana), which attracted many strangers.

1752. Gerasa (area of: Tell Ya'amun). Dedication of the mosaic decoration of a church, 500 A.D.? *SEG* LVII 1874. Text now also transcribed by N.Turshan, *GRBS* 50 (2010) 616/617 (color ph.; translation), in the context of an article (616-624) mainly devoted to the architecture and decoration of the church, which is called a μαρτύριον in the inscription. Note that the church is in Tell Ya'amun, south of en-Nu'eiyma. The text is the same as that in *SEG* [where three line divisions should be added: εὐλ(αβεστάτου) | Ἠλία, Καμοῦ|σα and ἐψη(φώ)|θη]. Referring to other Greek inscriptions from the same church yet to be published, T. dates the church and the mosaic floor to the late 5th/early 6th cent. A.D. [which fits in perfectly with L.Di Segni's interpretation of the 'eighth year', etc., as 500 A.D. according to the Byzantine creation era: see *SEG* app.cr.]. See now also M.Nassar, N.Turshan, *PalEQ* 143 (2011) 41-62 (inscription and translation on 43; ph.).

1753. Kanatha. Temples and deities. K.S.Freyberger, in *Hauran* V.1 (Beyrouth 2010) 239-254, gives an overview of the temples and their integration in the urban lay-out of Kanatha and of the extra-urban sanctuary in Seia (Si'), also discussing the deities concerned: Ζεὺς Μέγιστος (*PAES* III 413/413 a [*SEG* L 1534]), Θεὸς Ραββου (*SEG* L 1535 [LII 1722*]) and Baalshamin/Ζεύς in Seia (*PAES* III 431). The setting of the four temples for Kanatha (temple of Zeus Megistos, 'temple 2', 'Serail, west-temple', 'Serail, east-temple') reflects their internal hierarchy, with the temple of Zeus Megistos situated at the highest place. This temple and 'temple 2' are protected by a fortification wall, and consequently invisible, whereas the two 'Serail'-temples are more easily accessible. The temples in Kanatha are linked to each other and to the temple in Seia by processional roads; their construction should be dated to the mid 1st cent. B.C. and connected with the establishment of the Roman province Syria under Gabinus (67 B.C.).

1754. Madaba. The inscriptions on the mosaic map, after 543 A.D. *IGLS* XXI.2.153; *SEG* LIV 1703*. S.Ilani, T.Minster, *SBF* 60 (2010) [2011] 341-348 (ph.), suggest a new location for Βεθαγιδεα (*IGLS* XXI.2.153 [114]): on a hill ca. 3 km southwest of Netivot, 2 km north of the connection of Nahal Shar-sheret with Nahal Gerar, a major water stream in the western Negev, rather than at Khirbet el Jindi, located some 2 km east of Netivot as proposed by M.Avi-Yonah. The authors report on foundations and low walls of a ruined building found on the hill.

We take the occasion to draw attention to B.Bagatti, *Ancient Christian Villages of Judaea and Negev* (Jerusalem 2002), which is an updated version of B.'s earlier study on the Madaba map: *Antichi villaggi cristiani della Giudea e el Neghev* (Jerusalem 1983); both were not mentioned in *SEG* so far.

1755. Migdala (Mejdel in Hauran). Funerary epigram for the orator Gaudentius and his parents, 2nd-4th cent. (ca. 360?) A.D. Merkelbach-Stauber, *SGO* IV 22/33/02 (*GV* 1974; Kaibel, *EG* 442; *IGR* III 1217; *LBW* 2031). Republished by F.Angiò, *ZPE* 173 (2010) 27-31 (dr. from *LBW*), who suggests reading and restoring verse 5, incomplete on the stone (OCOCOIOC μνημεῖον ἐτέλεσεν), as (ὣ)ς ὀσ(ίω)ς μνημεῖον, ⟨(e.g.) ὁδοιπόρε, τοῦτ'⟩ ἐτέλεσ(σ)εν (⟨Γαυδέντι⟩ος ὁ σοφὸς μνημήιον ⟨ἐξ⟩ετέλεσ(σ)εν, *GV*; ὁ σὸς οἱὸς [= υἱὸς] μνημεῖον ἐτέλεσεν, *SGO*; no interpretation of OCOCOIOC in *EG* and *IGR*); in

verse 6 she prefers αὐτ[ῷ] (*EG*, *GV*) to αὐτ[ῷ]. Discussion of the formulas, with parallels inter alia for the motif of children's duty to compensate their parents for upbringing and education (verse 4: τῷ μὲ[ν] θρέπτρα διδούς, τῇ δὲ τόκου χάριτας, fitting in with A.'s emendation ὁσίως) and of the possible identification of Gaudentius with the homonymous rhetor known from Libanius (implying a date ca. 360 A.D.; 'Un'ombra di incertezza ... rimane' [31]; 2nd cent. A.D., *GV*); on accepting this identification, the Gaudentius who died aged 50 on an embassy on behalf of his city to Rome (or Constantinople) and was buried there (*SGO* IV 22/33/03; cenotaph from Migdala) cannot be the same man (so *SGO*), since Libanius' friend died in Antioch in advanced age. [Conversely, this important observation, somewhat hidden in 31 note 16, speaks strongly against the identification of any Migdalan Gaudentius with Libanius' assistant and friend, since the chances that Migdala yielded two prominent and eloquent citizens bearing the uncommon name Gaudentius (three attestations for Syria/Arabia in the PHI data base [February 2014]) are small, Tybout].

1756. **Moab (area of: Abadah). Christian psalm quotation on a cistern.** Inscription in relief in a framed medallion on the wall of a cistern in Abadah (south of al-Kerak/Charakmoba); the inscription is now destroyed. Ed.pr. C.Karvounis, *SBF* 60 (2010) [2011] 429-431 (ph.); also published, apparently independently though in the same periodical, by A.Shiyyab, *SBF* 61 (2011) [2012] 655-657 (ph.).

† Φω|νὴ Κ(υρίο)υ ἐπὶ τ|ῶν ὑδάτων, | ὁ Θ(εὸ)ς τῆς δόξης || ἐβρόντισεν, Κ(ύριο)ς {ε} | ἐπὶ ὑδάτων | πολλῶν

5. ἐβρόντισεν for ἐβρόντησεν || *Ps.* 28.3, ed.pr., S. [Felle, *Biblia* (Index p. 523) gives 26 examples, to which D.Feissel, *BE* (2011) no. 626 adds *SEG* XLV 1862 (Cyprus); the quotation ■ frequently found on cisterns, fountains, and (liturgical) vessels; cf. also id., *BE* (2012) no. 489 (without signalizing that the same inscriptions was already recorded in *BE* (2011), Tybout].

1757. **Petra. Graffito on a statue, Imperial period.** Marble double-sided warrior torso; faint graffito incised in irregular letters on the front base (perhaps a later addition). Ed.pr. M.S.Joukowsky, *ADAJ* 53 (2009) 217/218 (ph.): L - Φ - ΙΕΙ

[The photo is too poor to check the reading, Tybout].

1758. **Philadelphia (area of: Tall al-'Umayri). Donation of a mosaic to a church and prayer, 6th cent. (prior to 570?) A.D.** Mosaic inscription above (L. 1) and in a tabula ansata in the central nave (eastern area, near the chancel) of a church excavated in 2009 Tall al-'Umayri (15 km south of Amman). Presented by A.J. al-Shami, *ADAJ* 54 (2010) 35-42 (ph.; translation in Arabic [no transcription). We give the text read from the photographs by P.-L.Gatier *An.Ép.* (2010) [2013] no. 1736 (French translation); cf. also D.Feissel, *BE* (2012) no. 488.

Κ(ύρι)ε πρόσδεξε τὴν προσφ(ορὰν) τῷ προσενέκκοντι καὶ τῷ γράψαν[τι ----]ỊỊ Μουσηλίῳ μετὰ τέκνων· | Κ(ύρι)ε Ἰ(ησοῦ)ς Χ(ριστὸ)ς ὁ Θ(εὸ)ς τοῦ ἁγίου Σεργίου διαφύλαξον τὸν μεγαλαπρε-

(πέστατον) Ἀλμούνδαρον κόμη[τα]· | ὁ Θ(εὸ)ς τοῦ ἁγίου Σεργίου εὐλόγησον τὸν δοῦλόν σου Εὐσεβὴν μετὰ τέκνω[ν]· | ὁ Θ(εὸ)ς τοῦ ἁγίου Σεργίου εὐλόγησον τὸν δοῦλόν σου Ἰωάννην μετὰ συνβίου καὶ τέκ[νων]· || ὁ Θ(εὸ)ς τοῦ ἁγίου Σεργίου εὐλόγησον τὸν δοῦλόν σου Αβδαλλα καὶ Διανύσην καὶ Σ[---]· | ἐπὶ τοῦ θεοφιλεστάτου Πολυάκτου ἐπισκ(όπου) ἐψεφώθη τὸ ἅγιον μαρτύριον τοῦ ἁγ[ίου Σεργίου | σ]πουδῇ Μαρι Ραββου εὐλαβ(εστάτου) πρεσβ(υτέρου) καὶ Γεωργίου διακ(όνου) καὶ Σαβίνου καὶ Μαρίας ἐν μη(νὶ) Ἀπριλίῳ χρόνω[ν .. ἰνδ(ικτιῶνος)]

'Les faits de langue locaux, comme la confusion alpha-omicron-oméga, et les traits d'époque, comme l'usage erratique des cas, sont nombreux', G. || 1. initio: traces of two illegible letters, G.; for the Armenian name Mouselios see D.Feissel, *CRAI* (2003) 513 note 77, F. || 2. κόμ(ητα), F.; in view of the rarity of the name, Ἀλμούνδαρος may be the Ghassanid leader al-Mundhir, who bears the titles πατρίκιος and φυλάρχης between 570 and 580 A.D.; (see *PLRE* III 34-37 s.v. Alamundarus); on accepting the identification, the fact that he is given the much inferior title of magnificentissimus comes here, would imply that the inscription is prior to 570 A.D., F. || 2-5. the cult of St. Sergios, buried in Resapha, is typical of the world of the steppe, G.; F. points to *SEG* LI 2068-2072 (LV 1755*), testifying to the worship of this saint by the Ghassanids in Nitl (territory of Madaba) in the 6th cent. A.D. || 6. bishop Πολύευκτος of Philadelphia is known from *IGLS* XXI.2.43 sometime in the 6th cent. A.D., F.

1759. **Quṣayr 'Amrah (80 km east of Bostra). Labels identifying persons on a fresco, after 711 or 712 A.D. (?).** M.Di Branco, *Storie arabe di Greci e di Romani. La Grecia e Roma nella storiografia arabo-islamica medievale* (Pisa 2009) 231-254 ('Appendice. I sei principi di Quṣayr 'Amrah. L'Islam e la tradizione tardoantica'). Non vidimus; cf. D.Feissel, *BE* (2010) no. 625. Six rulers represented on a fresco, now lost, in the Omayyad residence are identified by bilingual (Arabic/Greek) graffiti, which according to Di B. were written in two stages; the later one would date after the Omayyad victory over the Visigothic king Roderic of Spain in 711 or 712 A.D.; the fresco would have been re-interpreted on the occasion of this event. The Greek graffiti seem to be belong to the second stage: Καῖσαρ (the Byzantine emperor [?], formerly labeled *muqawqis*, i.e., the patriarch of Alexandria), Χοσδρόϊς (the Persian king Chosroes), Νίγο[ς] (the Ethiopian negus), Ῥοδόρικο[ς] (Roderic of Spain). For some more details we refer to F.'s summary.

1760. **Samra. Epitaph of Anamos, 2nd/3rd cent. A.D.** Small rectangular stele found in Khirbet es-Samra; re-used as the covering slab of another tomb. Edd.pr. A.J.Nabulsi et alii, *ADAJ* 52 (2008) 205/206 (ph.; dr.; majuscule text; translation): Αν|αμο | ἐτ(ῶν) λ'

Date: prior to the 4th cent. A.D., edd.pr. [for similar stelai from Samra see *SEG* XLVIII 1492* (pagan examples dated between 150 and ca. 400 A.D.) and LVII 1909, Tybout].

1761. **Seeia (Si'). The temples of Seeia and their builders, late 1st cent. B.C./early 1st cent. A.D.** A.J.M.Kropp, in *Atti* -- (cf. our lemma no. 1064), *Bollettino di Archeologia on line* 1 (http://www.bolletinodiarcheologiaonline.beniculturali.it/bao_documenti/articoli/1_KROPP.pdf, discusses the architectural and sculptural remains of the temples in the Hauran, with special reference to the

three temples in Seeia. K. interprets their eclectic architectural style as an expression of the identity of local elites like the family of Μαλειχαθος Αυσου τοῦ Μοαιερου: (*LBW* 2366-2369; *SEG* XXXV 1597; LVII 1932) and of artists like Οβαισατος Σαοδου (*LBW* 2364 = *IGR* III 1243 = *OGIS* 415; *SEG* XX 407: dedication to Herodes) rather than as 'embryonic stages of Hellenization' (11). Despite the statues for Herodian kings in the temenos and the dedication to Herodes which may suggest some royal involvement in the construction of the sanctuary, there is no doubt that the main benefactors and constructors of the temples were local (cf. also the statue of the personified Seeia: *PAES* 767; *SEG* XXIX 1603). See now also A.J.M. Kropp, *Images and Monuments of Near Eastern Dynasts, 100 BC - AD 100* (Oxford 2013) 290-302.

EGYPT

1762. **Egypt. Archives: the public archives and Roman Imperial policy.** A.Jördens, in K.Lembke, M.Minas-Nerpel, S.Pfeiffer (edd.), *Tradition and Transformation: Egypt under Roman Rule. Proceedings of the International Conference, Hildesheim, Roemer- and Pelizaeus-Museum, 3-6 July 2008* (Leiden-Boston 2010) 159-179, discusses the archives of Nanaion and the βιβλιοθήκη ἐγκτήσεων, which served almost exclusively private documents, and their connection with Roman imperial policy. Using mainly papyrological evidence, but also adducing *SEG* XIX 854 (Sibidounda, Pisidia, 2nd cent. A.D.) and XXXIII 1177 (Myra; edict of Q. Veranius, 43 A.D.), J. argues that the role of the governors as representatives of the Emperor in guaranteeing order and justice (cf. also *SEG* LVI 1947) justified interferences which went beyond the direct interests of the Imperial administration. Such interferences should be considered a continuation of the measures taken by Greek cities to ensure legal certainty and clarity (cf. *SEG* XXXIII 679 [Paros] and the other documents mentioned in *SEG* LV 1972 [6]) rather than as Roman innovations. The difference is that 'man in hellenistischer Zeit eine öffentliche Registrierung für ausreichend erachtete, während man unter römischer Herrschaft zunehmend zur Aufbewahrung auch der Originalurkunden überging' (176).

1763. **Egypt. Army: the Roman Army.** R.Haensch, in *Tradition and Transformation* (cf. our lemma no. 1762) 112-132, points to some specific characteristics of the Roman army in Egypt: in the command structure, the ranks and their titles and in cultic practices. Some of these result from inner-Roman developments (e.g. the statores or the praefectus stratopedarches [*An.Ép.* (1954) no. 163]), others from 'Hellenization' of Roman ranks (e.g. στρατοπεδάρχης [*SEG* XVII 584/585 (cf. XXXIV 1692): στρατοπεδάρχης λεγεῶνος]; ἀρχιστράτωρ [*TAM* III.1.52]; ἀρχιστάτωρ [*An.Ép.* (1958) no. 156; papyrological sources]; the inclusion of Sarapis in the official cult of the legio III Cyrenaica [*CIL* III 13587 = *ILS* 4393]). The ample documentation of individual religiosity of auxiliary soldiers in Egypt which includes proskynemata like those from the temple of Pan in Wadi Hammamat (*I.Ko.Ko.* 41, 43, 50, 52, 60, 62, 77, 115, 127, and 133) and the sanctuary of the θεὸς μέγιστος Μανδοῦλις in Talmis (e.g. *SB* 1016; cf. our lemma no. 1820), shows that the soldiers 'nur dem jeweiligen lokalen Gott ihre Reverenz erweisen. Andere Götter – auch die des römischen Staates – werden nicht erwähnt. ... Der kultische

Rahmen des römischen Staates spielte für diese Soldaten bei diesen religiösen Akten keine Rolle.' (124/125). This phenomenon fits in with similar evidence from other provinces.

1764. **Egypt. Epitaphs of children.** M.-D.Nenna, in A.-M.Guimier-Sorbet, Y.Morizot (edd.), *L'enfant et la mort dans l'Antiquité* I. *Nouvelles recherches dans les nécropoles grecques. Le signalement des tombes d'enfants* (Paris 2010) 347-360, presents a largely archaeological survey of childrens' grave markers in the Ptolemaic and Imperial period, with the focus on Alexandria (numerous epitaphs mentioned in passing; French translation of Bernand, *Inscr. métriques* 92) and brief sections on Terenouthis (discussion of the 'Series Kappa', for which see *SEG* XXXVII 1641; XLVIII 2027* [cf. also XLIX 2323/2324]; ph. of *SEG* I 566 [XLI 1664; cf. LIII 1935; *SB* 6585]), Akoris (ph. of *I.Akoris* 102 [*SB* 85]), Oxyrhynchos (e.g. *SEG* LVII 1971) and Hermoupolis Magna (ph. of *I.Hermoupolis* 71). Identification is possible either by sculpted or painted representations of children on the markers (stelai or pre-existent fixed structures), or by the age being recorded; the latter habit is introduced in the Imperial period. [Interestingly, N. adduces some epitaphs for children less than one year old (the epigram *SEG* LVII 1971 from Oxyrhynchos [354] and three Latin epitaphs from Alexandria [352]): a phenomenon which seems rare in other areas of the Graeco-Roman world (cf. *IGUR* 1323 [*IG* XIV 2122; *GV* 1456] for an example from Rome), Tybout].

1765. **Egypt. Law and economy under the Ptolemies.** J.G. Manning, *The Last Pharaohs. Egypt under the Ptolemies, 305-30 BC* (Princeton 2010), discusses the economic policy of the Ptolemaic state in the context of Egyptian history. Against previous models which consider Ptolemaic Egypt the product of a single major agency (whether the king – 'model of despotism' –, the state – 'model of dirigisme' – , or Greek dominance – 'model of colonialism'; 34-54), he argues that Ptolemaic Egypt was a complex pre-modern and 'hybrid state that attempted to combine ancient social structures with new fiscal institutions' (202). According to M., it was the 'bargaining between ruler and constituent groups' (74) of Ptolemaic society (especially the army, the Egyptian priests, the bureaucracy, and the Greek cities), that formed the basis of Ptolemaic economic (117-164; focus on the new fiscal institutions [banking and coinage] and the concomitant increase of bureaucracy) and legal systems (165-201; interplay of various legal traditions in Ptolemaic Egypt and their impact on the shaping of Ptolemaic legal policy, which was primarily linked to the revenue policy). Thanks to this continuous two-way process, the institutional structures of the state remained more or less stable, despite serious challenges from many sides.

1766. **Egypt. Medicine: source book.** A.Jördens, 'Griechische Texte aus Ägypten', in B.Janowski, G.Wilhelm (edd.), *Texte zur Heilkunde* (= *Texte aus der Umwelt des Alten Testaments. Neue Folge* 5; Munich 2010) 317-350, presents an anthology of sources on medicine from Egypt in German translations. The single Greek inscription is one of the more interesting texts from the sanctuary of Amenhotep/Amenothes and Imhotep/Asklepios in the temple of Hatshepsut (cf. *SEG* LVI 2014): *I.Deir el-Bahari* 208 [for which see now G.Renberg, 'The Athenodoros *Dipinto* Reconsidered (*I.Deir el-Bahari* 208)', *ZPE* 184 (2013) 103-115, Tybout].

1767. **Egypt. Pilgrimage in the Roman imperial period.** F.Marco Simón, in F.Marco Simón, F.Pina Polo, J.R. Rodríguez (edd.), *Viajeros, Peregrinos y Aventureros en el Mundo Antiguo* (Barcelona 2010) 227-240, distinguishes three types of pilgrimage in Roman Egypt: 1) life-changing pilgrimage like that of Thessalos of Tralles (see H.-V.Friedrich [ed.], *Thessalos von Tralles* [Meisenheim am Glan 1968]; I.Moyer, in S.Noegel, J.Walker, B. Wheeler [edd.], *Prayer, Magic, and the Stars in the Ancient and Late Antique World* [Pennsylvania State University 2003] 39-56]); 2) pilgrimage motivated by the fascination with natural wonders like the Colossus of Memnon, visited by military personnel and members of the provincial administration (e.g. *I.Col.Memnon* 9 [praef(ectus) coh(ortis) I Hisp(anorum)]; 18 [*OGIS* 680; *IGR* I 1203; *SB* 8338; cf. *SEG* LIV 1760]; 19 [*SEG* VIII 725 (LIV 1760*); *SB* 8220; Kaibel, *EG* 995; English translation]; 24 [a governor of Egypt]; 27 [an ἀρχιδικαστής], 62 [translation]; 25 and 76 [centuriones]), by intellectuals (e.g. *I.Col.Memnon* 28-31 [*SEG* VIII 715-718; LVIII 1828*; *SB* 8210-8213]; ph.; Ἰουλία Βαλβῖλλα) and even by the emperor himself; 3) pilgrimage motivated by neo-Platonic traditions like the visits to the Theban 'syringes' (e.g. *I.Syringes* 1265 and 1889 [*OGIS* 720/721; *SEG* XXXVII 1650; an Athenian δᾳδοῦχος τῶν Ἐλευσινίων]; 1262, 1279 and 1405 [*OGIS* 691/692: a σχολαστικός from Askalon]; 1283 [dr.]). 'Pilgrimage to Egypt in the Roman Empire was more than a facet of "cultural imperialism" with little interest in the Egyptian past' (240), and the pilgrims belonging to the intellectual and administrative elite were driven by various motives, from the fascination for the exotic to the search for wisdom. Cf. also *SEG* XXXIX 1682 and LVII 1978.

A.Łukaszewicz, in *Tradition and Transformation* (cf. our lemma no. 1762) 255-263, offers an overview of the pilgrimage to the Theban Memnonion (1st-7th cent. A.D.), focusing on the expectations and experiences of the visitors expressed in the graffiti (cf. verbs like εἶδον, ἱστόρησα, ἐθαύμασα; *I.Syringes* 562: θαύμασα τῆς τέχνης; 1402: ἦλθον κ(αὶ) ἐθαύμασα καὶ ἄεπος ἦλθα; 1404: ἰδὼν καὶ ἀναγνοὺς [ἐθαύμ]ασα); 1405: ἱστορήσας κατέγνων ἐμαυτοῦ διὰ τὸ μὴ ἐγνωκέναι τὸν λόγον), their provenance, professions and ranks (e.g. *I.Syringes* 1851: Βένετον: a member of the Blue faction?).

On 260, Ł. suggests reading in *I.Syringes* 1545 ll. 3/4 καὶ ἐμνήσθη[ν] Μεν[ουθ]ιάδος, κ' Ἐπάφου τέκνων instead of ἐμνήσθη[ν] Μεν[ουθ]ιάδος, καὶ Πάφου τέκνων.

See also id., 'Autour du tombeau de Memnon', in B.Anagnostou-Canas (ed.), *L'organisation matérielle des cultes dans l'Antiquité* (Paris 2010) 87-92.

1768. **Egypt. Ptolemies: Greek immigrants and Egyptians at the court.** L.Mooren, in *Philathenaios* 123-137, discusses the roles of Macedonian and Greek immigrants and of the Egyptians in the decision-making process at the Ptolemaic court. M. argues that until the reign of Ptolemy VIII Euergetes II the Ptolemies followed a policy of segregation out of fear to become eventually the losers in case of a co-operation with the local people. From Ptolemy VIII onwards, a policy of rapprochement begins which can be discerned in the advancement of native Egyptians like the διοικητής Διοσκουρίδης (P.Collombert, *CE* 75 [2000] 47-63) or the ἐπιστρατηγός Platon the Younger (G.Gorre, *Les relations du clergé égyptien et les Lagides d'après les sources privées* [Leuven 2009] 94-98; cf. also id., in E.Stavrianopoulou (ed.), *Shifting social imaginaries in the Hellenistic Period* [Leiden 2013] 99-114).

1769. **Egypt. Ptolemies, queens: their public role.** Using papyrological, literary and epigraphical sources, P.van Minnen, in A.Kolb (ed.), *Augustae. Machtbewusste Frauen am römischen Kaiserhof? Herrschaftsstrukturen und Herrschaftspraxis* II (Berlin 2010) 39-53, focuses on the public role of the Ptolemaic queens and offers a survey of the domains where queenship manifested itself in an active way (royal ordinances: *I.Prose* 36 [*SB* 3926; *SEG* XLIV 1496 (1); Rigsby, *Asylia* (cf. *SEG* XLVI 2263) no. 226; *C.Ord.Ptol.* 67] and 42 [*SB* 3926; *I.Fayoum* 116; Rigsby, *Asylia* no. 223; *C.Ord.Ptol.* 72], and *P.Bingen* 45 (cf. *SEG* LIII 1923]; religion, finances, athletic games [papyrological sources]).

1770. **Egypt. Ptolemies, queens: Arsinoe II Philadelphos.** B.F.van Oppen de Ruiter, 'The death of Arsinoe II Philadelphus: the evidence reconsidered', *ZPE* 174 (1010), 139-150, is based almost entirely on evidence other than Greek inscriptions. His conclusion is that the queen died in 268 rather than 270 B.C., more precisely 'in the month of Pachon, around the night of the full moon, *viz.* 16/17 July 268 BCE' (149). Cf. also our lemma no. 1611.

1771. **Egypt. Religion: the cult of Herakles.** U.Höckmann, 'Heracleion, Herakles and Naukratis', in D.Robinson, A.Wilson (edd.), *Alexandria and the North-Western Delta. Joint Conference Proceedings of 'Alexandria: City and Harbour' (Oxford 2004) and 'The Trade and Topography of Egypt's North-West Delta, 8th century BC to 8th century AD (Berlin 2006)* (Oxford 2010) 25-34, argues that the cult of Herakles in Herakleion-Thonis in the 5th cent. B.C. (Herod. 2.113) was 'practiced by the Greek traders, mercenaries, travellers visiting Naukratis and its inhabitants. A connection with Khons as warrior and with Amun Gereb as protector of seafaring is also to be supposed' (29). Possibly Herakles had no sanctuary of his own in Herakleion before the reign of Ptolemy III (*SEG* LVI 1986 records its [re?]construction). She discusses the literary and archaeological evidence for Herakles in Egypt in the Archaic period, and on 26/27 the dedications to Ἡρακλῆς from the Hellenion (inter alia A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* [Cairo 1970] 702 no. 607 and 746 no. 9; cf. *SEG* LVI 2005). H. postulates that the origin of the cult in Naukratis lies in eastern Greece; in this context she adduces *Milet* I.3.132 (*LSAM* 42; *LSAG*² 343 no. 39; late 6th cent. B.C.; Apollo prescribing the rules for the cult of Herakles) and *I.Lindos* 2 (*Syll.*³ 725; *SEG* LIX 977*) B ll. 109-117 (referring to a dedication to Herakles and Athena Lindia by the Lindians at Kyrene, ca. 570 B.C.) as examples of Herakles' cultic affiliations. Cf. also S.Pfeiffer, 'Naukratis, Heracleion-Thonis and Alexandria. Remarks on the presence and trade activities of Greeks in the North West Delta from the seventh century BC to the end of the fourth century BC', *ibid.* 15-24 (no discussion of specific inscriptions).

1772. **Egypt. Religion: Imperial cult.** On the basis of textual (Greek/Egyptian) and archaeological evidence, S.Pfeiffer, *Der römische Kaiser und das Land am Nil. Kaiserverehrung und Kaiserkult in Alexandria und Ägypten von Augustus bis Caracalla (30 v. Chr.-217 n. Chr.)* (Stuttgart 2010), analyzes the role of the Roman emperor (from Augustus to Caracalla) in the religious life of Egypt (41-216) and the imperial cult (217-315). Against the prevalent opinion he argues that an imperial cult existed in Egypt, though of an unusual type: it was established by Augustus without the cult of Roma, and was not initiated by the cities. From the beginning the Egypt-wide coordination of the imperial cult

was in the hands of an imperial procurator and high priest, whose full title is attested in *SB* 11236 LL. 4-6 (papyrus; edict of the prefect Titus Haterius Nepos; after 138 A.D.: τῶν θεῶν Σεβαστῶν καὶ τοῦ μεγάλου Σαρά[πιδος ἀ]ρχϊερέα καὶ ἐπὶ τ[ῶ]ν [κατὰ Ἀλεξάνδ]ρει[αν καὶ κατὰ Αἴγυ]πτον ἱερῶν [...]); cf. also C.Wessely (ed.), *Studien zur Palaeographie und Papyruskunde* XXII (Leipzig 1922) no. 66 LL. 17-20 (148-150 A.D.; [θεῶν Σεβαστ]ῶν ἀρχιερεῖ καὶ τοῦ μεγάλου [Σαράπιδος τῶν τε ναῶν τῶν] κατ' Ἀλεξάνδρειαν καὶ κα[τ' Αἴγυπτον πᾶσαν ὄ]ντων καὶ ἀλσῶν καὶ τεμενῶν), *IG* XIV 1085 (*OGIS* 679; *IGR* I 136; *IGUR* 62; *SEG* XL 867, LII 984; honorary inscription for L. Iulius Vestinus, after 138 A.D.?; LL. 1/2: ἀρχιερεῖ Ἀλεξανδρείας καὶ Αἰγύπτου πάσης) and *I.Eph.* 3042 (54/55 A.D.; honorary inscription for Ti. Claudius Balbillus). This high priest was granted additional powers by Hadrian, thereby receiving the supervision of all sanctuaries in the province. The absence of the cult of Roma can be explained by the 'Sonderstatus, den Ägypten als Provinz im Verbund des Imperiums eingenommen hat – der Senat hatte in Ägypten keine Funktion' (269); the wide diffusion of Καισάρεια/Σεβάστεια [cf. *SEG* LVI 1950], attested from the 2nd cent. A.D. in cities simultaneously functioning as administrative centers of the districts, should be seen in the context of the state-controlled imperial cult. P. concludes: 'es handelte sich in Ägypten weder um einen rein provinzialen, noch um einen rein städtischen Kaiserkult. Es handelte sich um einen von oben eingerichteten und lokal organisierten provinzialen Kaiserkult, der einer zentralen Oberaufsicht unterstand' (279).

Cf. now A.Jördens, *Chiron* 44 (2014) 119-164, who rejects P.'s view that the archiereus was of procuratorial rank and that this official was established already under Augustus; analysis of the sources, especially *I.Eph.* 3042 LL. 4-7, the only likely attestation of an archiereus in the 1st cent. A.D., which she suggests restoring as [curat(ori) fanorum e]t lucorum sacro[rumque omnium qu]ae sunt Alexan[dreae et in tota Aegypt]o (131). Furthermore, J. is sceptical about a top-down organisation of the imperial cult, pointing to private and local commitment such as the dedication of an altar to Augustus by the strategos Μένιππος (*I.ThSy* 222bis; 1 B.C.), the dedication of the city of Alexandria to Marcus Aurelius through its ἔναρχος ἀρχιερεὺς τῶν κυρίων Σεβαστῶν (*I.Alex. Imp.* 29 [*IGR* I 1060; *SB* 8780]; 170 A.D.) and the negative answer of Nero to the 6,475 Greeks of the Arsinoites who had asked his permission to build a temple in his honor (*SB* 11012).

1773. **Egypt. Seals and sealings.** The section on 'Objects of Daily Use' (155-173 nos. 3596-3703) in D.M.Bailey, *Catalogue of the Terracottas in the British Museum*, vol. 4: *Ptolemaic and Roman Terracottas from Egypt* (London 2008) (ph. of all; majuscule texts), includes a number of seals and sealings from various places; in a review G.Nachtergael, *CE* 85 (2010) 331-346, on 342/343 offers transcriptions of the Greek inedita [we do not reproduce B.'s majuscule texts; unknown provenance and undated unless stated otherwise]: 1) Ἄρις, | Πρῶμος, | Ἠλίας (probably three names, with Ἄρις as an abbreviated form of Ἄριος, unless Ἄριος should be considered a praenomen; rectangular seal from Qasr Ibrim [Lower Nubia]; found in a 13th/14th cent. A.D. context; the stamp may or may not be residual; 160 no. 3601; dr.); 2) Νιτριώτου ('of the Nitriotes' [nome]; seal in the shape of a truncated cone; inscription in a circle around a monogram; probably 2nd/1st cent. B.C.; no. 3607; dr.); 3) Platon (in Latin letters?; last letter uncertain; amphora stopper from Naukratis; late Ptolemaic/early Imperial period; 160 no. 3609; dr.); 4) [Μάρκου Αὐρ]ηλίου Σευήρου Ἀλεξάνδρου Εὐσεβοῦς Εὐτυχοῦς Σεβαστ[οῦ] (circular sealing probably on ■ fabric; titulature of Severus Alexander [222-235 A.D.] in a circle around an image of

Tyche flanked by busts of Isis and Serapis; under the busts a reclining Nile and a standing Nike; 163 no. 3622); 5-8) Η; Ζω; [--]ναου; Αθη (four unidentified oval objects; 172 nos. 3695-3698; dr.).

Two inscriptions already published and not mentioned by N. are: 9) Θέωνος (circular bread stamp with a goat; inscription below; E.A.Gardner, *Naukratis* II [London 1888] pl. 29; 90 no. 3314; dr.); 10) ἀγαθὸς δέμων (sealing with three different impressions; one is a bearded head with inscription left [the first four letters] and right; H.B.Walters, *Catalogue of the Terracottas in the Department of Greek and Roman Antiquities, British Museum* [London 1903] no. E93; 163 no. 3626; dr.). See also 115-124 nos. 3405-3471 for 67 St. Menas ampullas, of which 33 bear eulogies of the well known type εὐλογία τοῦ ἁγίου Μηνᾶ, vel sim. [cf. *SEG* L 1561; see also our lemma no. 1818] (all texts in majuscules on 110/111; the objects have almost all been published in O.M.Dalton, *Catalogue of the Early Christian Antiquities in the British Museum* [London 1901]).

1774. **Egypt. Vocabulary:** καὶ ὡς χρηματίζει. Y.Broux, S.Coussement, M.Depauw, *ZPE* 174 (2010) 159-166, examine this formula and its occasional variants (e.g. χρηματίζω) on record in some 300 papyri and 11 inscriptions (three of which are from outside Egypt: two from Sparta [*IG* V.1.526, 598] and one from Pergamon [*IGR* IV 468]). The earliest attestation in personal identification is found in a papyrus dated 177 B.C., which is an isolated example; it became frequent in the late 1st, 2nd and especially 3rd cent. A.D. The authors show that the active verb refers to a person's official identification; a free translation doing justice to all its aspects would be something like 'and with all the other names and titles with which he normally acts in an official context' (164 note 37). Consequently the generally accepted translation 'and however he is styled' should be discarded in favor of the more accurate 'and as he officially acts'. The phrase's popularity in the Roman period is likely to reflect social changes: Roman rule and especially the Roman census made people more conscious of their social class, names and titles and the notion of official identification became more widespread. Cf. also F.Kayser, *BE* (2011) no. 632, who is sceptical on 'l'hypothèse ... (p. 165-166) d'un recensement (ἐπίκρισις) volontaire des citoyens alexandrins et romains (qui en sont normalement exemptés), afin de prouver leur statut et de justifier leur position priviligiée.'

1775. **Abydos. Epitaphs.** G.Nachtergael, *Studi di Egittologia e di Papirologia* 7 (2010) 53-57 (texts and in most cases French translations), (re)publishes nine epitaphs on stelai in A.Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (cf. *SEG* XLII 1516-1544). One comes from Koptos (see our lemma no. 1798), eight from Abydos; for N.'s no. 7 see *SEG* LIX 1754. 1) in *SEG* XLII 1519, N. interprets παρατιριτής (for παρατηρήτης) as a title belonging to κηπουρός ('supervisor', 'guardian' [in a similar sense already H.W.Pleket in *SEG* XLII app.cr.]; 53/54 no. 1); 2) N. rejects J.Bingen's suggestion that the farewell formula εὐψύχει, Ἀντίνοε in *SEG* XLII 1533 L. 6 alludes to the provenance of the deceased Σαραπίων from Antinoe; the reference is to Antinoos, who after his mysterious death was assimilated to Osiris; it has the same sense as the equation of the deceased to Osiris in Demotic epitaphs from Abydos, Koptos and Dendera and in mummy labels from Dendera; the variant εὐψύχει, Ἀντίνοε is also attested on a mummy bandage from Antinooupolis (54 no. 2); 3) in Abdalla no. 83 (no transcription), N. reads Μαρτιᾶλις . κα. . | [. .] μη(τρὸς) Κολλαύθιος ἐ[τῶ]ν κα' (Μαρτιᾶλις, new in Abydos, is frequent in Egypt from the 1st to the 3rd cent. A.D.; the stele, said to be in the Musées Royaux d'Art et

d'Histoire in Brussels, could not be traced; 55 no. 3); 4) in *SEG* XLII 1539 L. 1, N. reads Κολόβε Πανεχά-του instead of Κολοις Πλωχατου (Κολόβε is the Coptic form of Κολοβός; cf., however, F.Kayser, *BE* [2011] no. 636: or a vocative Κολοβέ, with further comment on the name Κολοβός which is extremely rare outside Egypt). There is also an inscription above the relief, which reads Πα[ν]εχάτ[ης] | (ἐτῶν) λβʹ: probably another deceased, perhaps the father or brother of Kolobe buried in the same tomb (55 no. 4); 5) for Abdalla no. 151, the ph. in J.Milne, *Greek Inscriptions. Catalogue Général des Antiquités égyptiennes du Musée du Caire* (Oxford 1905) 67 no. 9211 (Plate XI; *SB* 729) shows that Ἀμμώνιος can be read (AM[--], M., followed by A.; 55 no. 5); 6) for Abdalla no. 153, the ph. in Milne, *op.cit.* 68 no. 9221 (Plate XI; *SB* 731), shows that M.'s reading Π[α]νεφ[ρ]έμμις Ψενοσίριο[ς] is not correct; only a few traces remain: Π. .σ. . .χχης (perhaps a name based on Μεγχῆς, on record in Abydos [*SEG* XLII 1523]; 55 no. 6); 7) in Abdalla no. 200 (no transcription), N. reads Πετεῆσις υἱὸς Σεμπετεήσεως (Σεμπετεῆσις, a variant of Σενπετῆσις, is either male or female [cf. *SEG* XLII 1537 and 1545 for two other examples of matronymics]; now in the Phoebe A. Hearst Museum of Anthropology in Berkeley, University of California; 56/57 no. 8; ph.).

1776. **Alexandria. Inscription on a statue dedicated to Pappos Theognostos, mid 2nd cent. A.D.** *I.Alex. Imp.* 44 (*SEG* XX 503 [XLV 2077]; *OGIS* 699; *SB* 8284; Samama, *Médecins* 395). V.Barberis, 'Qualche riflessione su una statua da Alessandria d'Egitto al Museo di Antichità di Torino', *Quaderni della Soprintendenza del Piemonte* 25 (2010) 98-102 (ph.; Italian translation), reflects on the identity of the persons represented in the statue group belonging to the base bearing this inscription (found in 1819 in the area of the Serapeum): the large seated figure is either Serapis or Imhotep/Asklepios or a mortal, perhaps the physician (?) Πάππος Θεόγνωστος or the dedicant Βάσσος Στράτωνος. The small figure standing at left and clad in a cloak may represent the dedicant [unless Bassos is represented in the main statue, in which case the identity of the figure at left remains unclear, Tybout], and the small standing figure with a dog-faced baboon at right is certainly Thoth.

1777. **Alexandria. Epitaphs on alabaster urns, Ptolemaic period.** In an article mainly concerning Hadra hydriae and related vases, K.Parlasca, 'Alexandrinische Aschenurnen', *CE* 85 (2010) 278-294, on 293/294 mentions some alabaster cinerary urns, from Alexandria with a single exception. Some bear the names of the deceased. The edita are *SB* 299 (from the necropolis of Meks in Cairo), 413 (not a 'Grabstein'!), 3479, and *SEG* VIII 394; also: 1) Εὐάρχου Ἀχαρνᾶνος (U.Köhler apud O.Puchstein, *MDAI(A)* 7 [1882] 21; ph.). There is one ineditum: 2) Στρατονίκη | Στεφάνου (offered for sale in the catalogue *New York, Fortuna Fine Arts Ltd.: Beloved by Time, Four Millennia of Ancient Art* [New York 2000] 33 no. 59; we read the inscription from the ph.).

1778. **Antinooupolis (area of: Ansina). Christian prayer to Jesus Christ and the patriarch Severus, 7th/8th cent. A.D.** Dipinto (yellow letters in a frame on a beige ground) in a room north of the apse in the West Church at Ansina; published on the basis of three slides made by a Finnish team of Egyptologists in 1978 and now in the archives of the Finnish Egyptological Society; due to the incision of strokes and Arabic graffiti the text had become illegible in 2005, when it was redisco-

vered by A.Gascoigne (ph.). Ed.pr. A.Delattre, *APapyrol* 21/22 (2009/2010) [2012] 99-103 (dr. on the basis of the slides; French translation); in order not to overload the app.cr., we also reproduce ed.pr.'s reading version in which he corrected the orthographical deviations and added punctuation.

Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστο)ῦ ἐλέεισό με δίταξό με	Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστο)ῦ, ἐλέησόν με δίδαξόν με
καὶ βοείθησό με ἐγὼ τὶν ταποί-	καὶ βοήθησόν με, ἐγώ, τὴν ταπεί-
νωσιν τὸν δοῦλόν σου Χρ(ιστ)ὲ ὁ Θ(εὸ)ς	νωσιν, τὸν δοῦλόν σου· Χρ(ιστ)έ, ὁ Θ(εὸ)ς,
πρόσχες τοὶ φωνῇ τοῖς δεοίσεό-	πρόσχες τῇ φωνῇ τῆς δεήσεώ-
ς μου ἐν τῷ καικρακένε με	ς μου ἐν τῷ κεκραγέναι με
πρὸς σὲ κατευθεντοίτω ὑ προσ-	πρὸς σέ· κατευθυνθήτω ἡ προσ-
ευχή μου ὁς τοιμοίαμα ἐνόποι-	ευχή μου ὡς θυμίαμα ἐνώπι-
όν σου Κ(ύρι)ε † ἄπα Σευῆρος πατριάρχου	όν σου, Κ(ύρι)ε· † Ἄπα Σευῆρος, πατριάρχου
τοῦ Χ(ριστο)ῦ βοείθοισον ἐγὼ τὴν ταποί-	τοῦ Χ(ριστο)ῦ, βοήθησον ἐγώ, τὴν ταπεί-
νωσιν τῶν δοῦλόν σου Εἰωὴλ	νωσιν τὸν δοῦλόν σου· Ἰωὴλ
ἔγραψα ἡμήν vacat	ἔγραψα· ἀμήν

1. Χ(ριστο)ῦ for Χ(ριστ)έ ‖ 2-3. με for μοι; τὴν ταποίνωσιν τὸν δοῦλον σου for τῇ ταπεινώσει, τῷ δούλῳ σου ‖ 4-8. quotation of *Ps.* 140.1/2 [cf. Felle, *Biblia* nos. 458 and 471 for verse 1, and nos. 56 (= *SEG* LI 2200, from Egypt) and 701 for verse 2; the sequence of vv. 1/2 is not attested epigraphically so far, Tybout] ‖ 8. πατριάρχου for πατριάρχα; on the cult of the monophysitic patriarch Severus of Antioch see A.Papaconstantinou, *Le culte des Saints en Égypte* — (cf. *SEG* LI 2090) 188-190, ed.pr. ‖ 9-10. βοείθοισον ἐγὼ τὴν ταποίνωσιν τῶν δοῦλόν σου for βοήθησόν μοι, τῇ ταπεινώσει, τῷ δούλῳ σου; ἐγώ for με is one of the 'Copticisms' in this text, ed.pr. ‖ 11. or, less probably, ἡμῖν or ὑμῖν, ed.pr.

1779. **Apollinopolis Magna. Epitaph of Harpokration, Imperial period.** Inscription carved on the prepared surface of a rock-cut tomb in the south hills of Hagr Edfu. Mentioned by W.Davies, E.R.O'Connell, *British Museum Studies in Ancient Egypt and Sudan* 16 (2010) 106 (color ph.; translation; no text). Text read from the photograph by R.A.Tybout.

Ἁρποκρατίων | Ἱέρακος εὐψύχε[ι]

'The name and patronymic of the deceased - meaning "Horus-the-Child" and "Falcon", respectively - are fitting for an individual from the Edfu region, the cultic life of which centered on the Temple of Horus at Edfu', D., O'C.

1780. **Dakhleh Oasis. Kellis. Record of the registration of a letter, 2nd/3rd cent.** A.D. Graffito on the west wall of Room 7 of a large residence in the northeastern part of the site; written on the painted decoration in the upper register (vine-frieze on a white ground framed by coral-pink borders) just at right of the top of a cupboard-niche cut into the wall and interrupting the painting. Ed.pr. K.A.Worp, *Bulletin of the Australian Center for Egyptology* 21 (2010) 42/43 (ph.; translation).

ια´(ἔτους), Παῦνι vv ἡ ἐπιστολὴ τῆς προστασίας κατεχωρίσθη ἐπὶ τόπων

Date: the 11th year of Antoninus Pius (147/148), Marcus Aurelius (171/172), Septimius Severus (202/203), Severus Alexander (231/232) or Valerianus and Gallienus (263/264); the earliest and latest options are less likely, ed.pr. || 'The letter of the *prostasia* was registered locally in Payni of the 11th year'; the term προστασία is connected with pagan priesthoods or cultic associations, and also means 'leadership, protection, patronage'. The letter may either be *from* the prostasia ('the board') or *about* the prostasia (an appointment onto a board?). Apparently its registration was important for the owner of the building. 'But whether it helped him that the text was written in small characters high-up on a wall, where it would be hardly visible, is debatable', ed.pr. [perhaps the graffito was intended as a reminder that the letter, after official registration, had been stored in the cupboard, Tybout].

1781-1789. **Dios. Various inscriptions from the praesidium, 1st-4th/5th cent.** A.D. Ed.pr. H.Cuvigny, *Chiron* 40 (2010) 245-299 (ph.; map; translations), publishes one Greek and two Latin inscriptions, nine Greek and one Latin graffiti, and ten Greek ostraka found during excavations of the praesidium of Dios (Eastern Desert, on the road from Koptos to Berenike) between 2005 and 2009. This fortification was (re?) built in the reign of Trajan (Latin building inscription 246/247 no. 1). Most texts were found in the sanctuary, which was dedicated to Zeus Helios Megas Sarapis (cf. our lemmata nos. 1781/1782). On 276-280, ed.pr. comments on this deity: the oldest attestations date to the reign of Trajan and come from the Eastern Desert (*I.Pan* 38; cf. our lemma no. 1781 app.cr.); she argues that his origin is Alexandrian rather than Theban. This sanctuary is the 'new aedes', posterior to 160 A.D., perhaps to Caracalla or Severus Alexander. One Greek (our lemma no. 1781) and one Latin inscription were found in the rear part of the fort, which may have included an older shrine. Nine ostraka contain oracular responses, presumably pertaining to a dice oracle similar to those on record in Asia Minor (see *SEG* LVII 2158); we mention the reference to an 'Italian ship' ('Ιταλικὸν πλυὸν [for πλοῖον]; 264 no. 22) which 'may echo the implication of Italy in the Erythraean trade and be an attempt to adapt the oracles to local conditions' (270). We give the Greek inscriptions and graffiti; the latter (our lemmata nos. 1782-1789) are incised on the steatite slabs or inlaid plates (opus sectile) of the podium of the aedes. Cf. É.Perrin-Saminadayar, *An.Ép.* (2010) [2013] nos. 1752-1759 (texts and French translations of the inscriptions and graffiti).

1781: 250/251 no. 2. **Dedication to Zeus Helios Megas Serapis, 2nd cent.** A.D. Steatite block reused in the eastern zone of the praesidium, presumably coming from an earlier aedes; L. 5 in smaller letters.

Διὶ Ἡλίῳ μεγάλῳ leaf | Σεράπιδι Μ(ᾶρκος) · Ἀντώνιος | Κέλερ ἀρχιτέκτων | χώρτης α' Λουσιτανῶν || vacat ἐποίει vacat

Abbreviation sign (horizontal stroke above M in L. 2; also above the numeral in L. 4) || 3. ed.pr. adduces evidence for military architects, usually mentioned in legions; under Trajan, a (civil) architect made a dedication to Zeus Helios Megas Serapis in Mons Claudianus (*I.Pan* 38) || 4. cohors I Augusta Lusitanorum, which was still part of the garrison of Iudaea in 90 A.D., is attested in Egypt from 105 onwards (cf. *An.Ép.* [1968] no. 513), ed.pr.

1782: 253 no. 4. **Dedication to Zeus Helios Megas Sarapis and the Tyche of the praesidium, 2nd-mid 3rd cent.** A.D.

Διὶ Ἡλίῳ μεγάλῳ | Σαράπιδι καὶ τῆς | Τύχης τοῦ πραι|σιδίου Ἰούλις || Ἀχιλλᾶς | λιβ(ράριος)

Abbreviation sign (/ in L. 6) || 2-3. τῆς Τύχης for τῇ Τύχῃ, the error perhaps being caused by the frequency of the formula ὑπὲρ τῆς Τύχης, ed.pr.

1783: 254 no. 6. **Fragment mentioning Sarapis (proskynema), 2nd-mid 3rd cent.** A.D.

- - - - - - (?) | . . ε̣ παρὰ τ̣ῷ κ̣υρίῳ | Σαρ̣ά̣π̣ιδος

1. The first two letters look like two pi's, which is not meaningful; perhaps the line continues a preceding one, almost completely erased, ed.pr. || 2. Σαράπιδος for Σαράπιδι.

1784: 254 no. 7. **Fragment, 2nd-mid 3rd cent.** A.D.: Ἰσιδ[- 1-3 -]

The letter after delta could be an omega, in which case the anthroponym Ἰσίδωρος and not the divine name Ἶσις should be read, ed.pr.

1785: 254 no. 8. **Name, 2nd-mid 3rd cent.** A.D. Graffito under a crude, incised drawing (Egyptian style) representing Min and Isis facing each other: Κρόνις Ὥρω

Ὥρω for Ὥρου ('son of Horos'), ed.pr. [or perhaps Ὥρῳ: a dedication to Horus (cf. e.g. *SEG* IX 125), Tybout] || 'For this non-Romanized dedicant, Isis could be the *interpretatio Aegyptiaca* of the Roman Isis whose head has been preserved, and who probably is the Tyche of the *praesidium* as well', ed.pr.

1786: 255 nos. 9/10. **Name and proskynema, 2nd-mid 3rd cent.** A.D. Two graffiti on a schist plate forming part of the opus sectile decorating the podium.

First hand: Κάσις Ἀπολλώνιος

vacat

Second hand: Τὸ προσκύνημα | Νέπως Δράκων | στρατιώτης

3. Δράκων: either a second name or a patronymic, ed.pr. || the two graffiti are written over a previous one which is illegible except for its first line appearing between the two later graffiti: καλὸς οβ[---], ed.pr.

1787: 255 no. 11. **Name, 2nd-mid 3rd cent.** A.D.: vacat Νίγερ κουράτ(ωρ)

1788: 255/256 no. 12. **Dedication by an Alexandrian naukleros, 2nd-mid 3rd cent.** A.D.

Αὐ(ρήλιος) Σαραπίων | Ἀλεξανδρεὺς | ναύκληρος | ἀνέθηκα | ἐπ' ἀγαθῷ | branch

1789: 256 no. 13. **Names, 4th/5th cent.** A.D.: Σισίννιος, | Νεστόριος

Both names have a late flavor; the Iranian name Sisinnios appears late in Egyptian documents (cf. e.g. *SEG* XLIX 2158); the iota in Νεστόριος is doubtful, but this name, appearing in Egypt from the 3rd/4th cent. A.D., is more probable that a genitive Νέστορος since the name Νέστωρ occurs only once after the Ptolemaic period, seemingly in a school exercise (*SB* 14053). The two men probably visited the sanctuary after it had been abandoned, ed.pr.

1790. **Eastern Desert. Bi'r Minayh. Dipinti on amphoras, late Antique period.** Twenty-five sherds with dipinti collected during a survey. The inscriptions are either in red majuscule (probably painted on the shoulder of the amphoras) or in black minuscule (placed below the handles); both served commercial purposes. Ed.pr. A.Almásy, in U.Luft (ed.), *Bi'r Minayh. Report on the Survey 1998-2004* (Budapest 2010) 194-196 (dr.). All inscriptions are fragmentary and consist of some letters or signs (mostly indicating quantities or amounts of money, e.g. a curved sign for λοιπόν [or λείπεται or γίνεται meaning 'total'; 195 no. 9; cf. also 194 no. 3] or ⊢ for drachma [195 no. 10]) defying certain interpretation; we limit ourselves to those to which some meaning can be assigned: 1) ΧΜΓ | remains of a name (?) (194 no. 1 [for the Christian formula cf. *SEG* LV 1955 app.cr. and LVI 1890 app.cr. ad L. 1, both with references]); 2) [--]ΥΔΟ (194 no. 4; possibly the abbreviation of ὕδωρ, referring to the contents of the amphora); 3) Θέο|δμ|ος (195 no. 19; 'another possible reading is Θεόδμητος'; merchant's name); 4) [--]λα|ος (195 no. 20; personal name like [Ἀριστό]λαος, [Μενέ]λαος or [Νικό]λαος); 5) [--] | νθ' [--] (196 no. 22; numeral 59); 6) traces | κενή (196 no. 24; 'empty'; or ending of a feminine name?).

1791. **Elephantine. Bilingual (Greek/Demotic) honorary inscription for Ptolemy VI, Kleopatra II and their son Ptolemy (Eupator), 164-152 B.C.** Red granite statue base; Greek above Demotic text. Edd.pr. H.Maehler, H.-J.Thissen, *MDAI(K)* 66 (2010) 175-177 (German translation).

[Βασιλέα Πτολεμαῖο]ν καὶ βασίλισσαν Κλεοπάτραν | [θεοὺς φιλομήτορα]ς καὶ Πτολεμαῖον τὸν υἱὸν αὐτῶν | [Πελαίας Βιήγχιος] ἱερεὺς καὶ πρῶτος στολιστὴς | [τῶν ἐν Ἐλεφαντί]νηι καὶ τῶι Ἀβάτωι καὶ Φίλαις ἱερῶν

The restorations are based on the Demotic inscription, which is a translation from the Greek, edd.pr. || 1-2. another statue base for the Theoi Philometores and their son Ptolemy (Eupator) was found in Philai (*I.Philae* 12 [*OGIS* 12; *SB* 8770]). In view of the absence of the titles βασιλεύς and θεός, the two dedications are probably prior to 3 February 152 B.C., when Ptolemy Eupator became co-regent with his father in Cyprus until his early death in the same year. In *OGIS* 125-127, from Cyprus, he is known as βασιλεὺς Πτολεμαῖος θεὸς Εὐπάτωρ (see *SEG* XXXIII 1198, and W.Huss, in A.Bülow-Jacobsen [ed.], *Proceedings of the 20th International Congress of Papyrologists, Copenhagen, 23-29 August 1992* [Copenhagen 1994] 555-560]), edd.pr. || 3-4. this πρῶτος στολιστής ('Erster Ankleidepriester') is previously unattested. Ἄβατον: the island Biggeh, west of Philai; its sanctuary is that of Osiris, edd.pr.

1792. Fayum. Cults and temples of crocodile gods in the Imperial period. Using papyrological, epigraphical and archaeological evidence, H.Kockelmann, in *Tradition and Transformation* (cf. our lemma no. 1762) 203-230, examines the precarious position of the temples of the crocodile deities during the Imperial period. In the Ptolemaic period the temples had been promoted (cf. *I.Fayoum* 135 [*SB* 6154; *SEG* XLIV 1446]), but in the 1st and 2nd cent. A.D. the Roman administration treated them in the same restrictive manner as other temples in the country. For the 2nd cent., a deterioration can be observed, at least for the temple in Bakchias. The same picture emerges for the building activities of the temples of crocodile deities in Karanis: substantial building activities during the Ptolemaic period (*I.Fayoum* 20 [*SB* 4628; περίβολος]; 73 [*SB* 8895; peribolos]; 84 [*SB* 10165; πρόπυλον]; 105 [*SB* 6310; propylon and enclosure wall]; 107 [*SB* 6272; a propylon and a λίθινος δρόμος]; 108 [*SB* 6253; renovation of a wooden temple door]; 158/159 [*SB* 8127/8128; dedication of an entrance with lion statues]). For the imperial period, two major phases can be distinguished: 1) Neronian/early Flavian, with relatively substantial building activities (*I.Fayoum* 85 [*SB* 10166; *SEG* XXVI 1754]; 86 [*SB* 9818; *SEG* XXVI 1755; temple – καθίδρυσις ἱεροῦ – for Πνεφερός and Πετεσοῦχος]; 87 [*SB* 10167; διπνητήριον]); 2) late 2nd cent. (reign of Commodus), with small building projects (*I.Fayoum* 88 [*SB* 10167; renovation of a temple door]; 89 [*SB* 10169; restoration of a propylon]; 92 [*SB* 6673; dedication of a dromos]).

1793. Fayum. The cult of the Dioskouroi. S.Pernigotti, 'Studi su Bakchias I. Le domande oracolari e il culto dei Dioscuri', in S.Pernigotti, M.Zecchi (edd.), *Fayyum Studies* 3 (Bologna 2009) 63-75, on 71/72 briefly discusses the papyrological and epigraphical evidence for the cult of the Dioskouroi in the Fayum (*I.Fayoum* 74, 123, 143/144, 154, and 183).

1794. Fayum. Narmouthis. Dedications to (Zeus Helios megas) Sarapis (and the synnaoi theoi), 2nd/3rd cent. A.D. Rectangular limestone block with moulding above; inscription of four lines with guidelines (B); a pre-existent inscription of one line (A), carved in a somewhat finer and regular script, is visible in the center of L. 1 of (B), showing that the stone was reused; found in the 'House of Anubis'. Edd.pr. G.Nachtergael, R.Pintaudi in E.Bresciani et alii (edd.), *Narmouthis 2006: documents et objets découverts à Médinet Madi en 2006* (Pisa 2010) 133/134 (ph.; French translation).

A: Σαράπιδι

B: Διὶ Ἡλίῳ μεγάλῳ Σαράπιδι | καὶ τοῖς συνναίοις θε|οῖς· Γ[- ca. 5 -]ανεσ . [. .] | ὑπὲ[ρ εὐσ?]εβίας

Date based on the letter forms || 1. for dedications to Zeus Helios Megas Sarapis from Egypt, all dated to the 2nd/3rd cent. A.D., see the study of L.Bricault summarized in *SEG* LVI 1956; the present stone is the first attestation for Narmouthis; for Sarapis in Narmouthis cf. *SB* 12511 (where L. 8, repeating the preceding line per errorem, should be deleted), also 160 (1) and 16816, edd.pr. || 3. punctuation mark before Γ; name and patronymic of the dedicant; the final sigma is certain, which excludes ἀνέθ[ηκεν], edd.pr. [ἀνέσ[τησε?], Chaniotis] || 4. the restoration is somewhat short in view of the room available, but there may have been a space (with punctuation mark?) separating the two words, edd.pr.

1795. Hermonthis. Dedication, after 312 (mid 3rd cent.?) A.D. Rectangular sandstone block (altar or statue base); traces of red paint in several letters; probably from the back of the temple of Ptolemy XII Neos Dionysos. Edd.pr. P.Sánchez, P.Schubert, Y.Volokhine, *ZPE* 174 (2010) 127-132 (ph.; French translation); cf. É.Perrin-Saminadayar, *An.Ép.* (2010) [2013] no. 1743.

------- | . C .[. . . . Ψενσεν]|επώνυ̣[χος Ψεν]|σενεπ[ων]ύχου | ὁ προνοητὴς τοῦ || αὐτοῦ ἱε[ρ]οῦ ἀνέ̣|θηκεν ὑ̣πὲρ εὐ̣|σεβίας χάριν | ἐπ' ἀ[γα]θῶι· ἐπὶ β' ἐ̣ὐ̣τ̣υχοῦ(ς) ἰ̣ν̣||δικ(τίωνος), Παχὼν κ'

Date: after 312 A.D. (first year of first indiction as a dating system) and prior to Christianisation which took place in Hermonthis in the second half of the 4st cent., edd.pr. || initio: perhaps a formula like [Τοῦ ἱεροῦ τοῦ δεῖνος θεοῦ ἀνοικοδομηθέντος Ψενσεν]επώνυχος κτλ. (cf. *SEG* XXXI 1548 LL. 1-4), D.Hagedorn apud edd.pr. || 1-2. Ψενσενεπώνυχος (male name) or Σενεπώνυχος (female name); in LL. 2/3 the male variant is preferable to the female one for reasons of space, edd.pr. (tabular survey of the attestations of both names on 130) || 4-5. *ὁ προνοητὴς τοῦ αὐτοῦ ἱεροῦ*: the dedicant is the temple's intendant himself, whereas otherwise this official appears as the person charged to dedicate an object by another person (*διὰ προνοητοῦ*; cf. *I.Byzantion* 22 [*SEG XV* 424]; *I.Kourion* 22; *SEG* XX 319; XXXIII 1298; *IGLS* 9129); he may have financed the renovation of the sanctuary, mentioned before in the lost part of the inscription, edd.pr. || 6-7. ὑπὲρ εὐσεβίας χάριν: contamination of two expressions, edd.pr., with parallels in inscriptions from the 3rd cent. A.D. and later (inter alia *I.Fayoum* 91), all followed by ἐπ' ἀγαθῷ || 9. ΤΥΧΟΥ ' ΙΝ, lapis || 9-10. the word order in ἐπὶ β' εὐτυχοῦς ἰνδικτιῶνος is unparalleled (normally the adjective precedes the numeral), edd.pr.

1796. Hermoupolis Magna. Epitaph of Seutas (?), 1st/2nd cent. A.D. M.Flossmann, A.Schütze, in *Tradition and Transformation* (cf. our lemma no. 1762) 84/85 (ph.), refer to an inscription carved in the field between the two pillars and under the triangular pediment of the northern facade of a pyramid tomb found in the excavations of 2006/2007: Τάφος | Σευτα|ς

The inscription perhaps does not belong to the original owner of the tomb, since its poor execution contrasts with the careful construction and the burial gifts, F., S. || 2-3. a personal name Σευτας is unattested, F., S. [perhaps Σευτας for Σεύθας (undeclined), Tybout; the first sigma can also be read as an epsilon because of the traces of a line in the middle, cf. Εὐτᾶς (P.Mich 4.1. 224/225), Stavrianopoulou] || 3. the final sigma is written under the alpha of L. 2 [probably implying that the scribe was used to write from right to left, Stavrianopoulou].

1797. Hermoupolis Magna (area of: Bawit). Table recording the lengths of shadows, 7th/8th cent. A.D. Dipinto on the north wall of 'chapel 23' of the monastery of Bawit; cf. J.Clédat, *Le monastère et la nécropole de Baouît* I (Cairo 1904) 130 no. 4 (text only); republished on the basis of a copy in a hand written excavation report by Clédat now in the Louvre by A.Delattre, *Le Muséon* 123 (2010) 273-286 (dr.).

	Φαῶφι	α'	ς'	ιε'	ζ'
	Ἀθὺ(ρ)	α'	η'	ιε'	θ'
	Χοίακ	α'	ι'	ιε'	ια'
4	Τῦ(βι)	α'	ιβ'	ιε'	ια'

M(ε)χ(εὶρ)		α′	ι′	ιε′	θ′
Φαμ(ενὼ)θ		α′	η′	ιε′	ζ′
Φαρμ(οῦ)θ̣(ι)		α′	ς′	ιε′	ε′
Παχ(ὼν)	α′	ε′			
Π(α)ῦ(νι)	α′	ε′			
Ἐ̣π(εὶ)φ	α′	ε′			
Μ̣ε̣σ̣ο(ρὴ)	α′	ε′			
Θὼθ	α′	ε′			

Abbreviation signs: small letters above the line (L. 4: υ; L. 5: χ L. 6: θ; L. 7: θ; L. 8: αχ; L. 11: ο); in L. ■ a small ■ above the line || the table, in five columns, was left unfinished from L. 8; to the months' names in Col. I correspond numbers in Col. II-V; in Col. II and IV, the numbers 1 and 15 are repeated several times; in Col. III and V the numbers increase and decrease regularly. The text is a shadow table, recording the lengths of some shadow at noon on the 1st and 15th of each month. A comparison with similar texts from Christian Egypt (Greek [*CIG* 5038 = *SB* 8510] and Coptic) reveals some uncommon characteristics of the table from Bawit (usually the shadows at various times of the day are recorded, the gnomon being a person who has to measure the length of his own shadow in feet; the Bawit shadow table has only the noon shadow and its precision is greater than in other documents; the gnomon was higher than a human body or it was a meridian line). The practical purpose of the text is unknown, D.

1798. Koptos. Epitaph of Petearoeris, 184/185 or 216/217 A.D. *SEG* XLII 1569.. Republished by G.Nachtergael, *Studi di Egittologia e di Papirologia* 7 (2010) 57 no. 9.

Πετεαρωῆρις ἐτ|ῶν μη′, | (ἔτους) κε′

1. Πεταρωηλ (Strzygowski) or Πετεαρφης (Abdalla): see *SEG* XLII. N. points out that the name of the deceased had been correctly read by C.C.Edgar (apud Strzygowski p. 347), who for the following letters suggested ἐβίωσεν || 2. interpreted as the age of death by Edgar; in view of the date of the bust (first half of the 3rd cent. A.D. according to Edgar), we have the 25th regnal year either of Commodus or of Caracalla, N.

1799. Memphis. Religion: incubation. Drawing mainly on papyri, G.H.Renberg, in T.Gagos (ed.), *Proceedings of the Twenty-Fifth International Congress of Papyrology, Ann Arbor 2007* (Ann Arbor 2010) 649-662, underlines the limited, complex and unreliable nature of the sources which are commonly adduced as evidence of popular incubation at the Sarapieion. Three inscriptions are a case-in-point: *I.Louvre* 11 (*SB* 1934), stripped of the restorations by earlier editors such as Wilcken, refers to a medical recovery credited to a god, but not to incubation or the involvement of Sarapis; Bernand, *Inscr. métriques* 112 (cf. *SEG* L 1550 and LIX 1960) is a shop sign of a Cretan dream interpreter offering no evidence for incubation; *SEG* XLIX 2292 (*SB* 16619), ■ graffito on the left forepaw of a sphinx in the dromos of the Sarapieion, refers to an ἐνκομητήριον and consequently to incubation, but in view of the proximity of the sanctuary of Imhotep to the dromos it is just as likely that the graffito pertained to the cult of this god.

1800. **Memphis. Trilingual decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C.** *OGIS* 90 (*I.Prose* 16; *SB* 8299; *SEG* LIX 1772*). S.Pfeiffer, in G.Weber (ed.), *Alexandreia und das ptolemäische Ägypten. Kulturbegegnungen in hellenistischer Zeit* (Berlin 2010) 84-108 (ph.), discusses the famous Rosetta stone as an important testimony for the Egyptian ruler cult. Its regulations concern both the 'Dynastiekult' and the 'Herrscherkult'. The first decision (LL. 36-39; German translation) extends the honors of the Egyptian dynastic cult awarded to Ptolemy V to the king's predecessors, who are listed by their cultic names (comment on the dynastic cult in the Egyptian temples known from Hieroglyphic sources); the Egyptian dynastic cult, which was connected with the main deity of each temple, existed alongside the Greek dynastic cult, which was centered around Alexander and his tomb. The following decision (LL. 38-40; translation) concerns Ptolemy V himself (ruler cult): the erection of his statue ἐν τῶι ἐπιφα[νεστάτωι τόπωι] [i.e., in the dromos] of each sanctuary together with a statue of the main deity handing over to him an Egyptian styled ὅπλον νικητικόν (comment on such statuary groups - possibly realized also in the form of relief stelai and paintings - and on a Hieroglyphic decree of 186 B.C. prescribing the erection of a similar group [but also including his wife Kleopatra] in each temple; with the subordination of the king to the Egyptian gods the priests indirectly strengthened their own position). Discussion of the remaining five clauses (LL. 41-53), providing for the erection of a royal shrine with a statue in the inner sanctuary, monthly and annual cultic honors (including processions), the qualification of all priests also as 'priest of the king' and private celebrations. The priests, a 'dritte Säule der ptolemäischen Herrschaft' (103), 'fungierten als eine Art Multiplikatoren zwischen fremden Herrschern und unterworfenem Volk' (104). On 105/106 a tabular survey of the contents of the decree, which is formally modeled on the Hellenistic honorary decree.

1801. **Naukratis. Dedications from the Hellenion, late Archaic/early Classical period.** *SEG* LVI 2005. I.Polinskaya, 'Shared sanctuaries and the gods of others: on the meaning of "common" in Herodotus 8.144", in R.M.Rosen, I.Sluiter (edd.), *Valuing Others in Classical Antiquity* (Leiden-Boston 2010) 43-70, on 53-57 points out that from the 27 fragmentary graffiti from the Hellenion listed by U.Höckmann, A.Möller (see *SEG* LVI) as referring to 'the gods of the Greeks' only two possibly combine the terms θεοί and Ἕλληνες (H., M., Appendix nos. 3 and 23); in two other cases the coupling might be suggested by the article τοῖς preceding the word 'Hellenes' (*ibid.* nos. 1/2). Even in these four cases, a different restoration than τοῖς θεοῖς τῶν Ἑλλήνων or τῶν θεῶν τῶν Ἑλλήνων is possible: the genitive plural may indicate ownership of the vases. The ethnic was probably used as 'the only appropriate umbrella term that could jointly describe representative communities of three ethnic groups: Ionian, Dorian, and Aeolian' (55); it refers to the Greeks of the nine Greek cities participating in the Hellenion (which was not a panhellenic sanctuary [see also *SEG* LVI]) rather than all Greeks of Naukratis or all Greeks everywhere. If the formula 'the gods of the Greeks' were to be ascertained beyond any doubt by the find of a complete graffito, these gods are best explained as those limited to and concerned with the patronage of this specific group of nine Greek cities.

Inscriptions are occasionally adduced in the other sections of P.'s article, in which she argues, inter alia, that 'the epigraphic and literary usage of κοινός in conjunction with religious terminology [shows that] the sphere where Greeks interacted as one religious group was limited in time and

space' (52) (panhellenic centers and other types of shared sanctuaries; specific ritual circumstances were required to justify joint religious action).

1802. Naukratis. Dedication of a dinos to Aphrodite, 590-570 B.C. E.A.Gardner, *Naukratis* II (London 1888) pl. 21 nos. 779 and 782; A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970) 685 no. 433 (fragment with [-]εωδαμα[-] only). Republished after re-examination of the six sherds by A.W.Johnston, in *Onomatologos* 474-477 (ph.; dr.; see also our lemma no. 1966), with the inclusion of the left-most sherd in *Naukratis* II pl. 21 no. 779 (--]χιδεω[--], not incorporated into the text so far.

[-]εωδάμα[ς ὁ --]χιδεω[ς μέ ἀν]έθηκ[ε Ἀ]φροδίτηι ὁ Τή[ϊος]

Or, less likely, [--]χιδεω[ν ὁ -]εωδαμά[ντος κτλ.; probably [Λ]εωδάμα[ς] ([Λ]εωδαμά[ντος]), though [Κλ]εωδάμα[ς] ([Κλ]εωδαμά[ντος]) for Κλεοδάμας cannot be excluded, J. || J.'s new text shows that Leodamas - a Teian - was not related to the famous Aiginetan merchant Sostratos son of Laodamas mentioned by Herodotus (4.152), which undermines M.Torelli's view (see *SEG* XXVI 1040 and XXXII 940-1017, introduction on pp. 266/267) that the Aiginetan's family was active also in Naukratis and Gravisca (*SEG* XXVI 1040 [XLIX 1354*]; *Gravisca* 15 [cf. *SEG* L 1039] no. 1; *IGDGG* I 66; *LSAG*² 439 E; dedication by a Σώστρατος: a common name and consequently hardly identical with the homonymous Aiginetan).

1803. Naukratis (?). A verse from the Anthologia Palatina, late Hellenistic/early Imperial period. *SEG* XXXIII 1546. K.Gutzwiller, *ZPE* 174 (2010) 133-138 (ph.), analyses the peculiar iconography of this relief - a large nude female lying on her left side and a smaller figure appearing upright at left at a right angle to her body - for which she finds close parallels in reliefs, similarly of limestone and of undetermined function and date, from Naukratis (the probable provenance also of our relief). With its picture of the mosquito whispering the lover's message in Zenophila's ears, Meleager's epigram *AP* 5.152 from which the quotation ὦ λήθαργε φιλούντων εὔδεις derives, playfully mimics the form of a magic spell (an ἀγωγή; cf. ἀγάγῃς τὴν παῖδα in v. 7); the person who engraved the verse may have viewed the (pre-existing?) relief, whatever its original purpose (magic or otherwise), as the representation of the type of demonic visitation that Meleager alludes to: the naked sleeping woman as the subject of a magic spell and the creature at her feet as the demonic messenger thought to be capable of compelling the woman's sexual favor.

Elaborating upon G.'s notion that the poem is reminiscent of a spell, M.Andreassi, *ZPE* 176 (2011) 69-81, points to the presence of the same topics in *AP* 5.152 and in love spells known from papyri: the messenger, the flight, whispering, insomnia, sleep, oblivion, exortation, erotic rivalry and the reward for bringing (ἄγειν) the beloved.

1804. Oxyrhynchos. Epitaph of Zoilos, son of Pasis, mid 3rd cent. A.D.? *SEG* XXVIII 1477 (cf. LVIII 1816 [where *SEG* XXVIII instead of XXXVIII should be read]). Republished by S.Mueskens, in C.Derriks, L.Delvaux (edd.), *Antiquités égyptiennes au Musée royal de Mariemont* (Brussels 2009) 117/119 (color

ph.; stone description; bibliography; comments, notably on the typology, with a list of parallels on 119 note 2), who dates the stele to the mid 3rd cent. rather than ca. 4th cent. A.D. (*SEG* XXVIII), 'ce qui est peut-être un peu trop précis' (F.Kayser, *BE* [2011] no. 635). M. points out that there are no reasons to qualify this or similar stelai from Oxyrhynchos as 'Coptic'.

1805. **Panopolis. Expressions of Hellenism in the 3rd cent. A.D.** On the basis of papyrological and epigraphical evidence K.Geens, in P.Van Nuffelen (ed.), *Faces of Hellenism. Studies in the History of the Eastern Mediterranean* (Leuven 2009) 289-319, studies how Hellenism was expressed in 3rd cent. A.D. Panopolis and how Egyptian traditions presented themselves in Greek guise. Discussion of the transformation from temple-city to classical city, the titulature of Panopolis (ἡ λαμπρὰ καὶ λογιμωτάτη καὶ σεμνοτάτη Πανοπολιτῶν πόλις: *P.Oxy.* XXVII 2476), onomastics ('it is striking to see that the concentration of Greek names among *bouleutai* is much higher and a good part of them have typically local Panopolitan names'; 311), and festivals and contests. The isopythic and isolympic contests of Panopolis (inter alia on record in *I.Pan* 82 [250-300 A.D.]: ἱερὸς εἰσελαστικὸς οἰκουμενικὸς Ὀλύμπιος ἀγὼν Περσέως Οὐρανίου τῶν μεγάλων Πανείων [cf. our lemma no. 1806]), celebrated in honor of Περσεὺς Οὐράνιος, were granted by Gallienus and inaugurated in 264 A.D. Although it is unclear whether a pre-existing local contest was upgraded, it seems that the games were established in honor of Perseus with reference to Herodotus 2.91, according to which Chemnis (Panopolis) was the only place in Egypt where athletic games in Greek fashion have been held in honor of the local god Perseus. Their revival reflects the antiquarian interests and Greek paideia of the urban elite.

1806. **Panopolis. Inscription (forgery?) mentioning the Paneia, 250-300 A.D.** *I.Pan* 82 (*SEG* LV 1839). Contra J.-Y.Strasser (cf. *SEG* LV) and A.Bernand, K.Geens, in P.Van Nuffelen (ed.), *art. cit.* (cf. our lemma no. 1805) 304, argues that the inscription is not a forgery. Its first editor D'Iconomopoulos (*REG* 2 [1889] 164-168) cannot have known *P.Oxy.* XXVII 2476, similarly recording the expressions οὐράνιος and μεγάλα Πάνεια. G. has no doubts on the authenticity of the contents, but she considers it probable that D'Iconomopoulos copied the inscription on a leather strip from the original.

1807. **Panopolis (area of: Wadi Bir el-Aïn). Prayer to St. George with Coptic postscript, 6th/7th cent. A.D.** *SEG* XXXII 1589 (XLIII 1128). A.Delattre, *Tyche* 25 (2010) 212/213, offers a new reading of the Coptic postscript (LL. 8-10 [not Greek as assumed by A.Łajtar: see *SEG* XXXII and the observation of J.Bingen in XLIII]), correcting some errors in the text of M.Pezin, in *Deuxième journée d'études coptes, Strasbourg 25 mai 1984* (Louvain 1986) 20-22. He points out that two Greek words, ἐγώ and ἔγραψα, are mixed with the Coptic: ἐγὼ ⲠⲒⲈⲖⲀⲬ(ⲒⲤⲦⲞⲤ) | ⲠⲆⲒⲀⲔ(ⲞⲚⲞⲤ) ⲤⲦⲀⲨⲢⲞⲤ | ἔγραψα Ⲓ(ⲎⲤⲞⲨ)Ⲥ ⲚⲀ vacat ⲚⲀⲒ̈ ϨⲀⲘⲎⲚ ('Moi, l'humble, le diacre Stauros, j'ai écrit. Jésus prends pitié de moi. Amen.'). The deacon was apparently more familiar with writing Greek than Coptic.

1808. **Sinai. Stamped amphora handles, late 3rd-early 2nd century B.C.** Two Rhodian amphora stamps now in Centro Studi Biblici 'G.Vannucci' in Montefano. Ed.pr. G.Paci, in *Giornata di studi* --

(cf. our lemma no. 1036) 6-8 no. 2 (ph.): manufacturers' names Ἀριστίων (210-186 B.C.), and Φιλαίνιος (189-184 B.C.).

1809. Siwa Oasis. Ubaydah/Agthurmi. Dedications, Hellenistic period. K.P.Kuhlmann, *ASAE* 84 (2010) 220, reports on several fragmentary stelai found during excavations at Agthurmi in 2007 and dedicated by Greek visitors to the oracle of the Ammoneion; on 229, a ph. of one.

1810. Soknopaiou Nesos. Dipinti on vases, undated. M.Capasso, in *Proceedings* -- (cf. our lemma no. 1799) 108, mentions the find of three tituli picti during recent excavations. One is painted in red on the shoulder of a small amphora: X · II · . [--], which refers to the capacity, possibly two χοίνικες.

1811. Syene. Graffiti from the temple of Isis, Ptolemaic to Arab period. J.H.F.Dijkstra, in R.Preys (ed.), *7. Ägyptologische Tempeltagung: Structuring Religion, Leuven, 28. September - 1. Oktober 2005*) (Wiesbaden 2009) 77-93, reports on the Swiss excavations of the Isis temple at Aswan since 2000 and presents the preliminary results of his documentation of the graffiti and dipinti drawn or written on its walls, both figural and textual (Greek, Latin, Coptic and Meroitic); the emphasis is on the figural representations. Their positions on the walls shed light on the architectural history and use of the temple from the Graeco-Roman period (it was built during the reign of Ptolemy III and IV) to the 9th/10th cent. A.D. and beyond. See now id., *Syene* I. *The Figural and Textual Graffiti from the Temple of Isis at Aswan* (Mainz am Rhein 2012).

Cf. also id., 'The Fate of the Temples in Late Antique Egypt, in L.Lavan, M.Mulryan (edd.), *The Archaeology of Late Antique 'Paganism'* (Leiden-Boston 2011) 389-436: archaeological, epigraphic and papyrological evidence does not confirm Christian narratives on violent temple destruction and conversion into churches. The decline of the temples was mainly due to their being used as 'quarries' and to a weakening of their financial situation. A differentiated picture will emerge from regional studies.

1812. Syene. Dedication of a banquet room by members of a cult association, early (?) 3rd cent. B.C. Sandstone block with inscriptions (painted for the greater part: see the app.cr. initio); found in 'Area 13 c' during Swiss-Egyptian rescue excavations in 2006/2007. Ed.pr. A.de Pontbriand, *MDAI(K)* 66 (2010) 205-211 (color ph.); cf. also F.Kayser, *BE* (2013) no. 476, for some additional comment, notably on onomastics.

[— τῶ]ν̣ θιασιτῶν τὸ ἱ̣στια[τόριον]

[—]ρου	Κότυος	Καλλι̣[—]
[—]δωρου	Δημοσθένους	Χαρικλ[—]
[—]του	Πρω̣τ[ίω]νος	Ἀ̣μύντο[υ]
[—]	Ἀθηνί̣ω̣νος	Διαγόρου
[—]ο̣υ	Πολ̣[εμο]κράτου	Ἀντίνου

	[—]	Πρῴναχτος	Εὐβίου
8	[—]τος	Πεδιέως	Πρωτομάχου
	[—]ρου	Πυθογείτονος	Εὐάρχου
	[—]	Πιγρέους	Ἀρήου
	[—]	Μουσαίου	Ἀρ[τεμιδώρο?]υ

Most names were painted in red, some in blue, apparently to mark them, though the underlying rationale eludes us. The inscription was written in three stages: first the heading (L. 1, in blue) plus most of the names; secondly, the addition of the name Μουσαίου (L. 11, in red); finally the addition of three names (in Col. III LL. 9-11, engraved in an unprofessional way instead of painted), ed.pr. || 1. [— τῶ]ν θιασί τῶν, ed.pr. [in the text, which is flawed by many other errors in accentuation, but θιασίτῶν (sic, for θιασιτῶν) in the commentary; probably [Τὸ κοινὸν τῶ]ν θιασιτῶν, for which cf. *IG* XI.4.1228/1229; *I.Délos* 1798; *SEG* LII 761 (cf. our lemma no. 1646), Tybout]. For the dedication of a ἑστιατόριον by θιασῖται in Egypt cf. A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970) 1036/1037 no. 2 (*SEG* II 867; *SB* 6668); for the variant ἱστιατόριον (though perhaps ἑστια[τόριον] should be read) cf. *IG* XII.1.677 (Rhodes) and *CID* I 13 (*F.Delphes* III.4.371) LL. 24-27, ed.pr. || [it is unclear how ed.pr. interprets the three columns with names in the genitive. If the cryptic statement 'If the reconstruction [Κ]αλλ[ι— is accurate the list contained ten names' (27) is to imply that LL. 2-11 in Col. II/III each consists of a name in the genitive plus a patronymic, what about the genitive endings in Col. I? Probably we have three columns of single names in the genitive: this appears from the later addition of four single names in LL. 9-11 (see above) and from some single names painted in blue, Tybout]. Ed.pr. offers [partially erroneous] comments on all names, adducing parallels from Egypt and elsewhere, and concludes: 'Some of the names are common, but many suggest northern Greek origins and roots in the Greek islands. The rare name Pythogeiton is already known from another inscription found in Syene [*IThSy* 223]. The dialect ... has its closest parallels in Dorian styles that were common in south-eastern Anatolia. Rhodes had strong trade interests with Egypt early in the Ptolemaic period, but it is also possible to see a link with Delos' (211) || F. remarks that the 30 names represent the same number of persons as the basilistai in Sehel (*IThSy* 303; *OGIS* 303); he wonders whether this number represents a numerus clausus.

1812 bis. Taposiris Magna. Various inscriptions, Hellenistic/Imperial period. In the introduction to her edition of the dedication in our lemma no. 1812 ter, M.-F.Boussac, in *Paysage et religion* 69-74, offers a survey of the inscriptions found in Taposiris Magna and draws attention to some inedita known from photographs or drawings in various publications or archives. She offers partial transcriptions of two texts: 1) Ζωΐλος με ἀγ[έθηκε] | [--]λειος (in L. 2 perhaps a name like Ἡράκλειος [in fine the ph. and dr. show ΤΑ[-], Tybout]; limestone disk in the Graeco-Roman Museum in Alexandria; inscription running in a circle along the rim; late 4th/3rd cent. B.C.; dr. in Vörös, *op. cit.* 38; B. 70 and 73 note 23 [ph.; dr.]); 2) [--]δι ἐν Ταποσιρι[--] (initio Δ or Λ; L. 1 of an inscription of three lines on a plaque; Imperial period; perhaps a topographical epithet; an Ἶσις Ταποσειρίας is well known [cf. *SEG* LV 2077), but it remains unclear whether she belongs to Taposiris Magna or Parva; ph. in G.Vörös, *Taposiris Magna 1998-2004* [Budapest 2004] 66; B. 70).

1812 ter. Taposiris Magna. Dedication to Sarapis and Isis (?) Nikephoroi, 3rd/2nd cent. B.C. Rectangular marble plaque found during excavations in 2008 as a foundation deposit in the temple. Ed.pr. M.-F.Boussac, *art. cit.* (cf. our lemma no. 1812 bis) 70-73 (ph.).

Σ̣άραπι, Ἶ̣[σι --?] | νικηφόροις | κατ[---]

Dated by ed.pr. on the basis of the letter forms || 2. for Sarapis, Isis (and Anubis) νικηφόροι cf. *IG* XI.4.1230 (*RICIS* 202/0122), ed.pr., who also points to the role of Sarapis and Isis in bringing victory to Ptolemy IV in the battle of Raphia || 3. κατ' [εὐχήν], κατ' [ἐπιταγήν] or κατ[ὰ πρόσταγμα], ed.pr.

1813. Terenouthis. Epitaph of Heron, 1st cent. A.D. Rectangular stele; in a red painted frame a polychromic incised representation of a man reclining on a couch, clad in chiton and himation and holding a patera in his outstretched right hand; in the field above the patera traces of a painted jackel; under the couch a sheaf of corn ears, a tripod and an amphora (all painted); inscription incised and painted in black below; bought in Brussels in 1993. Ed.pr. C.Derriks, *Bulletin trimestriel du Musée royal de Mariemont* 66 (mars-mai 1994) 10/11 (ph.; non vidimus.); republished by G.Nachtergael, in *Antiquités égyptiennes* -- (cf. our lemma no. 1804) 115/116 (color ph.; French translation).

Ἥρων φιλότεκνος, | ὡς ἐτῶν νη'· (ἔτους) θ', Μεχε(ί)ρ

2. ΜΕΧΕΡ, lapis; the numeral of the month was omitted for reasons of space, N. || the stele can be confidently assigned to Terenouthis and dated to the 1st cent. A.D. on the basis of three very similar stelai probably from the same workshop (*SEG* XLI 1651, 1654, and a stele with a Demotic epitaph published by J.K.Winnicki, in J.H.Johnson [ed.], *Life in a Multi-cultural Society: Egypt from Cambyses to Constantine and Beyond* [Chicago 1992] 356/357), N. || [for an iconographical study of the funerary banquet see K.Lembke, 'Terenuthis and elsewhere - the archaeology of eating, drinking and dying in Ptolemaic and Roman Egypt', *Alexandria and the North-Western Delta* (cf. our lemma no. 1771) 259-267, Tybout].

1814. Thebai (?). Bilingual (Demotic/Greek) epitaph of Sen--, not later than the 2nd cent. A.D. Fragmentary limestone mummy label with one line of Demotic (L. 1) and three lines of Greek; probably purchased in Luxor between 1929 and 1939; now in the Oriental Institute Museum in Chicago. Edd.pr. F.Gaudard, J.H.Johnson, in H.Knuf C.Leitz, D.von Recklinghausen (edd.), *Honi soit qui mal y pense. Studien zum pharaonischen, griechisch-römischen und spätantiken Ägypten zu Ehren von Heinz-Josef Thissen* (Leuven-Paris-Walpole, MA, 2010) 207-209 (ph.; translation).

[*Ws*]*ir* | Σεν[--]|ωσασ.[--]|ατοσ[--]

1-2. ['The Osir]is of Sen-- '; Σεν--: beginning of the name of the (male or female) deceased; it is very rare for Greek mummy labels to refer to the deceased as an 'Osiris'; this is perhaps the reason why 'Osiris' was written in Demotic, edd.pr. || 4. it is likely that -ατος is the genitival ending of a feminine personal name in -ας, probably the name of the mother of the deceased which began in L. 3, edd.pr. || this is the second known stone mummy label which does not originate from Tentyris (Dendera); the label could have come from elsewhere, including Dendera. Also the integration of the Demotic into the Greek text is unusual: normally the Demotic and the Greek are two independent versions of the same text, mostly with the Greek on one side and the Demotic on the other, edd.pr.

1815. **Thebai (Valley of the Kings). Bilingual (Demotic/Greek) graffito, undated.** *I.Syringes* 224 (a) L. 3 and 225; *SB* 13581 (graffiti in the tomb of Ramses IV (224 [a] L. 3: 'inscription bizarre', *I.Syringes* [without reading] but the copy on Plate IX reads Βσονος; 225: interpreted in *I.Syringes* as Greek, possibly to be read as Σιωφη). S.Vinson, *Enchoria* 32 (2010/2011) [2012] 131-134 (ph.; dr.), argues that L. 3 of 224 (a) and 225 belong together and form a single graffito of two lines consisting of a single name rendered both in (retrograde, and not very standard) Greek script and in Demotic, respectively. L. 1 should be read as Βσονθς, which more or less reflects the consonantal structure of the Demotic name in L. 2. J.Winnicki, *Enchoria* 15 (1987) 163-166 and *JJP* 25 (1995) 173/174, already considered 224 (a)/225 as a unity and read the latter as a Demotic name; however, he offered an incorrect reading which he thought accounted for the Greek rendering Βσονος. For other 'bi-graphic' inscriptions that render Greek and Demotic versions of Egyptian personal names, sometimes with the Greek written retrograde to parallel the Demotic orthography, see W. (1987) 165 note 13.

For other graffiti from Thebes see our lemma no. 1767 sub (3).

1816. **Unknown provenance. Epitaph of Valeria, surnamed Termouthis, 1st cent.** A.D. *I.Varsovie* 75; *SEG* XXXIX 1711 (LV 1771 [4]); *SB* 15005. A.Łajtar, *JJP* 40 (2010) 145-148, adduces an hieroglyphic epitaph from Memphis to show that ὁ ἀδελφὸς Πόπλιος (LL. 9/10) who manumitted Valeria and erected the epitaph, is her husband rather than her brother. This fits in with the final formula which in both inscriptions encourages the widower not to refrain from the pleasures of life. The parallel supports the view of ed.pr. A.Łukaszewicz (*SEG* XXXIX) and Ł. himself (*I.Varsovie*) that Poplius and Valeria are a couple; contra B.Boyaval (*SEG* LV) and P.van Minnen (*JJP* 30 [2000] 157).

1817. **Unknown provenance. Inscription on a gem, 3rd cent.** A.D. Hematite gem from Egypt; on the obverse a naked winged figure (Eros?) seated on a fish, which incorporates the head of a griffon and the profile of a man; the lower part of the fish ends in a cock; under this image, an eagle clenches a liver snatched from an altar; on the reverse an inscription. W.Fröhner, *RhM* 47 (1892) 307 no. 30; A.Delatte, P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) 335/336 no. 514 (ph.) M.B.Hornum, *Nemesis* – (see *SEG* XLIII 1304) 187/188 no 62; B.Lichocka, *Némésis* – (see *SEG* LIV 1714) 147/148 no. II A6. Republished by A.Chaniotis, in S.Tsitsiridis (ed.), *Παραχορήγημα. Μελετήματα γιὰ τὸ ἀρχαῖο θέατρο πρὸς τιμήν τοῦ καθηγητῆ Γρηγόρη Μ. Σηφάκη* (Herakleion 2010) 535-552 (ph.; translation). In view of the terms Παφίης σύνοδος, ἑταῖρος, and θυμέλη, as well as the reference to Nemesis and the Graces, C. attributes the gem to an association involved in theatrical contests, probably the Cypriote branch of the σύνοδος τῶν περὶ τὸν Διόνυσον καὶ Παφίην Ἀφροδίτην τεχνιτῶν (see *SEG* XLIV 1232; for the connection between Aphrodite and the Dionysiac artists in Sicily see *SEG* L 1025 [for a different interpretation of the Sicilian texts see our lemma nos. 1015/1016, Chaniotis]). The text, which possibly predates its being inscribed on stone, consists of an introductory statement, an oracle of four hexameters, and an iambic trimeter providing moral instruction to the club's members. This object, perhaps given to an actor as a token of membership, prescribes moral qualities as a requirement for membership in the association. It criticizes lack of knowledge combined with curiosity, indiscretion, or overwrought behavior (ἀμαθ|ὴς ψυχὴν ἔσχε περ|ίεργον; cf. an epigram for an actor: *I.Stratonikeia* 1201 [Merkelbach-Stauber, *SGO* I 02/06/12]).

Ἶς θεὸς λέ|γι·
Ὃς ἀγαθῇ ψυ|χῇ σκηνὴν θυ[μ|έ]λης ἐπάτησε,
τ[ο]||ύτῳ καὶ Νέμεσι[ς] | κὲ Χάριτες συνέπο|ντε·
ἰ δέ τις ὢν ἀμαθ||ὴς ψυχὴν ἔσχε περ||ίεργον,
τοῦτον ἀπη||ρνήσαντο θεοὶ κὲ | Παφίης σύνοδ|ος·
τοίνυν, ἑτὲρ|ε, τῶν τρόπω|ν γίνου φιλ[ος]

1818. **Unknown provenance. Eulogies of St. Menas, 5th-7th cent. A.D.** Ed.pr. M.Caudert, in A.Boud'hors, C.Louis (edd.), *Études coptes XI. Treizième journée d'études* (*Marseille, 7-9 juin 2007*) (Paris 2010) 107-124, publishes twelve stamped Menas-ampullae now in the Musée de la Vieille-Charité in Marseille. Three bear inscriptions: 1) Ὁ ἅγιος Μηνᾶς (?) (similar decoration on both sides: St. Menas praying, with left and right of the saint's head an almost illegible and unintelligible inscription which probably represents the label cited; 113/114 no. 4; ph.); 2/3) Εὐλογία τοῦ ἁγίου Μηνᾶ (two similar ampullae with St. Menas praying on one side and an inscription in a circle around a cross on the other; 114/115 nos. 5/6 [ph. of no. 5]). For Menas-ampullae cf. *SEG* L 1561 and our lemma no. 1773.

NUBIA

1819. **Nubia. Multi-lingualism: graffiti on temples.** E.Cruz-Uribe, in *Honi soit qui mal y pense* (cf. our lemma no. 1814) 499-506, offers reflections on the languages (Greek, Demotic, Coptic) used for writing graffiti on the temples of Nubia, especially that of Philai.

1820. **Dodekachoinos. Talmis (Kalabsha). Epigram concerning the vision of the decurio Maximus, 1st-3rd cent. A.D.** Bernand, *Inscr. métriques* 168 (*IGR* I 1331; *SEG* VIII 814 [XXXVII 1655; cf. XLIII 1180*; XLVIII 2044; LIII 2017; LIX 1747). H.Knuf, in *Honi soit qui mal y pense* (cf. our lemma no. 1814) 273-289 (text and German translation), offers a detailed analysis of the composition of this complex poem, its motives and metaphors, and the literary models of which Maximus may have taken advantage (notably Kallimachos' *Aitia*). Among the topics discussed are the invocation and role of the Muse (L. 15: Καλλιέπεια; cf. also L. 8), the 'Dichterweihe' (also symbolized by a bath in the Nile [L. 14] and the rhapsode's staff [ῥάβδος; L. 19]), the Helikon and the equation of the poem with a 'green plant' (i.e., a laurel branch or wreath; L. 9: Ἑλίκωνι χλοῆς ἄνθεμον ἀπετίναξα κῶμον), the poetical inspiration transmitted by a dream (LL. 10ff.), the nature of Mandoulis-Apollo (an oracular and sun god [λάμπρος ... Μανδοῦλις; L. 23], here also 'musisch angehaucht' [278]; he appears together with his relative Βρειθ [L. 31], for whose solar character see *SEG* XXXVII), the divine epiphany (LL. 29-32), several allusions to ritual purification and incubation, and the acrostich Μάξιμος δεκουρίων ἔγραψα in LL. 1-22 (cf. *SEG* LIX). Some inconsistencies in the sequence of the events depicted may be

explained by the fact that the poem results from a real experience (the visit to the temple, the incubation and the oracle) which was set into a poetical frame.

1821-1825. **Qasr Ibrim. Various Christian inscriptions, 6th-8th cent. A.D.** Edd.pr. A.Łajtar, J.van der Vliet, *Qasr Ibrim. The Greek and Coptic Inscriptions* (Warsaw 2010), publish 92 inscriptions found during archaeological work in Qasr Ibrim carried out by the Egyptian Exploration Society since 1963. The editions are based on the Society's archives kept at the Faculty of Oriental Studies of Cambridge University until 2008, and now stored in the British Museum. A small majority is in Greek and most (nos. 18-92) consists of epitaphs. Greek inscriptions dating prior to 800 A.D., the chronological limit observed in SEG, are few; we give the texts of five inscriptions (ph.; translations), omitting nos. 8/9, 27, 44, 58, and 75/76 which are of uncertain date. Cf. also A.Łajtar, J.van der Vliet, 'The Coptic and Greek Inscriptions from Qasr Ibrim: Announcing a Forthcoming Publication', in W.Godlewski, A.Łajtar (edd.), *Between the Cataracts. Proceedings of the 11th Conference for Nubian Studies, Warsaw University, 27 August - 2 September 2006. Part Two. Session Papers* (Warsaw 2010) 713-718.

1821: 15-18 no. 1. **Building inscription, 6th/7th cent.** A.D. Elongated sandstone block, possibly a lintel; reused for an epitaph (no. 22).

vacat [Ἰ](ησοῦ)ς Χ(ριστὸ)ς νικᾷ [---] | † τοῦτο τὸ ἀγαθὸν ἔργον ἐγέννετο ἐπὶ το[ῦ ----]

1. Initio: cross composed of four dots; the reading is not entirely certain. Since the lettering is much smaller than that of L. 2 and differs also in shape, L. 1 may be an independent inscription, edd.pr. || 2. ἐγέννετο for ἐγένετο.

1822: 18/19 no. 2. **Building inscription, 6th/7th cent.** A.D. Two non-joining fragments of an elongated sandstone block, perhaps a lintel; the left hand part was published in R.Lepsius, *Denkmäler aus Aegypten und Aethiopien* (Leipzig 1913) 132 (copy), and mentioned in U.Monneret de Villard, *La Nubia medioevale* I (Cairo 1935) 117 (majuscule text).

† † †
[† Τοῦτο τὸ ἀγαθὸν ἔ]ργον ἐγέννετο ἐπὶ τ[οῦ ἡ]μῶν ἐπισκ(όπου) ἄββα Ἀγαθ[----]vacat

ἐγέννητο (for ἐγένετο; edd.pr. [however, the photo shows clearly ἐγέννετο, correctly copied by Lipsius; the same gemination of N (probably modelled upon γεννάω) is found in ἐγέννετο in our lemma no. 1821, Martin] || a bishop of Phrim with a name Ἀγαθ[--] is unknown, edd.pr.

1823: 22-24 no. 5. **Architect's signature or vow, 6th/7th cent.** A.D. Elongated sandstone block, perhaps of a lintel: † ΠЄΤΡΟΥ ἀρ(χι)τέκτων [---]

The name is either in the nominative (Nubianised form of Πέτρος) or in the genitive: Πέτρου ἀρ(χι)τέκτων[ος ---]. In the word ἀρχιτέκτων, the X marking the abbreviation was either written above the

line and got lost ... or was not written at all', edd.pr. [the ph. shows Π (or ΤΤ) where one would expect TE, Tybout].

1824: 246/247 no. 77. **Fragment of an epitaph (?), 6th-8th cent. A.D.** Sandstone fragment of a stele or plaque: [---] Ἀμμωνι . [---|---] . ΩΝΙΑ . [---]

1. Probably (a form of) the name Ἀμμώνιος, edd.pr. || 2. possibly (a form of) Ἀμμωνιανός: either the patronymic of Ἀμμώνιος or another man, edd.pr.

1825: 110-112 no. 28. **Epitaph of the priest Kosmas, 7th/8th cent. A.D.** Upper part of a rectangular plaque; in the middle of the front surface a big hole, probably for setting a door-post.

† Ἔνθα κοῖτε λίψα[να] | τοῦ μακαρίου Κοσ|μᾶ πρ(εσβυτέρου) . [- ca. 7 -] | ΔΕ vacat . . [- ca. 8/9 -]· || Χ(ριστ)ὲ [ὁ Θ(εό)ς, ἀνάπαυ]|σων [τὴν ψυ]χὴν | αὐτο[ῦ ἐ]ν κόλ|[ποις Ἀβρα]ὰμ | [---------]

1. κοῖτε for κεῖται; the opening formula is rare in Nubian epitaphs, but well attested outside Nubia, edd.pr. || 3-4. after πρ(εσβυτέρου) perhaps ἐ[κοιμήθη] | δὲ ἐν [μηνὶ month's name, number], edd.pr. || 9. after Ἀβρα]άμ, the names of Isaac and Jacob may be expected, edd.pr.

KYRENAIKA

1826. **Kyrenaika. Architects and sculptors.** L.Gasperini, in M.Milanese, P.Ruggeri, C.Vismara (edd.), *L'Africa romana. I luoghi e le forme dei mestieri e della produzione nelle province africane. Atti del XVIII convegno di studio Olbia, 11-14 dicembre 2008* (Rome 2010) 393-404, collects and discusses the scarce epigraphical evidence for architects, builders and sculptors in Roman Kyrenaika. The Greek inscriptions record the ἀρχιτέκτων of the temple of Ζεὺς Ὀλύμπιος in Kyrene (*SEG* IX 126 [XVII 805; cf. XLVI 2262]; ph.), two οἰκοδόμοι ('master-masons' rather than architects) from Ptolemais (D.M.Robinson, *AJA* 17 [1913] 185 no. 77) and Berenike (*SEG* XX 777 a [cf. XXVIII 1539; SEC 99]; ph.; dr.), and a sculptor in Kyrene (the signature in *SEG* XXVI 1825 [XXXV 1716, with Gasperini's new text]).

1827. **Kyrenaika. Institutions: the ephorate.** Cf. *SEG* L 1629 (G.Ottone). F.Chevrollier, *Mare Internum* 2 (2010) 129-144 (French translations of *SEG* XVIII 739 and 772, and Gasperini [see below] no. 23), offers a detailed examination of the literary and (mainly) epigraphical evidence for the office of ἔφορος in the Kyrenaian cities, underlining developments and changes in the long period from Archaic to late Hellenistic times and urging caution in considering the Spartan (Theran) ephorate as a statical model for all aspects of the Kyrenaian ephorate. The provision for five ephoroi in Ptolemy's I diagramma (322/321 B.C.; *SEG* IX 1 [LI 2211*] ll. 33 and 82-84) probably continues a pre-

vious ephorate dating back at least to the reforms of Demonax [cf. SEG XLIII 1184; LI 2209] in the mid 6th cent. B.C. The office must have been reformed prior to the second half of the 2nd cent. B.C., when two dedications record six or seven ephoroi: six in L.Gasperini, in S.Stucchi, *Cirene 1957-1966, un decennio di attività della Missione archeologica italiana a Cirene* (Tripoli 1967) 170/171 no. 23, and six or seven in *SEG* XVIII 739, depending on the restoration of LL. 1/2 (cf. *SEG* L 1629 for details; C. does not exclude ἔφοροι οἱ ἐ[φ' ἱαρεῦς (τῶ) Ἀπόλλωνος] | Φιλοξήν[ω τῶ δεῖνος], which like G.'s restoration ἔφοροι οἱ ἐ[φ' ἱαρεῦς τοῦ δεῖνος] | Φιλόξην[ος —] leaves room for six names of ephoroi in the remaining lines, but he stresses its hypothetical character). New identifications of the five ephoroi in the diagramma (LL. 82-83) show that they belong to the milieu of aristocratic families. At least two had been high army officers (for Πρατομήδης Φιλίππω and Ἀνδροκλῆς Καλλιμάχω cf. *SEG* IX 50 [XLVI 2198*] LL. 13 and 53, respectively; Πολυκλῆς may be Π. Μελανίππω τῶ Ἀριστάνδρω in L. 15 of the same text; Ξηνόφαντος is perhaps Ξ. Θαλιάρχω in *SEG* IX 46 L. 49). The diagramma reflects the spirit of 5th cent. B.C. democratic institutions, but vital offices like the ephorate were monopolized by some powerful families. There is no evidence for the social affiliations of the later ephoroi, but it may safely be assumed that the general pattern of increasing oligarchisation in the Hellenistic period is valid also for the Kyrenaika.

As to their functions, C. mentions legislation (in the diagramma, Pratomedes and Androkles are also recorded as νομοθέται in LL. 86/87; a probouleutic role is shared with the γέροντες in *SEG* XVIII 772, perhaps also XXVI 1817 [LIII 2043*], where it is tempting to restore [--]ΡΟ[--] in L. 3 of the heading as [ἐφό]ρω[ν]; cf. also LL.. 72-76), and *SEC* 105 [*SEG* XLI 1693]; observations also on *SEG* IX 3, 4 and 354, XXVIII 1540, and *OGIS* 767; minor role for the civic assembly - if existant at all - in times later than the diagramma), judicial functions (punishment of unworthy elements by depriving them from civic rights, making them ἄτιμοι; based on an analysis of Herakleides Lembos' excerpt of Aristotle's Κυρηναίων Πολιτεία; possibly also the lacunose LL. 46-53 of the diagramma refer to this aspect of the ephorate), religion (dedication of a ὡροσκόπιον in *SEG* XVIII 739, which according to C., following Ottone, testifies to an astroscopic practice similar to that of the Spartan ephorate; cf. below), and international relations (based on the sole fact that *SEG* XVIII 772 is a proxeny decree for two Syracusans; for criticism see C.Dobias-Lalou, *BE* [2011] no. 643). C. rejects Gasperini's suggestion that the ἐπιμεληθέντες τὰς οἰκοδομάς in Gasperini, l.c. 171 no. 24 are the ephoroi.

[C. rightly argues (contra *SEG* L 1629 in fine) that the restoration of another verb than ἀνέθηκαν (or no verb at all) in *SEG* XVIII 739 L. ■ is indifferent for the interpretation. However, the term ὡροσκόπιον in itself - considered an equivalent of ὡρολόγιον and ὡρομαντεῖον in LSJ[9] s.v. ὡροσκόπιον and ὡροσκοπεῖον on the basis of the literary sources cited ibid. - cannot be adduced to support in itself the assumption that the Kyrenaian ephoroi were involved in astromancy (C. 140/141). With *I.Eph.* 3223 as the only epigraphical parallel, C.'s dossier is far from complete - and nothing at all can be deduced from this single inscription on account of the fact that it is dedicated by ■ farmer. *SEG* LVII 1197, the dedication of a ὡροσκόπιον by an imperial priest in Lydia, might have been adduced with greater profit, but we have also dedications by architects (*SEG* XLVIII 1418 [*Milet* VI.2.909; the object is a sun-dial] and *IGBulg* V 5779 [Pautalia; for architects and engineers as frequent dedicators of ὡρολόγια (sun-dials) see *SEG* XLVIII 2196]); for profane use of a horoskopion cf. also *I.Perg.* 30 LL. 10-12, where it is listed as one of the gifts of a prominent citizen together with two public buildings: κτίστην ἔργων· προπύλου τοῦ πρὸς ἀγορᾶι καὶ ὡροσκοπίου καὶ ζυγοστασίου; cf. also *SEG* XXXV 1483 B L. 30 ('Ωροσκόπιον: 'block named after a sundial or klepsydra', app.cr.). This ■ not to deny that the term may also indicate an astrological instrument (cf. LSJ[9] s.v. ὡροσκοπεῖον II.2, and the term ὡρόσκοπος used in the technical sense of 'ascendant', also in

inscriptions, e.g. *SEG* VII 364 L. 16, XXX 1795, and Perdizet-Lefebvre, *Memnonion* 631 C L. 4), but it can only be identified as such by additional content which is missing in the case of *SEG* XVIII 739, Tybout].

1828. Kyrenaika. Onomastics. C.Dobias-Lalou, in *Onomatologos* 92-101, offers detailed comments on a selection of rare or otherwise interesting names from inscriptions published since the appearance of *LGPN* I (1987; including the Kyrenaika): the compounds Βασιλοκρέων ('puissant comme un roi'; with the exception of Βασιλοκλῆς, composita in Βασιλο- are almost exclusively attested in Thera) and Ὑπέρασις (a crossing of the names Ἐράτα and Ἐρασίλα; Ὑπερ- qualifies the passion expressed by the verb ἔραμαι); the hypercoristics Ἄγωνις (derived from Ἀγώνιππος, with false truncation Ἀγωνι-), Ἐρασώ (derived from composite names in Ἐρασι-; also known from a dedication by a Barkaian in Tauromenion [*IG* XIV 433]), Πρᾶξις and Φίληκις (hapax; cf. Φιλήκιω [patronymic adjective in the genitive, referring to a name in the nominative in -ος, -ης or -ει] in the Boiotian text *IG* VII 2782 L. 6); the nickname Κριός (the animal's name, used as an anthroponym which can be connected, also in Sparta, with the cult of Ἀπόλλων Κάρνειος whose epiklesis is etymologically linked with κριός); the nicknames Ἀρθμιάδας (derived from Ἄρθμιος), Ἴθυλλις (derived from ἰθύς; cf. also Ἴθυλλος, Ἰθύλλιχος, Ἰθυλλίας and Ἴθιουλλει, the latter three from Boiotia), Μύρτιλος/Μύρσιλος (derived from μύρτον; cf. also Μυρτώ(ι), Μυρτώσιος; for Apollo's epithet Μυρτῷος in Kyrene see *SEG* LVII 2002 [10]) and Νέβριχος (derived from νεβρός, 'fawn'). The name Ιταγος, also attested in Egypt (*SEG* LI 2108, with G.Nachtergaels' reading in the app.cr.; *IThSy* 303 [*OGIS* 130; *SB* 8394; *SEG* LV 1841*]; cf. also *SEG* XXXI 1545, with J.Bingen still hesitating between a nominative -γος or -γης), is probably of Greek origin. D.-L. underlines that several onomastical developments in the Kyrenaika are best paralleled in Boiotia, though these regions did not cultivate a special relationship.

She also provides precisions on some of the texts in which these names occur: in *SEG* XL 1596 L. 4, the sequence ΑΜΦΙΘΥΛΛΙΝ conceals the name Ἴθυλλις rather than Θῦλλις (95); Καρνήδας Ἰάσιος in *SEG* LVII 2029 A may be the grandfather of the homonymous man in the list of subscriptions *SEG* XX 735 (D L. 9; ca. 280 B.C.), which fits in with the lettering of *SEG* LVII 2029, to be dated to the last third of the 4th cent. B.C. (Hellenistic period, *SEG*; 96); in *SEC* 71 L. 2, D.-L. reads [- 4-5 -]ταφαν Ιταγ[ω] (97; [...]ΣΤΑΦΑΝΙΤΑΓ[.], *SEC*, with G.Pugliese Carratelli's suggestion Ἰταλ[ω]).

1829. Kyrenaika. Religion: Christianization. A.Laronde, in *Krise und Kult* (cf. our lemma no. 1645) 255-277, discusses the Christianization of Kyrenaika in Late Antiquity (cf. *SEG* XXXVIII 1864). Typical of that period was the development of old agricultural centers into large villages (κῶμαι; e.g. Darnis, Olbia-Theodorias) and their promotion to episcopal sees, which went hand in hand with the diminution of the territory of Kyrene and the 'ruralization' of economic life in general. A survey of the churches in the Kyrenaika shows that their number increases in the course of the 5th cent. A.D. References to the mosaic inscriptions of the churches in Taucheira (*SEG* LI 2215) and Olbia-Theodorias (Gasr Leibia: *SEG* XVIII 768 [XXX 1787*] = J.Reynolds in *Christian Monuments* [cf. *SEG* LIII 2027] 281-284].

1830. **Apollonia. Dedication, ca. 300 B.C.** Inscription on a rupestral altar near a Hellenistic building. Ed.pr. J.-S.Caillou, in M.Luni (ed.), *Cirene e la Cirenaica nell'antichità. XI Convegno Internazionale di Archeologia Cirenaica organizzato in occasione del 500° anniversario della Fondazione dell'Università degli Studi di Urbino (30 giugno - 2 luglio 2006)* (Rome 2010) 181/182 (ph.).

Κάλλις | ΕΥ

Dated by ed.pr. on the basis of the lettering (cf. especially the altar dedicated to Καλλικράτεια *SEG* IX 350 [XLVIII 2047]) || 1. the male name Κάλλις is well attested in Kyrene, C.Dobias-Lalou apud ed.pr. || 2. ΕΥ may be interpreted as the adjective εὖ in the sense of 'Kallis, (puisse tout aller) bien (pour toi!)', as an abbreviated patronymic, or, preferably, as the abbreviation of Εὐ(μενίσιν), ed.pr., who points out that the latter reading is paralleled in the Kyrenaian dedications to the Eumenides *SEG* XX 723 and to Ζεὺς Μειλίχιος and the Eumenides *SEG* IX 325-346 (LVII 2003; from the extra-mural sanctuary of Aïn Hofra).

1831. **Apollonia. Graffiti and amphora stamps, before / after ca. 300 B.C.** J.-S.Caillou, in *Cirene e la Cirenaica* (cf. our lemma no. 1830) 182, mentions some 20 graffiti incised on ceramic sherds found in a quarry with a sacred enclosure excavated in front of the altar of our lemma no. 1830; most are abbreviations of two or three letters, but there are also some complete names like Νικίας and Ἀλκιάδα [genitive of Ἀλκιάδας] (prior to 300 B.C.); later the quarry was used as a favissa, in which inter alia two fragments of Thasian amphoras recording the magistrates Κλεῖτος and Τηλέμαχος (?) were found.

1832. **Euhesperides/Berenike. Inscriptions on missiles, Hellenistic period.** Anticipating the official publication by the Society of Libyan Studies (ed.pr. P.Kenrick), J.Reynolds, in *Cirene e la Cirenaica* (cf. our lemma no. 1830) 225-228 (ph. [inscriptions hardly legible]), discusses some missiles found in the excavation area: 1) 225/226: a bronze arrowhead found near the city wall; monogram of B and E stamped in the mould: probably Βε(ρενίκη) referring either to the city or to Berenike II, after whom the city was named and to whom provision of the city's defenses is attributed. In support of the latter option, R. adduces a group of arrowheads from Olynthos inscribed ΦΙΛΙΠΠΟ (D.M.Robinson, *Excavations at Olynthos, 10. Metal and Minor Miscellaneous Finds* [Baltimore-London 1941] 382/383 nos. 1907-1911), implying the presence of a unit of archers attached to king Philip II of Macedonia; there are five similar arrowheads with the monogram BE in the British Museum, which come from Knossos (one), Kyrenaika (one) and Egypt (three); our arrowhead may have been lost by a bodyguard of Berenike II in the 3rd cent. B.C.; 2) 226-228 (table with the inscribed letters and measures): 11 catapult balls (from a total of 23) of local stone; found in various places, mostly near the city-wall and the Hellenistic Tower in Area W; most bear one letter: Α, Γ, Ε (?) Ζ (?), or Ξ; some may have two letters: Α + Ι (?), Γ + Π (?), Ε + Λ (?), and Ζ + Η, Ν or Ξ (?). If interpreted as numerals, they do not correspond to their respective sizes or weights (as in *SEG* XLII 216 and LII 1499); with due caution R. suggests that the letters refer to numbered military positions or machine numbers (228).

1833. Kyrene. The Roman response to the Jewish revolt of 116/117 A.D. F.Ziosi, *ZPE* 172 (2010) 239-248, presents the texts of 11 inscriptions testifying to reconstruction works following on the Jewish revolt of 116/117 A.D. and engraved in 118, 119 or shortly afterwards: three Latin milestones from the road connecting Kyrene with Apollonia (*An.Ép.* [1928] no. 1; [1951] no. 208; *SEG* IX 252 [note that the Greek text (indication of distance) does not exist: see *SEG* XXXVII 1672, Tybout]), four Latin and two bilingual building inscriptions (*An.Ép.* [1974] nos. 669/670, 672/673; *SEG* IX 168; XVII 804 [XLII 1665]) and one bilingual honorary statue for Hadrian (*SEG* XVII 808). Z. argues that these works were undertaken shortly after the revolt, not on the emperor's personal initiative but rather on that of a local representative who in his report to the emperor may have exaggerated the damage caused by the tumultus Iudaicus (restored as τάραχος Ἰουδαϊκός in the Greek versions); the scale of destruction emerging from the epigraphical record is not supported by the archaeological evidence. Z. studies the meaning of the term tumultus in inscriptions; in those from Kyrene referring to the revolt, it has the technical meaning of a 'pericolo che presuppone una leva in massa' (246), but probably with the connotation of a war fought against a non-military adversary ('un evento bellico diverso, extra formam, che crea una sospensione improvvisa dell'ordine'; 247). Finally Z. contrasts this group of inscriptions, erected by the Roman authorities and written in Latin, with three later Greek texts issued by the Kyrenaians and Apollonians and recording works commissioned by Hadrian and Antoninus Pius (*IG* II² 3306 [Apollonia]; *SEG* IX 136, 171; XVII 809); the latter can be connected with the Jewish revolt indirectly, but the omission of an explicit reference and the presentation of Hadrian as a traditional benefactor point to a rapidly changed climate in which the tumultus was gladly forgotten.

Sceptical, much in the same sense, are É.Perrin-Saminadayar, *An.Ép.* (2010) [2013] no. 1763 and C.Dobias-Lalou, *BE* (2011) no. 653: the lapse of time may suffice to explain the difference (P.-S.), some of the texts reproduced by Z. are not up to date (D.-L.), and the dossier should be re-examined with the help of other texts, e.g. *SEG* XVII 584 (mentioning a considerable military force sent by Trajan to Kyrene), the letters of Hadrian and the study by A.Laronde in *ANRW* II 10.1 (1988) 1043-1053.

1834. Kyrene. The cathartic law, 325–300 B.C. *SEG* IX 72; L 1638 (new text by C.Dobias-Lalou); LVII 2000*; *LSCG* Suppl. 115. N.Robertson, *Religion and Reconciliation* -- (cf. our lemma no. 1014) 257-374 (text, translation, epigraphical commentary) offers a new interpretation of the 'cathartic law'. In general, R. accepts the function of this document as a repertory of purification rites for different occasions of pollution, but only summarily: the rules for bodily pollution are dealt with summarily (A LL. 4-20), whereas the sections about cults of agrarian deities (see below) (A LL. 21-31), requirements for tithed persons (A LL.33-82), bride's devotions (B LL. 83-105), and different forms of purification rituals (B LL. 110-42) have been composed more carefully. R.'s line of interpretation becomes apparent in his analysis of the first section, concerning the Ἀκάμαντες ('wind gods'; R., 290/291), the Τριτοπάτερες, as well as Βάττος and Ὀνύμαστος ὁ Δελφός (A LL.21-31; R. 287-297), where the understanding depends on the meaning of the word ὁσία (A LL. 21, 25). R. suggests connecting this section of the text with the next one, on the 'bungled sacrifice' (A LL 26-32; R. 296/297), despite the existence of a paragraphos between the sections. Understanding the two objective genitives Ἀκαμαντίων (A L.21) and ἱαρῶν (A L.25) as referring to 'rites' and 'shrines', respectively, R. translates LL. 21-25 as follows: 'Of the rites of *Akamantes*, the use belongs to everyone both pure and profane, except (of those rites descending) from the man Battus, the founder. And of *Tritopateres* (the use so belongs

except) also (of those rites descending) from Onymastus the Delphian. (Of those rites descending) from an ancestor who is different, the use does not belong to the pure. But the shrines, the use belongs to everyone' (264, 290). Thus, the rule now established aims to grant anybody the use of the rites and the shrines of Akamantes and Tritopateres, 'the same levelling dispensation as at Selinus, where everyone was encouraged to sacrifice privately to Tritopatreis and to Zeus Milichios' (296).

The section with the tithing rules (A LL. 33-82; R. 299-317) regulates the sacrificial procedures for a social class of non-full citizens as immigrants and offspring of intermarriages with Libyan women which R. identifies with the δεκατοί (ample commentary on the προβώμιος θυσία [cf. *SEG* IX 345 and *SEG* LVII 2026; R. 308-311] which R. compares with the προσχάραιος θυσία attested in the Lindian βουκόπιον inscriptions [*I.Lindos* 580-619; *SEG* XXXVIII 788]). The purpose of these prescriptions is to hold 'the tithed class to a strict accounting. ... The tithed class will not be pleased. Yet many more will be gratified by the meat so amply provided. It is a downright populist measure' (317).

The next section contains prescriptions for the rites of Ἄρταμις (B LL.83-105; R. 319-351), which according to R. are addressed to daughters born from mixed marriages. R. compares these rituals with the Athenian evidence for Ἄρτεμις Βραυρωνία; he criticises the view that the latter cult was related to rites of initiation, pointing instead to the magic likeness of motherhood in bears and women. For the much debated heading ἰκεσίων of the final section of the cathartic law (B LL 110-142; R. 353-369), usually interpreted as referring to 'suppliants', 'ghosts' or 'visitants', R. suggests that it is a (substantivated) adjective qualifying an implied noun καθαρμός, to mean 'suppliant (purification)', which should be performed in three different cases by different people: the first ἰκέσιος is interpreted as a ritual of exorcising a house by a ghost conjured against it (ἐπακτός); the second ἰκέσιος, 'paid or not paid', concerns the amount or the offering due to Apollo for consulting his oracle; the third one with the heading αὐτοφόνος does not concern the purification of a homicide, but is a public procedure 'labelled as "slaying with one's own hand" because it leads up to a demonstrative sacrifice in which one slays the animal with one's own hands' (364), and consequently showing that a newly purified person is now fit for worshipping the god. The term αὐτοφόνος is synonymous with αὐτορέκτας at Selinous and the ritual of purification can be compared to the one attested in Lindos (*SEG* XXXIX 729; LI 1022).

As to the date of the inscription, R. points out (371-374) that the columns A and B of the cathartic law occupy, together with the list of shipments of grain (*SEG* IX 2; L 1637 bis] during the famine years (330-325 B.C.), three faces of a marble block proceeding from right to left. Although the documents are engraved by different hands, both are documents issued by the same oligarchy, 'displayed together for similar purposes' (372). R. suggests dating the dossier between ca. 335 and 324 B.C., i.e., before the replacement of the oligarchy of 'the Thousand' by a broader oligarchy of 'the Ten Thousand' as mentioned in Ptolemy I's diagramma of 321 B.C. (*SEG* IX 1 [LI 2211*]) due to the war and civil strife caused by Thibron of Sparta (324/323 -321 B.C.).

For strong criticism on R.'s views, readings and restorations (which we do not reproduce) see C.Dobias-Lalou, *BE* (2011) no. 644; the reference text remains D.-L.'s edition (see *SEG* L 1638) based on autopsy and old squeezes, except for L. 140, 'fautive il est vrai' (D.-L. in *BE*; R. follows Oliverio [*SEG* IX 72] in reading [-- θ]ύσει θύη καὶ ἄλλα [--]). For other reviews see our lemma no. 1014.

1835. Kyrene. Honorary decree of the Jewish community, Augustan period? Fragment of a marble stele with the writing surface almost entirely erased; found during excavations of the Italian Archaeological Mission in 1976 in the area of the agora; now in the museum in Kyrene. Ed.pr. S.Antolini, in *Giornata di studi* -- (cf. our lemma no. 1036) 77-99 (ph.); cf. C.Dobias-Lalou, *BE* (2011) no. 649. For the use of Parian marble, explicitly required in L. 11, cf. L.Lazzarini, M.Luni, in *Scolpire il marmo* – (cf. our lemma no. 58) 196 (ph.).

- - - - - - - - - - -
[---------]ΣΤ̣Α
[---------]ΝΕΙΣ
[---------] καὶ στε-
[φανοῦν --- καθ' ἑκ]άστην
[σύνοδον ---]οῦν στε-
[φαν ---- εὐ]νοίας ἕνε-
[κε τῆς ---] αὐτῶι
[----------] τἄλλα
[--- τοὺς δὲ ἄρ]χοντας
[ἀναγράψαντας τὸ φήφισμα (or τόδε)] vacat εἰστήλην
[λίθου Παρ]ίου vacat θεῖναι εἰς ὃν ἂν
[βουληθῶ?]σιν οἱ ἄρχοντας τόπον

The infinitive θεῖναι (L. 11) in combination with the accusative [ἄρ]χοντας (L. 9) suggest a succession of infinitive phrases typical of a decree. The certain restoration in LL. 11/12, based on the three decrees of the Jewish community of Berenike *CIG* 5361 (*IGR* I 1024; *SEG* XXXVII 1663*), 5362 (*SEG* XVI 931; XVIII 773; XLVIII 2048*), and *SEG* XVII 823 (XX 773; cf. LVIII 1943) yields a total of ca. 25 letters per line, ed.pr. || 3-9. possibly [---ἐπαινέσαι αὐτόν?] καὶ στε|[φανοῦν ὀνομαστὶ (?) καθ' ἑκάστην || [σύνοδον καὶ στεφαν]οῦν στε|[φάνωι χρυσῶι (or ἐλαΐνωι) εὐ]νοίας ἕνε|[κε τῆς εἰς τοὺς 'Ιουδαίους (or τὸ πολίτευμα) καὶ] αὐτῶι | [εἶναι ἀτελείαν (προεδρίαν) καὶ] τἄλλα | [τίμια vacat], ed.pr. || 9-11. for the restoration cf. *CIG* 5361 LL.25/26, 5362 LL. 18-20, and *SEG* XVII 823 LL. 5/6, ed.pr. || 9. the ἄρχοντες cannot refer to the magistrates of Kyrene, since the five ἔφοροι, the nine νομοφύλακες and the six στρατηγοί are always attested by their individual magistracies and not collectively; they are the magistrates of the Jewish πολίτευμα of Kyrene like the ones from Berenike (*CIG* 5361/5362), ed.pr. || 12. or [συγχωρῶ]σιν, [ἀξιώσω]σιν, [κρίνω]σιν, ed.pr.; οἱ ἄρχοντας for οἱ ἄρχοντες: for similar errors or unusual expressions which may be caused by the 'non perfetta padronanza del greco da parte dei Giudei di Berenice' (99) cf. *SEG* XVII 823 LL. 3-5 (ἐφάνη τῇ συνόδῳ; τοὺς ἐπιδίδοντες; εἰστήλην) || 10. [ἀναγράψαντας τόδε], D.-L.; [ἀναγράψαι τὸ φήφισμα (or τόδε)], ed.pr. || 11-12. the decree is not to be erected in an ἐπιφανέστατος τόπος (cf. *SEC* 105 [*SEG* XXVI 1817; XLI 1693*] LL. 26/27) or in a specified place (cf. *CIG* 5361 L. 26/27 and 5362 LL. 19/20: εἰς τὸν ἐπισημότατον τόπον τοῦ ἀμφιθεάτρου), but the archons have to decide upon its placement: 'Se si tratta di Giudei organizzati in comunità autonoma, o gli arconti avranno chiesto ai Cirenei di poter esporre l'epigrafe in luogo pubblico, per assicurarne la più larga pubblicità, o lo avranno fatto esporre in spazi da essi controllati, per esempio nella stessa sinagoga' (88) || 'Pour cette cité, on n'avait jusqu'ici qu'une mention isolée de la synagogue et quelques noms identifiables comme juifs, portés par des individus bien intégrés dans la société grecque', D.-L.

1836. Kyrene. Dedication by a priest, ca. 260-250 B.C. Square stone plaque documented in the Archivio A.E.Breccia (Ms. Breccia 358, fot. 1); perhaps found in the area of the sanctuary of Apollo on the terrace of Myrtousa (on the provenance cf. also the observations of C.Dobias-Lalou, *BE* [2011] no. 648, who concludes: 'C'est 'très probablement de là [sc. from the sanctuary] que provient la plaque'); now probably lost. Ed.pr. E.Rosamilia, *Studi Ellenistici* 24 (2010) 289-296 (Italian translation; ph.).

Κλητόμαχος | Πραξιάδα | ἱαριτεύων | ἀνέθηκε

1. Κλητόμαχος is attested in Kyrene and Apollonia, ed.pr., with parallels || 2. Πραξιάδας is frequent in Kyrene, ed.pr., with parallels || 3-4. the combination of the participle of ἱαριτεύω with a form of ἀνατίθημι 'costituisce la formula canonica cirenaica, con cui un sacerdote, se non altrimenti specificato generalmente il sacerdote eponimo di Apollo, compie una dedica alla divinità mentre è ancora in carica' (292); cf. *SEG* IX 112, 125, and 142, ed.pr. || date based on the lettering; cf. also *SEC* 127 (dedication of a priest of Apollo, ca. 250-200 B.C.) which offers a parallel for the lay-out and the use of incised guide-lines (same workshop?); however, the date of *SEC* 127 is not certain (cf. *SEG* XXXVIII 1892), which means that a somewhat later date for our dedication is possible, ed.pr.

1837. Kyrene. Dedication to Dionysos (?), ca. 150 A.D. Left part of a rectangular marble base found at the entry of a rock chapel in the sanctuary of Demeter, near the theater belonging to that sanctuary. Ed.pr. S.M.Marengo, in M.Luni (ed.), *Cirene nell'antichità* (Rome 2010) 144-146 (ph.; dr.).

Καλλι[-- patronymic] | κατὰ πρό[σταγμα τῶ] | vacat Διο[νύσω? vacat]

1. Probably a short name like Κάλλις or Καλλῶ followed by a patronymic of 6-7 letters, ed.pr., who on 145 note 17 lists other names beginning with Καλλ-- attested in Kyrene || 3. or a divine name in the genitive: either Zeus (Δ[ιός]) or the Dioskouroi (Διο[σκούρων] [M. prints Διοσκούρως]), though Διο[νύσω] fits in best with the room available in a plausible graphic reconstruction; cf. *CIG* 5139 for a statue and naos of Dionysos dedicated in the sanctuary of Demeter, together with other statues and naoi (*CIG* 5140; *SEG* IX 163/164), ed.pr. || alternatively the name of a deity (Καλλικράτεια is on record in Kyrene) may be restored in L. 1, and the name of the dedicant (and a verb like ἀνέθηκε?) in L. 3, ed.pr.

1838. Kyrene. Dedication of a mosaic to Hermes by a slave, late 2nd cent. A.D. *SEC* 111; P.Mingazzini, *L'Insula di Giasone Magno a Cirene* (Rome 1966) 12-17: cf. *SEG* XLIX 2443 in fine. Description of the mosaic, found in the temple of Hermes in the 'Insula of Iason Magnus', in an article on the mosaics in the temples of the agora quarter by F.Venturini, in *Cirene nell'antichità* (cf. our lemma no. 1837) 231-242, on 240 (majuscule text; Italian translation). G.Oliverio identified Tib. Cl. Iason Magnus with the eponymous priest of Apollo serving ca. 177-180 A.D. known from *SEG* IX 172 [cf. also IX 161]; V. points to a Tib. Cl. Iason Magnus who was an Olympic victor in 189 A.D. [see L.Moretti, *Epigraphica* 31 (1969) 139-143, Tybout]: this occasion fits in perfectly with the motivation ὑπὲρ τῆς ... νίκης. [M.'s text (reproduced in *SEG* XLIX and followed by V.; now also in F.Venturini, *I mosaici di Cirene di età ellenistica e romana, un secolo di scoperte* [Rome 2013] 61) is flawed by several erroneous readings; below we reproduce the text in *SEC*., Tybout].

Θεῷ μεγάλῳ Ἑρμῖ | Ἰανουάριος δοῦλ(ος) | εὐχὴν ἣν εὐξάμην | ὑπέρ τε σωτ̣[ηρί]ας || καὶ νείκης Τι̣. Κ̣λ(αυδίω) | Ἰάσονος Μάγγω | ἐκ τῶν ἰδί̣ων | ἐψηφ̣οθέτη[σα]

1. Ἑρμῇ, M., V. || 4. ὑπὲρ τῆς σω[τηρί]ας, M., V. || 5. νίκης Τ[ι.] Κλ. Μάγνου, M.V.

1839. Kyrene. Dedication to the nymphs, 2nd/3rd cent. A.D. *SEG* LVI 2031. For the official publication by S.M.Marengo announced in *SEG* LVI, see now id., in *Cirene nell'antichità* (cf. our lemma no. 1837) 146-149 (ph.). The water basin with the mosaic inscription Νυμφᾶν belongs to the sanctuary of Demeter, and its vicinity to the theater belonging to that sanctuary suggests that it played a role in the performance of the mysteries of the goddess. M. reflects on the role of water in the cult of Demeter and Kore, notably concerning the mother's abstinence when she was in desperate search of her daughter; discussion of the cult calendar *IG* XII Suppl. 29 (Mytilene; assigned to Kore), in which ὑδροποσία may refer to the drinking of water at the end of fasting. Cf. also M.Luni, *ibid.* 43/44 (ph.; dr.).

1840. Kyrene. Epitaphs and labels from the 'Tomb of the Veteran', 3rd cent. B.C./3rd cent. A.D. (?). A.Santucci, in *Cirene nell'antichità* (cf. our lemma no. 1837) 279-292, offers a detailed description of the 'Tomb of the Veteran' (N 173) in the northern necropolis. The epitaph *SEG* IX 234 dates to its initial period (250-200 B.C.). A Kyrenaian veteran of Legio II Adiutrix (*SEG* IX 235; ph.) was responsible for renovations in the Roman period, which include a painted decoration of the walls and the ceiling; a mural frieze has panels representing mythological figures identified by labels (dipinti): Ψυχή, Λήδα, Ἀκταίων, Ἄδ[ωνις?], the three [Μοῖρ]αι, and perhaps [Γανυμ]ήδ[ης]. In an appendix on 292/293, J.M.Reynolds comments on *SEG* IX 235 (translation; 3rd cent. A.D.?), notably on Legio II Adiutrix stationed at Aquincum from the early 2nd cent. A.D.; a Latin epitaph of a veteran from the same unit was found in a similarly quite sizable tomb in Taucheira (J.Reynolds, in *Ninth Annual Report of the Society for Libyan Studies* [London 1997/1998] 27-29); both veterans 'could afford burial among the comparatively wealthy' (293). Their recruitment (possibly direct and not via the African Legio III Augusta transferred to II Adiutrix at the time of the Marcomannic War) will have taken place in the later 2nd cent. at the earliest.

1841. Kyrene. Graffiti on Attic vases, mid 6th-4th cent. B.C. Graffiti on fragments of Attic vases found over the past 50 years in the agora (nos. 1-34) and the gymnasium (nos. 35-37). Ed.pr. S.M.Marengo, in *Cirene nell'antichità* (cf. our lemma no. 1837) 139-144 and 149-156 (catalogue; ph.). The majority is unrewarding; we omit the graffiti consisting of one or two letters (some are trademarks) and refrain from mentioning the vase types; they are written on the exterior unless stated otherwise: 1) [--]σιο[--] (with M read as san; 550-525 B.C.; 149 no. 2); 2) Τιμ (abbreviated name like Τιμαγένης, -γόρας, -αίνετος, -μῶναξ or Τίμαρχος, vel sim.; under the foot; late 6th/early 5th cent. B.C.; 150 no. 5); 3) [--]τον.[--] (perhaps part of a name like Ἀριστόνικος or Ἀριστόνυμος; under the foot; late 6th/early 5th cent. B.C.; 150 no. 7); 4) Κρητό[ς] (genitive of Κρής: owner's name or, preferably, ethnic of a dedicant; 450-400 B.C.; 152 no. 16); 5) Φιλω[--] (incised before firing, i.e., by a member of the Attic potter's

workshop; 425-400 B.C.; 153 no. 21); 6) λάχος ('part', presumably indicating portions of sacrificial meat stored in the container; late 5th cent. B.C.?; 153 no. 23); 7) Φιλοκ (abbreviated name like Φιλοκλῆς, Φιλοκράτης, Φιλόκωμος; under the foot; 350-325 B.C.; 154 no. 27); 8) [--]αγε[--|---]T (?) [--] (Αγε may be the beginning of a name; undated; 155 no. 32); 9) [Πε]ιθαγόρα[ς] (dedicant's name; undated; 155 no. 33).

1842. Kyrene (?). Inscription on a strigil, late 4th cent. B.C. Bronze strigil with an inscription in a recessed rectangular field in the center; very probably from Kyrene, though a tomb in Taucheira cannot be excluded; now in the British Museum. C.T.Newton, *Archaeologia* 43 (1873) 258; H.B.Walters, *Catalogue of the Bronzes, Greek, Roman and Etruscan in the Department of Greek, and Roman Antiquities, British Museum* (London 1899) 49 no. 326. Republished on the basis of autopsy by C.Dobias, in *Cirene e la Cirenaica* (cf. our lemma no. 1830) 161-167 (ph.; dr.): Τριακατίων ἆθλον

'Récompense des éphèbes' (ead., *BE* [2011] no. 651); for the τριακάτιοι cf. *SEG* LVII 1995. Adducing the 80 strigils dedicated in *SEG* XXXVII 1674 and the two honorary epigrams for equestrian victors both called Νέων (*SEG* LII 1839), D. suggests interpreting the strigil as evidence for athletic (equestrian) games which took place in the context of ephebic and military training [for which cf. also *SEG* XXVI 1815, LI 2208, and LIX 1908].

1843. Kyrene (area of: Siret el Bab). Christian inscription, 6th cent. A.D. *SEG* L 1649 (LIII 2066). For the archaeological context of this text, the only epigraphical evidence from an ancient settlement between Naustathmos and Limnias, east of Kyrene, see E.Catani, in *Cirene e la Cirenaica* (cf. our lemma no. 1830) 59-71 (inscription briefly discussed on 71).

1844. Ptolemais. List of officials of an association (?), ca. 250-100 B.C. Local white limestone plaque inscribed on two adjacent sides: LL. 1-56 on the main face (A) and the remaining lines on the left-hand face (B), which is not inscribed in its lower part; the right part of the main face has been cut intentionally probably due to re-use of the stone; the right hand face and the back, originally probably bearing further names, were also cut away; found in 2005 in the south-western section of the ancient town, half way between the theater and the Tokra Gate, during an expedition by the Institute of Archaeology of Warsaw University; now in the local Mission's house. Ed.pr. A.Łajtar, in *Onomatologos* 102-118 (ph.; translation); cf. also C.Dobias-Lalou, *BE* (2011) no. 658, with comment on rare dialectal traces and some new readings which we incorporate in the text.

A: v . [. . .] . [- - - - - - - - -]
[.]ΑΣ[.]Σ[.]Σ[. . .] . .
vacat
vacat
Νίκαιο vv ς Κτησικλ[έους] [1]
4 Φίλιππος Δημητ[ρίου]
Θεόφιλος Σωσίππο[υ] [2]
Δημήτριος Σεύθα
Ἄριστις Φιλωνίδου
8 Χρήσιμος Νικα[- - -] [3]
Νικάνωρ Καλλι[- - -]
Ζώπυρος Χρησ[- - -]
vacat
vacat

vacat
Ἑρμοκράτης Θε. [- - -] [4]
Εὔφρις vv Ἡρακλε[- - -]
Ἀγήτωρ vv Θευφάνο̣[υς]
εὐεργέτης καὶ ἱερεύς
Δωρίων vvv Δωροθέου [5]
Μηνόδωρος v Ζωπύρου
Ὄρθων vv Ὄρθωνος [6]
Ψάφων v Ψάφωνος
Μάρων Μάρωνος [7]
Ἀρτεμίδωρος Αἴσχα
Πτολεμαῖος Ἀρχεπόλιος [8]
Διοσκουρίδης Διοτ[- - -]
Ὄρθων Ὄρθωνος νεώ̣τ̣[ερος] [9]
Σώστρατος Θεοδώρου
Σκόπας Ξενολάου [10]
Πραξίας v [Π]ραξία
Βαρκαῖος vv Φίλωνος [11]
Δόρκο[ς] vvv Φίλωνος
Ἀριστέας Εὐφράν[ορος] [12]
Ζ̣α̣ιγαῖ̣[ο]ς Διονυσίου
vacat
Δημοφῶν Δημοφῶντος
Σωσίβιος Νομ[ί]ου vv ἱε[ρεύς] [13]
Εὔνους vv Νίκωνος
Σωσίβιος v Σαραφίωνο̣[ς]
Εὐτυχίδης Εὔφρα [14]
Σωτάδας v Δαμ[- - -]
Εὐφράνωρ Ἀρι[στέα] [15]
Διόδωρος Βίωνος
Σφαῖρος Ἀπολλ̣[- - -] [16]
Δίσκος Ἀπολλ[- - -]

Ὀνήσιμος Αυ. [- - -]
vvvv Δίσκος v Δ[- - -] [17]
vvvv Σωτηρίχο[ς - - -]
vvv Πρώταρχος [- - -]
Ὀνήσιμος Σωσιβίο[υ] [18]
Ἀγησάρχος Δίσκ[ου]
Νουμήνιος Καλλι. [- - -]
Λ̣υ̣σανίας v Ὀνη̣σί̣μο̣υ̣ [19]
. . . ωνιος Εὐφράνο[ρος]
Σώφρων Εὐδώρω
. . . κ[- ca. 4 -]. [.]. είδρ[υ] [20]
Γ̣λ̣α̣υ̣κ[- - - - - - -]
Σ̣π̣ι̣υ[- - - - - - -]
- - - - - - - - - - - - - - [21]
- - - - - - - - - - - - - -
- - - - - - - - - - - - - -

B: [. . .]. ο̣δω. [.]ος Ὑ. .[- - -] [22]
Ἀ̣πολλοφάνης Ἀλεξάνδρο̣υ̣
Ἀ̣ρτεμίδωρος Διονυσίου [23]
[.] . . . αις v Νίκωνος
[- ca. 3-4 -] . . ντος Ἕρμωνος [24]
[- ca. 5-6 -]κρε̣ . . . . . ρο̣υ̣
[- ca. 5-6 -]αιος Φίλωνος [25]
[- ca. 5-6 -]. ανανων [- - -]
[- ca. 5-6 -]σ̣ιος Κράτιος [26]
[Πο]σ̣ειδώνιος Ἀριστίππου
[Φι]λώτας v Φιλώτα
[Ἄ]νταλλος [27]
[Ἐ]πικράτης

vacat

The sequence of the four faces must have been counter-clockwise; preserved are the beginning and the end of the list, consisting of 27 or 28 entries mostly by different hands (which we indicate in the right margin; some adjacent entries probably belong to the same hand: nos. 5/6, 7/8, and 14/15; LL. 51-56 contain either two entries with three elements or three entries with two elements). Each entry includes the names of two or three persons; the original length must have have been ca. 195 lines, comprising 71-74 entries. On the basis of the lettering the oldest entries can be dated to the mid 3rd cent., the latest to ca. 100 B.C., implying that they were added at intervals of ca. two years. The beginning probably corresponds to the foundation of Ptolemais, the end to the transfer of Kyrenaika to Rome in 96 B.C. The nature of the catalogue is uncertain. The onomastics show that the persons listed are local citizens (characteristic of the Kyrenaika are Ἄριστις, Βαρκαῖος, Δόρκος, Εὔφρις [cf. also Εὔφρας read by D.-L.: see below ad L. 35], Σαραφίων [for Σαραπίων], and Ψάφων; cf. also below ad L. 57, and Doric forms like Ἀγήτωρ and Θευφάνης); they may tentatively be identified as the

officials of an association, the leadership of which was exercised by two or three persons frequently drawn from a close circle of several families (see the individual comments on family relations below). If the fact that the list was interrupted can be connected with the end of Ptolemaic power over Kyrenaika, it should perhaps be connected with the cult of the Ptolemies (such associations are known under the names βασιλισταί, συνβασιλισταί and φιλοβασιλισταί), ed.pr., who also comments on the following names: Αἰσχᾶς (previously unattested hypercoristic of a name like Αἰσχίνης, Αἰσχύλος [ed.pr.]; at this date and in this region Αἴσχας rather than ed.pr.'s Αἰσχᾶς, D.-L.), Δίσκος, Εὐδώρων (previously unattested; cf. Εὔδωρος, Εὐδωρίδης/-δας, Εὐδώρα [but see below ad L. 50]), Ζαιγαλ[ο]ς (previously unattested; presumably of non-Greek origin; 'on pourrait penser, sous toutes réserves, à un dérivé de δίαιτα à l'initiale phonétiquement évoluée, D.-L.), Κράτις, Ξενόλαος, Ὄρθων, Σεύθας (or Σευθᾶς), and Σφαῖρος; he explains the absence of Libyan names by the high social status of the people listed || A. 1-2. probably a heading rather than an entry of names separated from the rest of the text, ed.pr. || 10. perhaps Ζώπυρος Χρησ[ίμου], who may be the father of the man recorded in L. 16, ed.pr. || 10-11. the vacat between these lines is either due to the mason avoiding a hole in the stone (the same very probably applies to the other blanks) or to the omission of one entry for an unknown reason, ed.pr. || 11. probably Θέω[νος] ed.pr. || 14. εὐεργέτης may have been an offical title of or an office held by Hagetor (for the latter cf. *I.Byzantion* 37; *I.Délos* 1780 [cf. 1796], 2075; *CIG* 3072 [Teos]); the similarly unqualified ἱερεύς (cf. also L. 32) either implies that he was the eponymous official of the city (cf. the list of ephebes *SEG* XXVI 1839 dated by the eponymous priest, probably of Apollo) or, preferably, priest of the association whose members are listed in our document (cf. app.cr. initio), ed.pr. || 22. probably Διοτ[είμου], ed.pr. || 23. a son or, less probably, a brother of the man recorded in L. 17, ed.pr. || 27-28. the two men were probably brothers, ed.pr. || 29. the son of this man probably occurs in L. 37, ed.pr. || 32. the stone is damaged: rather Νομ[ί]ου than ed.pr.'s Νόμου, D.-L. || 35. rather the name Εὔφρας than the too long Εὐφρά[νορος] restored by ed.pr., D.-L. [see *SEG* XLIX 2351 for a study by D.-L. on Kyrenaian names ending in -ας (genitive in -ᾱ) and -ᾶς (genitive in -ᾶ or -ᾶτος/-ᾶδος), Tybout] || 39-40. the two men were probably brothers; both bear names alluding to sports, ed.pr. || 41. probably Λυσ[ανίου], who may be the father of the man recorded in L. 48, ed.pr. || 42. perhaps Δίσκος Δ[ίσκου], who may be the son of the Diskos in the previous entry, ed.pr. || 45. perhaps either the son of the man recorded in L. 32 or of that in L. 34, ed.pr. || 46. either the son of the man recorded in L. 40 or, less probably, of that in L. 42, ed.pr. || 47. Καλλιγ[ένου] or, less probably, Καλλιμ[ά-χου], ed.pr. || 49. Ἀμμώνιος is not excluded, ed.pr. || 50. Εὐδώρω (exceptional dialectal genitive), D.-L.; Εὐδώρων[ος], ed.pr. || 51. perhaps [Ἡρ]α[κ]λείδ[ου] ed.pr. || 53. perhaps Σπίν[θηρ] or a similar though less frequent variant (Σπίνθων, Σπίνθαρος, Σπινθερᾶς) or Σπιν[θιδας], ed.pr. || B. 57. something like Ὑρα[--], perhaps the typically Kyrenaian name Ὕρατθις, ed.pr. || 63. perhaps [Βαρκ]αῖος, though the supplement seems slightly too short; if so, he may be a descendant of the man recorded in L. 27, ed.pr. || 64. perhaps [- ca. 5-6 -]αν Ἀνων[--] (name of Libyan origin in -αν), though personal names beginning with Ἀνων- are extremely rare, ed.pr.

1845. Ptolemais. Honorary decree, ca. 61 B.C. *SEC* 211 (*SEG* XXXVIII 1904; XL 1601). Republished with new readings and comments by A.Laronde, in Y.Le Bohec (ed.), *État et société aux deux derniers siècles de la République romaine. Hommage à François Hinard. Textes rassemblés par ses amis et collègues de l'U.F.R. d'histoire de l'Université Paris IV - Sorbonne* (Paris 2010) 127-132. L. suggests identifying the honorand with Marcus Iuventius Laterensis, who served in Kyrene as proquaestor or legatus probably in 61 B.C. (Cic. *Planc.* 13 and 63), rather than with T. Sextius Lateranus (*SEC*: Τ. Σεξ]τίου Λατερα[νοῦ). The interest of Laterensis for Kyrene had been roused by the political relations of his family or himself with persons like the εὐεργέτης and πάτρων C. Claudius Pulcher (*SEG* LIII 2045; LV 1863; *An.Ép.* [1967] 532; Cic., *Planc.* 51) or L. Cassius Longinus (brother of C. Cassius Longinus, governor of Kyrene in 44 B.C. [Cic., *Planc.* 3]); cf. also C.Dobias-Lalou, *BE* (2011) no. 660.

[--]ΟΙΣΤΗ[--]
[--]αλόντων[--]
[--]αι τοὺς κα[--]
[--] καὶ πομνίοις . [--]
[--] ἅμα τῆι πρὸς αρ[--]
[--] πέμψας καὶ δοὺς [--]
[--]ων ἀξίαν τῆς ἐπι Ι[--]
[πολε]μισταὶ τὴν παρατ[--]
[--]εν βαρβάρων ḍιατρ[--]
[--] ἡγεμόνων καὶ στρα[τιωτῶν]
[παν]ṭὶ τρόπωι θέντων τ[--]
[φ]υλαχθείσης vacat αγα[--]
[--]ευσι τοῖς Βαρκαίοις [--]
[--]ν πάντα Σ....ΥΧΗΝ[--]
[--]τοῖς γε[γε]νημένοις[--]
[Μ. Ἰουεντίου ---] υἱοῦ Λατερη[νσίου]
[στρα]τηγοῦ vacat ΑΠ[--]
[--]τωι Ἀμμω[ν --]
[--]ΝΙΚΑΙΟΙ[--]
[--]ΟṆḲ[--]

[2. Probably ἁλόντων, referring to captives; the context of this decree clearly is that of war, Chaniotis] || 6. the verbs probably denote actions of the honorand, L. || 11. [-- ἐ]πιτρόπωι θέντων τ[--], *SEC* || 10. cf. J.M. Reynolds, *Libyan Studies* 5 (1973-74) 19-24 (LL. 15-17: αὐτοκρ[ά]τωρ ὑπὲρ τᾶς πόλεος καὶ τᾶς χώρας ἐπ[ιτ]εταγμέ[ν[]ος περὶ τῶν καθόλων πραγμάτων) and *SEG* XXVI 1817 (XXXVIII 1910; LIII 2043; Tokra) LL. 28-30 (ἔν τε [ταῖς] τῶν στρατηγῶν παρε[πιδ]αμίαις οὐθὲν ἐνλείπων ὅσον [ἐπ' α]ὐτῶι δυνατ[όν] ἐστι); the ἡγεμόνες may be the city officials (cf. *SEC* 105 L.23, with the restoration in *BE* [1964] no. 567), and the στρατηγοί may be the Roman generals, L.; D.-L. suggests that the ἡγεμόνες are the military commanders of the city || 16. Τ. Σεξ]τίου Λατεραν[οῦ], *SEC*; cf. already the remarks of Pleket in *SEG* XXXVIII, app.cr. || 18. Ἀμμω[ν --]: name or patronymic of the honorand (Ἀμμώνιος) rather than the divine name (Ἄμμων), D.-L.

1846. Ptolemais. Dedication, early 3rd cent. (after 212) A.D. Limestone stele broken above and below; found on the seashore, near the modern lighthouse, outside the city walls. Ed.pr. J.Reynolds, in *Onomatologos* 119/120; we give the reading modestly suggested as an alternative by É.Perrin-Saminadayar, *An.Ép.* (2010) [2013] no. 1764 (French translation).

Μᾶρχος Αὐρήλι|ος Γουνθας σόσ|αντι σωθ[εὶς] | ἀνέθηκα vacat || vacat

2-3. ΓΟΥΝΘΑΣΣΟ|Σ ἀντισωθ[είς]; the cognomen is enigmatic: either Γουνθασσος or perhaps two cognomina, similarly previously unattested: Γουν (an abbreviation?) and Θασσος; ἀντισωθείς either implies that the dedicant, having been saved from what he feared (perhaps from drowning at sea, if the stone comes from a precinct by the shore), made an offering in return of a promise or it means 'giving in return for being saved', ed.pr.; σόσ|αντι (for σώσαντι) σωθ[είς] ('Moi, Marcus Aurelius Gounthas, sauvé, j'ai fait une dédicace à qui m'a sauvé', P.-S., who points out that the name Γουνθας is attested in Egypt (Lefebvre, *Recueil* 102, 240, and 446) and that ἀντισῴζεσθαι is unattested.

1847. Ptolemais. Mosaic inscriptions, ca. 215-225 A.D. *SEG* LVI 2037 (LVII 2030*). T.Mikocki, in *Cirene e la Cirenaica* (cf. our lemma no. 1830) 187-195, reports on the results of the excavations of the University of Warsaw in 2004/2005 and especially on the mosaics found in the 'villa of Lucius Actius' in the impluvium (*SEG* LVI 2037 [3], ph.), the triclinium (room R 1; *SEG* LVI 2037 [2]; Nike with spread wings), the room in the upper floor (*SEG* LVI 2037 [1]; scene from the Achilleus cycle with the labels Ὀδυσσεύς, Ἀχιλλεύς, Δαϊδαμία, Βρησεῖς, and παρθενών (ph.)], and in the gynaeceum (R 9;

central panel with the sleeping Ariadne found by Dionysos who is accompanied by a satyr, Tropheus, Pan, a maenad, Eros and a panther; ph.)

For the identification of the rooms cf. M.T.Olszewski, *Archeologia* (*Warszawa*) 58 (2007) 89-95; on 94, O. dates the mosaics between 215 and 225 A.D., i.e. prior to the destruction in 262 A.D. due to an earthquake; regarding *SEG* LI 2037 [2/3], O. observes (92/93) that both mosaics show signs of destruction and that in both the name of the old house owner has been replaced by the the name of the new owner; cf. also M.T.Olszewski, P.Zakrzewski, in M.Şahin (ed.), *11th International Colloquium on Ancient Mosaics* (*October, 16th–20th, 2009, Bursa Turkey*) (Istanbul 2011) 672.

J.Żelazowski, in I.Bragantini (ed.), *Atti del X congresso internazionale dell'AIPMA* (*Napoli, 17-21 Settembre 2007*) (= *Annali di Archeologia e Storia Antica* 18.1.; Naples 2010) 565-573 mentions Ἱπποδάμεια (?) as the label of one of the mythical figures of the composition from the Achilleus cycle (instead of Διομήδης; *SEG* LVII 2030).

1848. **Teucheira. Graffito on a Lakonian krater, ca. 600-550 B.C.** A.Morpurgo-Davies, in J.Boardman, J.W.Hayes, *Excavations at Tocra 1963-1965. The Archaic Deposits I* (Oxford 1966) 169 no. 976 (cf. C.Dobias-Lalou, *RPh* 44 [1970] 234 [I]): ΑΡΥΗΝΒ[--]. Republished by S.M.Marengo, in *Giornata di studi* -- (cf. our lemma no. 1036) 20-23 (dr.), who suggests reading Ἀρχένβ[ροτος] (i.e., the anthroponym Ἀρχέμβροτος, well attested in Rhodian prosopography) rather than Αρχην Β[αχαλ--] (with the first name supposedly of Libyan origin). The problem of N used instead of M may be explained by 'uno scambio tra nasali o con una scrittura incompleta della lettera' (23). The presence of a Rhodian owner or dedicant of the vase in the Kyrenaika finds some support in the Lindian 'Anagraphe', which records that Rhodians participated in the colonization of Kyrene under the founder hero Battos (*I.Lindos* 2 [*Syll.*³ 725; *SEG* LIX 977*] B ll. 109-117).

UNKNOWN PROVENANCE

1849. **Unknown provenance. Dedication, 4th cent. B.C.** Votive relief with a banquet scene consisting of a reclining man, a seated woman, a naked slave, and a group of four worshippers; on the left a horse protome in a panel; in the possession of an antiquities dealer. D.Kazianis, *AD* 56-59 B6 (2001-2004) [2012] 602 (ph.), reports that it was the dedication of the priest Ἀνδρωφέλης.

1850. **Unknown provenance. Dedication, 4th/3rd cent. B.C.** Small moulded base of Greek marble, perhaps from Acquaviva Picena; now in Ancona (Soprintendenza ai Beni Archeologici). Ed.pr. G.Paci, in *Giornata di studi* -- (cf. our lemma no. 1036) 2-6 no. 1 (ph.; Italian translation).

Δαμοσθένεια | ἀνέθη[κε]

Since no contemporary Greek inscriptions are known from this region, the stone is probably 'un arrivo da zone del Mediterraneo orientale'; the name is frequent especially in the Peloponnese (Epidauros, Lakonia), ed.pr.

1851. Unknown provenance. Dedication of a silver bowl to Pallas (Athena), ca. 3rd cent. A.D. Circular shallow bowl with elaborate scenes in hammered relief: above, a nimbate Helios with raised hands (an orb in his left), driving a quadriga with rearing horses emerging from a cloud; below a sacrificial scene: from left to right a tree, a young man clad in sleeveless tunic and mantle, wearing a laurel wreath, holding pomegranates and other fruit in the crook of his left arm, and leading a goat by its horn to a hexagonal flaming altar; the latter stands at the base of the steps to a temple with spiral-fluted Corinthian columns and cornice and pediment bordered in ovolo; in the building a standing statue of Athena in full armor, holding a spear in her right and a shield in her left hand; inscription in punched letters along the upper rim, between the head of Helios and the roof of the temple which protrudes into the upper register; from a German private collection; offered for sale in the auction catalogue *Christie's New York, Antiquities, Including Property from the Collection of Max Palevsky, Thursday 9 December 2010*, 144/145 no. 196 (color ph.); text read from the photograph.

Νόννος | ἱερεὺς | προσκυνέτες τε̑ς Παλλάδος | προσένεγκην

Date: ca. 3rd cent. A.D., on the basis of the term προσκυνέτης and the pagan dedication, catalogue [this seems to fit in with the letter forms and style of the relief, but a 4th cent. date seems possible as well || 3-4. for προσκυνήτης τῆς Παλλάδος | προσήνεγκεν; OC in very small letters above the temple roof as the writer ran out of space, Tybout].

1852. Unknown provenance. Bilingual (Latin/Greek) dedication, Imperial period. White marble stone; in a recessed field relief of a horse and a rider facing a snake-entwined tree; the rider wears a chlamys and holds a patera in his right hand; his hair is tied in a band; inscription below the relief; now in a private collection; a photo and a translation in Sotheby's catalogue *Antiquities and Islamic Art* (112) no. 129. Edd.pr. N.Dimitrova, K.Clinton, in *Studies Tracy* 55-61 (ph.; translation). Text and French translation by M.Corbier, *An.Ép.* (2010) [2013] no. 1868.

Felicio C. Menani | ser(vus) votum solvit pro | se. Φηλικίων Γαΐου Μενα|νίου δοῦλος εὐχὴν vv
|| ἀπέδωκεν ὑπὲρ ἑαυτοῦ

1. Menanius: rare name, edd.pr., who refer to *CIL* VI 22398 (Rome; after 50-100 A.D.) and suggest, given the extreme rarity of the name, that Felicio may have been a slave either of the same master as the slaves [but we have freedmen] in the epitaph from Rome or of a member of the same family ['ne semble pas nécessaire', Corbier in *An.Ép.*] || 3. oblique line between se and Φηλικίων || edd.pr. date the text to ca. 100-300 A.D. ['plutôt déb. du Ier s.p.C., d'ap. l'onomastique et le formulaire', O.Salomies apud Corbier].

1853. **Unknown provenance. Epitaph, ca. 1st cent. B.C.-1st cent. A.D.** Rectangular marble stele with a triangular pediment; in a recessed field between two pillars a relief representing from left to right a draped figure on horseback riding towards an altar decorated with a ram and a draped female figure standing to the right and holding a patera above the altar; on the altar a female bust supporting a plate with fruit; behind the altar a tree with a snake coiling in the branches and eating from the plate; inscription under the relief; offered for sale in the auction catalogues *Christie's, London Antiquities, Thursday 29 April 2010*, 27 no. 66, and *Thursday 7 October 2010* 89 no. 143 (color ph. in both); we read the inscription from the photo: [--]KI ἥρως

[Before KI perhaps an upsilon || we draw attention to a dedicatory (?) relief in the catalogue of 7 October (158 no. 285) bearing an inscription of three or four lines which is illegible from the ph., Tybout].

1854. **Unknown provenance (Lycia or Pisidia?). Epitaph of Appas and his family, 2nd cent. A.D.** *I.Iznik* 134. Fragment of the aedicula of a tomb. According to its 19th-century publications, the stone was found in the region of Nikaia, but is now in the garden of the Antalya Karayolları 13. Bölge Müdürlüğü. Republished by N.Gökalp, E.N.Akdoğu Arca, *Olba* 18 (2010) 295-297 no. 11 (ph.; English and Turkish translations), who suppose that it comes in fact from Lycia or Pisidia and was brought to Antalya during street-works.

Ἄππας Σκύλακος τὸ ἡρῷον ζῶν ἑαυτῷ καὶ Εὐτύχῃ
ἀνατεθραμμένῳ ὑπὸ αὐτοῦ καὶ Φλ. Φρυγίᾳ γυναικὶ καὶ τέκνοις αὐτῆς
[μ]όνοι[ς] κατεσκεύναc.ασεν

1. Ἄππας: 'Lallname', often found in Phrygia, G.-A. A. || 1. in fine Εὐτύχ[ει τῷ], *I.Iznik* || 2. ὑπ' [α]ὐτοῦ καὶ Φρυ(-), *I.Iznik*; Φρυγία: first attestation as a personal name, G.-A. A. [eight examples in *LGPN* I-IV, all from the Classical and Hellenistic periods, Corsten] || 2-3. κα[ὶ τ]έκνοις αὐτῆς [καὶ ἐγγό]νοις κατεσκε[ύα]σεν φ[- - -], *I.Iznik*.

1855. **Unknown provenance (Asia Minor). Epitaph of the gladiator Dareios, 2nd/3rd cent. A.D.** Marble relief broken at top; in a niche a relief representing a thraex in his typical equipment (brimmed helmet with a crest; curved short sword in his right, and small rectangular shield in his left hand; greaves); inscription on the fascia below; offered for sale in the auction catalogue *Christie's New York, Antiquities, Thursday 10 June 2010*, 107 no. 152 (color ph.). Ed.pr. O.Coloru, *ZPE* 175 (2010) 161-163 (ph.; translation; see also cf. 177 [2011] 90): Δαρεῖος πά(λου) β

Small alpha superimposed on pi || for stylistic reasons the relief can be assigned to the Greek East [very probably Asia Minor]; it was probably erected by a munerarius to commemorate a gladitorial combat he had organized, ed.pr. [rather an epitaph; for epitaphs with the same concise formula cf. e.g. *SEG* XLIII 826 and LIV 1191 (Ephesos); LVI 1209-1213 = *I.Stratonikeia* 1495-1498, Tybout] || the name Δαρεῖος [illegible] attested in several regions of the Mediterranean world; Achaemenid historical names are most frequent in western Asia Minor (parallels for both); a Δαρεῖος in a gladitorial context is known from a mosaic (ph.) in the 'Villa of the Gladiators' in Kourion (D.Michaelides, *Cypriot Mosaics* [Nicosia 1987] 23/24); he is a referee represented in the act of separating the fighting gladiators Λύτρας and Ε[--]; δεύτερος πάλος =

secundus palus, an indication based on the subdivision of the gladiators in (at least eight) training groups not implying a hierarchical order (cf. *SEG* LVI 1210 app.cr.), ed.pr.

1856. Unknown provenance (Asia Minor). Epitaph of the naukleros Aurelius Theogeiton from Arados, probably after 212 A.D. Trapezoid marble stele; in a recessed field a relief representing a standing man clad in chlamys and chiton, holding a scroll in his left and making a sign with his right hand ('Redegestus'); behind him a schematically rendered ship; (A) in the relief field left and right of the figure; (B) on a field under the relief; now in the Museum für antike Schiffahrt in Mainz. Ed.pr. T.Schmidts, *AKB* 40 (2010) 251-263 (ph.; dr.; German translation); we give the corrected text of C.Schmidt-Heidenreich, *An.Ép.* (2010) [2013] no. 1869 (French translation).

A: Ε̣ἰταλικό(ς) δρόμος
B: Οὗτος ὁ τόπος συνεχωρήθη | παρὰ Καικίνου Ἀλεξάνδρου | Αὐρηλίῳ Θεογείτονι Ἀραδίῳ | ναυκλήρῳ πρὸς τὸ τεθῆναι || vacat αὐτόν vacat

A. 'Italienroute', ed.pr., who adduces Merkelbach-Stauber, *SGO* IV 17/19/01 (*SEG* XLVII 1820 B) as a parallel for the indication of the maritime route of a ναύκληρος (ship-owner) and *I.Kalchedon* 14 for δρόμος in the same sense || B. 2. Ἀλεχάνδρου, ed.pr. || 4. πρὸς τότε θῆναι ('um ihn dann beizusetzen'), ed.pr. || ed.pr. comments on representations of ships on epitaphs (not necessarily of sailors), mostly from coastal places in Asia Minor (*TAM* IV.1.111 [*SEG* XXVII 831; ph.]; Pfuhl-Möbius 1185 and 2030 [ph. of both]; 1187 [add 1183 = Merkelbach-Stauber, *SGO* II 10/06/08]), on Arados and the mobility of its inhabitants (list of nine epigraphical attestations abroad on 257; no naukleroi), and on naukleroi from the eastern Mediterranean in Italy (*Syll.*³ 1229 [Phrygia, Hierapolis] and inter alia *IGUR* 393 and *IG* XIV 337* [*SEG* XXXII 1036], 830, 841, 854, 918, and 1052), drawing on L.De Salvo, *Economia privata e pubblici servizi nell'impero romano. I corpora naviculariorum* (Messina 1992) 611-645 [cf. also *SEG* LVI 2082]. As to the provenance of the stone, the ethnic suggests that Theogeiton's tomb was abroad, probably not in Italy in view of the mention of the Εἰταλικὸς δρόμος; the frequency of epitaphs of naukleroi and representations of ships in Asia Minor makes this region the most plausible candidate [ed.pr. more specifically suggests Caria, in view of the presence of two Aradians, which seems hazardous, Tybout].

1857. Unknown provenance (Kommagene or northern Syria). Epitaph of Peitho, Imperial period. Rectangular tufa stele with a relief representing an eagle (in a shallow arched niche) seated on a basket; inscription left of the basket; offered for sale in catalogue no. 189 of Gorny & Mosch, Giessener Münzhandlung GmbH, *Auktion Kunst der Antike, 23. Juni 2010*, 116 no. 250 (color ph.). We read the text from the photograph: Πει|θῶ χρ|ηστὴ | ἄλυπε, || χῖρε

[This type of stele, with an eagle and/or a basket and the formula ἄλυπε (or ἄωρε) χαῖρε, is well attested in Kommagene and northern Syria: see e.g. *SEG* XXVI 1500-1616, XLII 1370/1371, and XLVIII 1817-1829, Tybout].

1858. Unknown provenance (Kommagene or northern Syria). Epitaphs of Aikeibas and of Sammous and Alexander, Imperial period. Rectangular block with two funerary reliefs; on one side an eagle in a niche with inscription below (A), the ensemble framed by a large elaborate wreath; on

the opposite side a later relief in a very different style representing, in a slightly arched niche, the busts of a woman and a man with round heads, both clad in chiton and himation; inscription with traces of red paint on the fascia below (B); offered for sale in the auction catalogue *Kahn Auktionen AG, Kunstwerke der Antike, Auktion 5, 16. September 2010*, 198 no. 353 (color ph.; majuscule texts [confirmed by the ph.]; German translations).

A: Αἰκειβ|ας ἄλυ|πε, χαῖρε B: Σαμμου, χ͡ερε, Ἀλέξανδρε

[A. Cf. Αχειβας in *SEG* XLII 1343 (Antiochene) and in *YClS* 14 (1955) 172 no. 91 (Dura-Europos) || B. for the woman's name, apparently Σαμμους, cf. *IGLS* 1370 (Apamene) || the eagle relief assigns the object to Kommagene/northern Syria (see our lemma no. 1857 app.cr.). The catalogue dates the reliefs to 100-150 and 193-235 A.D., on the basis of the typology developed by J.Wagner, *Seleukeia am Euphrat/Zeugma* (see *SEG* XXVI 1500-1609), but cryptically notes for the provenance 'Seleukeia Apameia (?)', Tybout].

1859. **Unknown Provenance. Inscriptions on lead sling bullets, late 5th/4th cent. B.C. or undated.** Edd.pr. P.Weiß, N.Draskowski, *Chiron* 40 (2010) 123-153 (ph.), publish the following series of lead sling bullets, which are all in private Collections. The provenance is unknown. 1) Τισσαφέρν[ης or –ου]; 2) Τισσα|φ[έρνης or -ου] (retrograde; edd.pr. refer to *JHS* 95 [1975] 25-30 [sling bullet from Iulia Gordos, with the name of Tissaphernes, satrap from 413-395 B.C.]); 3) Λυ|σαν (before 350 B.C.; possibly referring to the Spartan general Lysandros); 4) Ἐθέ|λοντος (genitive of Ἐθέλων); 5) Πρωτομάχο (genitive in –ο, common in the 4th cent. B.C.; not the same as the homonym sub 17 below); 6) [Θ]ρασυδάμαντος (Hellenistic); 7) Γίνας (the name on both sides; the name Γίνας and the patronymic adjective Γιναῖος occur in *SEG* LI 711 A L. 12, from Thessalian Krannon; edd.pr. refer to *SEG* XXXI 1602: a sling bullet with Χάββου, genitive of Χάββος, another Thessalian name); 8) Ἀντίμαχος | Αἰνιάν (from Cyprus?; a similar bullet apud A. De Ridder, *Les bronzes antiques du Louvre* II [Paris 1915] no. 1326 [from Smyrna] and in *SEG* LV 1882 sub [11], where possibly Ἀντιμάχου Α[ἰνιάν] (or –άντος) is to be restored; for Αἰνιάν cf. *SEG* XLVII 1635 sub 2); 9) Δαμοκλῆς | Ἀχαιός (cf. W.Vischer, *Kleine Schiften* II [Leipzig 1877/1878] 273 no. 66, where now Δαμοκλῆς [Ἀ]χαιός should be read [Visscher: ΥΑΙΟΣ)]; 10) Διδύμων (representation of a lance, for which cf. *SEG* XLVII 1635 sub 6); 11) Θερσαγόρα (representation of a round shield; edd.pr. suggest restoring in Visscher [see above sub (9)] 283 Θερσαγόρ[α] [Visscher: ΘΕΟΠΑΤΟΡ]); 12) Μυκίνα (retrograde; representation of a four-pronged fork); 13) Εὐβουλίδας (plus monogram with Λ, with omikron between the legs; four-pronged fork; on other bullets with Εὐβουλίδας an Α [see e.g. *SEG* LV 1270], which should perhaps be interpreted as a lambda with omikron; the monogram conceals either a name or an ethnikon [possibly Ὀλοῦς]; for other Euboulidas-bullets see our lemma no. 886); detailed reflections on the meaning of the fork [also on coins]); 14) Μάνης | Εὐαρ(--) [cf. *SEG* LVII 2045 sub 2, Pleket]; 15) Μάνης || Πα(ν)ταρ (--) (bullet: ΠΑΑΙΤΑΡ); 16) [Μά]νης | Αἰολίδας (descendants of Aiolos are known as Αἰολίδαι, edd.pr., who also refer to the Boiotian name Αἰολάδας); 17) Πρ[ω]το|μάχου | Πτολε|μαίου (representation of a thunderbolt; Protomachos: possibly identical with the homonymous leader of the πρόδρομοι in the battle of Issos in 333 B.C.).

On 147-150, W., D. discuss some bullets with misinterpreted or atypical texts: 18) ΚΡΑ|ΤΕ (*SEG* XXXII 1691, sub B 26): interpreted as κράτε[ι]; W., D. prefer an abbreviated name like Κρά|τε(ρος or –

ου); 19) Να|μερ [cf. *SEG* LV 1882 sub (15)]; W., D., adducing *SEG* LII 647 (A) and (F), prefer to interpret this as a name (Ναμέρτας, Ναμερτίδας, Ναμέρτιος) [cf. also *SEG* LVII 2045 sub 1]; 20) ΑΡΧΙΗΣ | ΩΡΑΙΟΣ; on a bullet from Olynthos, interpreted as Ἀρχίης ὡραῖος [see *SEG* XXXI 1608]; W., D. adduce *SEG* LII 647 sub G (Ὀρ[--]δας | καλός; from Torone), consider two possibilities (Ἀρχίης ὡραῖος and Ὀρ[--]δας καλός or Ἀρχίης, Ὡραῖος and Ὀρ[--]δας Κάλος) and ultimately prefer the first; 21) Ἄνδρων and Ἄνδρων ἐπόησε (*SEG* XXXI 1607; LV 1882 sub [6]); W., D. prefer to believe that Ἄνδρων was a military leader, who had the bullets manufactured, rather than the manufacturer himself.

On 167-173, J.Ma, *art.cit.* (see our lemma no. 886), discusses the function of inscriptions on sling bullets as expressions of aggression, social cohesion, and military efficiency. A few texts are addressed to the victim (δέξαι, γεῦσαι, τρωγάλιον, ὀδυνηρῶς, λαβέ, αἷμα, κόε). Inscribed sling bullets found outside of secured contexts (πρόσεχε, τρῶγε, ἧτις αἶσα) may be forgeries. Most texts are ethnics and names of officers, including the following cases: Φαινέ(ας) (not φαῖνε); Πάπα(ς) (not παπαῖ); Κάλα(ς) (not καλά); Αἰσχρόδωρο(ς) (not αἰσχρὸ(ν) δῶρο(ν)); Ναμέρ(της) (ΝΑ|ΜΕΡ and ΜΕΡ|ΝΑ, interpreted by D.M.Robinson as Μ(ηκυβ)ερνα(ίων)) [see *SEG* LIX 696 with references; for the same interpretation see *SEG* LVII 2045 sub 1, Chaniotis].

[See now also A.Avram, 'Marginalien zu griechisch beschrifteten Schleudergeschossen (I)', in I.Piso, V.Rusu-Bolindet (et alii) (edd.), *Scripta Classica. Radu Ardevan sexagenario dedicata* (Cluj-Napoca 2011) 195-200, and A.Avram, C.Chiriac, I.Matei, 'Balles de frondes grecques en pays Gète et ailleurs. Sur les traces de Zopyrion dans le Bas Danube', *RA* (2013) 227-304, with on 261-294 an alphabetically arranged catalogue of all the names attested on sling bullets; the names on W., D.'s bullets are included, sometimes with new suggestions. Cf. also I.Christov, M.Manov, 'Ancient Macedonian sling bullets from the area of a Thracian ruler's residence near the peak of Kozi Gramadi', *Archaeologia Bulgarica* 15.1 (2011) 21-33 (cf. *BE* [2012] no. 75); A.Kelly, 'The Cretan slinger at war. A weighty exchange', *ABSA* 107 (2012) 273-311 (with on 301-305 a catalogue of Cretan bullets; cf. BE [2013] no. 64) and A.Tzaravopoulos, 'Inscribed sling bullets from "Kastro" in *Antikythera* (Greece)', *Gdańskie Studia Archeologiezne* 2 (2012) 207-220 (extended version of his article in *Horos* 17-21 [2004-2009] 327-348; cf. *BE* [2010] no. 262 and [2013] no. 54). See also *SEG* LIX 376-380, Pleket].

Cf. also our lemmata nos. 1740 and 1832.

1860. Unknown provenance (Greece?). Inscription on a bronze hydria, 4th cent. B.C. Bronze hydria; the vertical handle is decorated with two sphinxes; an inscription with punched letters on the rim. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137 (Giessen 2004) 63 no. 172 [the reading of the inscription cannot be correct but we cannot check it, Chaniotis]: ΣΚΑΠΣΙΛΗΕΡΜΑΙΑΙΕΣΥΚ | ΕΚΘΤΙΣΠΙΛΥΧΕΝΗΕΔΩΚΩ

1861-1862. Unknown provenance (Eastern Mediterranean). Inscriptions on silver objects, 1st cent. A.D. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15* (cf. our lemma no. 1860) 57 nos. 164/165 (ph.) [we cannot check the readings, Chaniotis].

1861: no. 164. **Silver ladle.** Handle decorated with the head of a swan; inscription in punched letters on the back: ΛΩΝ

1862: no. 165. **Silver kantharos.** Decorated with a floral motif; inscription on the base.

TO ZEYA ΣΟΕ

1863. Unknown provenance. Inscriptions on gems from the Marlborough collection, 1st-3rd cent. A.D. J.Boardman (et alii), *The Marlborough Gems formerly at Blenheim Palace, Oxfordshire* (Oxford 2009), is a splendidly illustrated catalogue of 780 gems from the collection of gems and cameos, ancient to neo-classical, created by George Spencer, Fourth Duke of Marlborough (1739-1817), and dispersed at auction in 1899. The Greek inscriptions (texts in majuscules both in the lemmata and in the Index, conform to the deplorable habit in gem publications) are collected in an Index on 351 (38 items) and 352 (magic inscriptions; 5 items); most of these date from the Renaissance to the 18th cent.; most of the remaining ones are edita well accessible in previous catalogues of gems, vel sim. The following texts are engraved on pieces known from old or virtually inaccessible publications. **Owner's inscription: 1)** Φιλίππου (108 no. 188; sardonyx intaglio; canopic jar, the head wearing an atef crown; 1st/2nd cent. A.D.). **Memorial inscriptions: 2)** Μνημόνευε (152 no. 329; onyx cameo; hand pinching an ear); 2nd/3rd cent. A.D.); **3)** Μνημόνευε μου τῆς καλῆς ψυχῆς· εὐτύχι, Σωφρόνι[ε] (232 no. 523; onyx cameo; hand pinching an ear; 2nd/3rd cent. A.D. [for this and similar formulas cf. *SEG* LIV 1848]). **Wish of well-being: 4)** Εὐτύχι, | Βερονίκη (233 no. 523; onyx cameo; 2nd/3rd cent. A.D.). **Gift: 5)** NYNCHN τὸ δῶρον (275 no. 654; cornelian intaglio; Nemesis with a trodden man at her feet; 1st cent. A.D. [error for Νύνφη?]). **Magic inscriptions: 6)** Σεμεσειλαμ (83 no. 127; yellow jasper intaglio; obverse: naked radiate Helios standing; reverse: inscription [for this term cf. *SEG* L 1746]); **7)** Χνουμις γιγαντοπληκτα βαροφιτα (192 no. 436; plasma intaglio; Chnoubis; 2nd cent. A.D. [for similar formulas cf. *SEG* LIII 2101 (38) and LIV 1014 (7 in fine), both with references]). **Incerta: 8)** ΘΙΕ (294 no. 716; red jasper intaglio; heads of a boar and a man conjoined; 1st cent. B.C./1st cent. A.D.); **9)** ΕΥΠΟΡΙΑ ΙΑΠΩΤΙΑ (313 no. 779; cornelian intaglio; 'to be read as *eupori aia potia* - "may you prosper for ever, Potia' [?; perhaps owner's name Εὐπορία Ἰαπώτια?, Tybout]; 1st/2nd cent. A.D.).

Note that ΛΟΥΚΤΕΙ on 194 no. 440, similar to *SEG* LIII 2101 (24) - where we suggested reading Λούκ(ιος) Τει(--) - and to other parallel pieces, is probably a modern pseudo-signature on all gems concerned.

1864. Unknown provenance. Inscription on a bronze lamp, ca. 50-150 A.D. Large bronze lamp (type 'Loeschke XX') with a handle in the form of a duck's head; inscription in large punched letters on one of the sides; offered for sale in catalogue no. 189 of *Gorny & Mosch* (cf. our lemma no. 1857) 183 no. 449 (color ph.): ΕΥΡ · ΒΟ

1865-1867. Unknown provenance. Personifications on mosaics, ca. 1st/2nd - ca 5th cent. A.D. Mosaic panels from various private collections offered for sale in the auction catalogue of *Christie's New York, 9 December 2010* (cf. our lemma no. 1851; color ph.).

1865: 117 no. 165. **Parthia, ca. 1st/2nd cent. A.D.** Framed medallion; bust of a young woman (?) with long hair and wearing a cloak; inscription at right: ΠΑΡΘΕ

'Parthe, likely a personification of the province of Parthia', catalogue [apparently the female name Πάρθη used for Παρθία, Tybout].

1866: 123 no. 174. **Euphrates, ca. 2nd cent A.D.** Square panel with elaborate frame; bust of a bearded river god clad in a mantle over tunic, wearing a gold torq and crowned by a foliate wreath and an attribute (perhaps a modius); inscription above: Ἐφρά vacat της

[For Εὐφράτης].

1867: 107 no. 154. **Winter and Spring, ca. 5th cent. A.D.** Two panels with arched top; on each a standing female figure in a frame with arched top; Winter wears a red tunic and a green mantle pulled up over her head as a veil; she pours from a jug to a single flower at her left; inscription left (ΤΡΟ|ΠΗ) and right of her head. Spring is clad in a short-sleeved garment and a short mantle filled with fruit, tied around her neck and over her shoulder and held up in her left arm; she holds a flower in her right hand; flowers blooming on either side; inscription at left of the body: A: Τρο|πὴ χιμε|ρινή B: Τρο|πὴ | ἐαρι|νή

[The Summer panel is considerably larger than its Spring pendant, but from the iconography it appears that they belong together, probably originally forming part of a set of four Seasons, Tybout].

1868-1869. Unknown provenance. Inscriptions on lead weights, 1st-3rd and late 5th-mid 7th cent. A.D. Two lead weights from the collection of Arnold Spaer in Jerusalem. Ed.pr. A.Kushnir-Stein, *Israel Numismatic Journal* 17 (2009/2010 [cf. our lemmata nos. 1749/1750]) 209-212 nos. 3/4 (ph.; majuscule texts; translations); cf. also P.-L.Gatier, *BE* (2011) no. 589.

1868: 209/210 no. 3. **Ephesos? Weight of Aulus Iulius Diogenes, 1st-3rd cent. A.D.** Square weight with a handle at top; on one side a large delta in a recessed field; inscription on the other side.

A: δ' B: Αὔλου | Ἰουλίο|υ Διο|γένους

A Palaestinian provenance is possible but not certain, ed.pr.; G. points to *I.Eph.* 937 A, an inscription for the ἀγορανόμος Α(ὖλος?) Ἰούλιος Διογένης [Μητρο]δωριανός, πατρὸς π[άππου?] θείου ἀγορανομ[ησάντων?] || weight: 106.3 g; the Roman uncia was ca. 27 g, so that the delta probably stands for 'four ounces', ed.pr.

1869: 211/212 no. 4. **Byzantine weight, late 5th-mid 7th cent. A.D.** Circular weight with a massive loop at top; on one side an inscription in a frame with a floral motif below; all lines are separated by horizontal strokes; on the other side a frame surrounding a bird [eagle?] with an object hanging on its neck and a small floral design at its left.

Γ † ς' | Θ(εο)ῦ χάρι|ς, ἀμήν

1. Six ounces || the formula is well attested on bronze Byzantine weights, but this object has no exact parallels because it is made of lead and has an unusual image of a bird, ed.pr.

1870. **Unknown provenance. Magic inscription on a gem (amulet), late 2nd/3rd cent. A.D.** Right part of an oval haematite gem with a suspension hole; now in a private collection; the elaborate image on the obverse can be reconstructed, since it is symmetrical; its main constituents are: in the center two 'Danubian Riders' flanking a goddess holding two swords; at the extreme left and right Nemesis (or Mars at left), serpent and cypress; Victories above the Riders; above in the center an eagle, three stars and busts of Luna and Sol; below various banquet and cult objects and animals; inscription on the reverse; on the rim vowels (H, ω, A, O are preserved) and magic signs. Ed.pr. E.Zwierlein-Diehl, *KJ* 43 (2010) 847-857 (ph.; dr.; text in majuscules).

Ιαι[αω]|θ αβλ[ανα] | αβρασ[αξ] | ακραμ[αχα]||μα[ρι]

Invocations of the sun god under four names (αβλανα is an abbreviation of the well known palindrome αβλαναθαναλβα). This gem belongs to a small group with more or less similar representations of the Danubian Riders etc., mostly with magic texts on the reverse; these amulets were probaby manufactured in Alexandria for worshippers immigrated from the Danubian region, ed.pr., with detailed discussion and ph. or dr. of five parallels; four bear inscriptions: 1) S.Michel, *Die magischen Gemmen im britischen Museum* (cf. *SEG* LIII 2143) no. 301 (ταυαγε); 2) *ibid.* no. 302 (θουριβηλ); 3) *LIMC* V (1992) s.v. Nemesis no. 203 = *LIMC* VI (1992) Addenda s.v. Heros equitans no. 437 (σιvι [probably an abbreviation of σιvιvωρψ], vowels and ZZZ); 4) E.Zwierlein-Diehl, *Die antiken Gemmen – Wien* (cf. *SEG* XLI 1767) no. 2187 (obverse: single Rider and Αδωναι Σαβαωθ; reverse: Nemesis and CALLIΣTE NIKA TOBASTURI, 'Callistus, siege, Sohn des Tobasturus'); in an addendum, ed.pr. points to *SEG* LVII 2053.

1871. **Unknown provenance. Labels on a mosaic, ca. 3rd cent. A.D.** Rectangular mosaic panel representing at left Selene clad in a peplos, driving her chariot drawn by two bulls and raising a lit torch in her left hand which illuminates the sleeping Endymion occupying the full lower zone (short mantle; shepherds' staff in his right hand); in the upper right corner the small winged figure of the nude Pothos pointing to the scene below; labels above Selene and Pothos, and under Endymion's bent left arm with which he supports his head; offered for sale in the auction catalogue *Christie's New York, Antiquities, Thursday 10 June 2010*, 116 no. 163 (color ph.); we read the text from the photograph.

A: Σελήνη B: Πόθος C: Ἐν|[δυ]μίων

[The letter forms (square sigma and theta; mu with slanting hastae; heavy apices) support the 3rd cent. date suggested in the catalogue, Tybout].

1872. **Unknown provenance. Label on a mosaic, 3rd/4th cent. A.D.** Square mosaic panel with the representation of the personification of a month. Offered for sale by G.Hirsch, Munich; cf. catalogue *Auktion* 141, September 2005, no. 598 (ph.): Δύσ|τρος

1873. **Unknown provenance. Love message on a gem, ca. 3rd-5th cent. A.D.** Oval agate cameo with an ear and a right hand clasping its lobe, surrounded by an inscription. Offered for sale in the auction catalogue *Christie's 7 October 2010* (cf. our lemma no. 1853); we read the text from the photo.

Μνημόνευε μου τῆς καλῆς ψυ(χῆς)

[For the formula see *SEG* LIV 1848 || see now also catalogue no. 223 of *Gorny & Mosch, Giessener Münzhandlung GmbH, Auktion Schmuck Antike bis Neuzeit, 26. Juni 2014*, 44 no. 1100 (color ph.): oval agate cameo with similar motif and inscription μνημόνευε above, Tybout].

1874. **Unknown provenance. Inscriptions on gold rings, 4th/5th cent. A.D.** Two gold rings with inscriptions on the bezel; offered for sale by G.Hirsch, Munich; cf. catalogue *Auktion* 141, September 2005, nos. 1407 and 1431 (ph.). Texts read by W.Günther, who has sent us photos of the objects: 1) † Χρ|ιστέ, β|(ο)ήθι (ΒΗΘΙ, ring; no. 1407); 2) Εὐτ||χει (no. 1431).

1875. **Unknown provenance (Syria/Palaestina/Arabia?). Eulogia token, 5th/6th cent. A.D.** Circular stone mould for casting eulogia tokens with reliefs on both sides (A/B); the scene on (A) is inspired by the Lord's visit to Abraham at Mamre (*Gen.*18.1-15): three angels clad in chiton and himation, seated under the overarching limb of a tree (with a birdcage) and holding a cup in their left hands; the somewhat larger central angel has his right arm outstretched (speaking gesture); the angels at left and right point their staffs at objects represented in the exergue below; in the center a tripod with star shaped loaves; much smaller figures in the exergue: from left to right a container representing Abraham's well, the heifer to be served to the angels, and Abraham and Sarah; on (B) a seated woman wearing a kalathos and a star-studded veil; she raises her left hand to her cheek, and touches a mound of six balls with her right; she is flanked by two trees (palms?) on each side; inscriptions in mirror-script running along the edge; now in the Malcove Collection at the University of Toronto Art Center. Ed.pr. M.E.Frazer, in K.Weitzmann (ed.), *Age of Spirituality. Late Antique and Early Christian Art, Third to Seventh Cent.* (catalogue Metropolitan Museum, New York 1977/1978) 583/584 no. 522; cf. also ead., 'A syncretistic pilgrim's mould from Mamre (?)', *Gesta* 18.1 (1979) 137-145. See now R.C. Gregg, in G.Kalantzis, T.F. Martin (edd.), *Studies on Patristic Texts and Archaeology: If these stones could speak ... Essays in Honor of Dennis Edward Groh* (Lewiston- Queenston-Lampeter 2009) 111-162 (ph.).

A: Εἰλέως μοι οἱ ἄνγελοι   B: Δέχομε χαίρων τὴν Οὐρανίαν

Bread stamp, F., followed by G. [mould for casting eulogia tokens, since the engraving is too fine and shallow to leave a clear impression on dough, Di Segni] || B. δέχομε for δέχομαι; 'I receive, rejoicing, the heavenly [one]', F., who interpreted Οὐρανία as the epithet of the syncretistic pagan goddess Isis/Astarte/Atargatis/Aphrodite [cf. our lemma no. 1700] and connected the surprising combination of Ourania and the scene from the Old Testament on (A) with Eusebius' account (*Vita Constantini* 53.4) of a festival of Mamre where pagan sacrifices took place to Eutropia's horror, resulting in the emperor's decision to build a basilica. G. refutes this interpretation at great length, arguing that (B) depicts the Virgin Mary and that οὐρανίαν qualifies a suppressed [φωνήν]: 'I [Mary] receive, rejoicing, the heavenly [voice]', i.e., from the angel Gabriel: an allusion to the Annunciation [rather far-fetched. Why not retain F.'s straightforward translation, with 'the heavenly [one]' referring to Mary? This interpretation has also the advantage of bringing μοι on (A) in line with the first person singular in (B) (both apply to the worshipper receiving the eulogia token), Tybout].

1876. Unknown provenance. Mosaic inscription (building inscription), 5th/6th cent. A.D. Square mosaic panel representing a large brown cross with small white crosses at the end of its arms; four small crosses in the four corners of the square; inscription arranged around the cross; offered for sale by G.Hirsch, Munich; cf. catalogue *Auktion* 141, September 2005, no. 603 (ph.) [we read the text from the ph.; possibly a fake, Chaniotis]: 'Ε<τ>ελ|ιώθη ἡ | <ψή>φω|σις τοῦ

ΕΙΕΛΙΩΘΗΗ | ΥΠØCΙCΤΟΥ, mosaic.

1877. Unknown provenance. Owner's inscription on a bronze tabula, 5th/6th cent. A.D. Bronze tabula ansata broken at right; now in the collection of D.Theodorides. Ed.pr. B.Caseau, *T&MByz* 16 (2010 = *Mélanges Cécile Morrisson*) 139-150 (ph.; French translation); cf. D.Feissel, *BE* (2011) no. 685.

† Τοῦ μεγα[λοπρ(επεστάτου)] | καὶ περιβλ(έπτου)] | κομμερκι[αρίου †]

Either a plaque 'fixée à un apport et ... marque de propriété' or 'un marqueur, qui imprimait les lettres dans une surface meuble et permettait de savoir à qui appartenait l'objet marqué', ed.pr., who hesitatingly prefers the former || commentary on the origin, development and duties of the commerciarii, who probably were the successors of the comes commerciorum, and on the epithets μεγαλοπρεπέστατος and περίβλεπτος (spectabilis); on 146, note 18, a reference to *SEG* XXXII 1554, for which ed.pr. refers to D.Nappo, 'Anastasio I, i duces e i commerciarii', *Mediterraneo Antico* 9.1 (2006) 329-352; for a recent synthesis on the commerciarii ed.pr. refers to L.Brubacker, J.Haldon, *Byzantium in the Iconoclast Era c. 680-850. A History* (Cambridge 2011) 682-695.

1878. Unknown provenance. Christian inscriptions on silver spoons, 5th/6th cent. A.D. Three silver spoons with inscriptions on the rectangular cuffs of the handles; one has a monogram on the disk connecting the handle with the cavity of the spoon. Offered for sale in catalogue no. 194 of *Gorny & Mosch, Giessener Münzhandlung GmbH, Auktion Kunst der Antike, 14. Dezember 2010*, 198 no. 483 (color ph.); we read the texts from the photo: 1) Σῶμα Χριστοῦ μεταλάβετε [evidently for liturgical use]; 2) † Ἰάκωβος [the apostle; cf. *SEG* XLII 1839 B II (14); monogram: πατρικίου ('Titel seit Konstantin für

hochrangige Vertraute des Kaisers', catalogue [rather the owner's name: Πατρικίου; cf. our lemma no. 1886 (5)]); **3)** † Κυριακοῦ [owner's inscription || for similar inscribed early Byzantine silver spoons see *SEG* XLII 1839 (monograph); also XXXVII 630 (1 and 3), 1751: XXXVIII 1927 (XLVII 2233); XLII 1096; XLIV 1577; XLIX 2385; LIV 1804; LV 1930, 1957; LVIII 1133 (3), Tybout].

1879. Unknown provenance. Christian inscription on a bread stamp, 5th-7th cent. A.D. Bread stamp in the shape of a house, with chi-rho monogram flanked by A and ω in the pediment; offered for sale in catalogue no. 194 of *Gorny & Mosch* (cf. our lemma no. 1878) 233 no. 611, and again in no. 206, *Auktion Kunst der Antike, 20. Juni 2012*, 215 no. 463 (color ph. in both). We read the inscription from the photo: Ἑρμο|λάου | λαμπ|ροτάτ||ου. We draw attention to an inscribed early Byzantine weight in the same catalogue (233 no. 612).

1880. Unknown provenance. Christian inscription on a bronze fibula, 6th cent. A.D. Bronze fibula with iron pin; an inscription on the plaque. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15* (cf. our lemma no. 1860) 89 no. 304: NN † ΕΛΠ

1881-1885. Unknown provenance. Amulets, (late) Imperial period. C.A.Faraone, *ZPE* 172 (2010) 213-219 (translations), (re)publishes and discusses the following amulets; for 218/219 see *SEG* LVIII 1858.

1881: 213-215 (dr.). **Amulet (iambic incantation).** Bronze octagonal ring; the eight planes of the outer surface are each inscribed with letters filled in with gold leaf; acquired in Beirut and now in the Cabinet des Médailles (Seyrig collection); mentioned in *SEG* LIX 2049 (2): θε(ὸς) | κελεύ|ει μὴ κ|ύειν κ||όλον π|όνον ἐ|ν δυνά|μι Ιαω

1. Abbreviation sign: horizontal stroke above ΘΕ; the four parallel versions of the incantation (the first six words) suggest that the scribe mistakenly wrote the abbreviation ΘΕ (vocative) instead of ΘC; traces of theta and sigma before and after ΘΕ show that he originally wrote out θεός in full, F. || for the incantation, pagan or Christian, see cf. *SEG* LIX 2049 [2]); for the variant Φοῖβος κελεύει μὴ κύειν πόνον πόδας (*IGLS* 1083), F. adduces the sequence 'negat Apollo pestem posse crescere' in Pliny, *NH* 26.93: a iambic senarius, which translates the basic syntax of most of the Greek charm; alternatively, the charm was composed in Latin and translated into Greek.

1882: 215 (majuscule text). **Amulet.** Pale sard gem inscribed on both sides; the text on the obverse is surrounded by an ouroboros; mentioned by Max Sommerville in the 'Descriptive List' of his gem collection (1889; 767 no. 1433); now in the Museum of Archaeology and Anthropology at the University of Pennsylvania.

Obverse Μαχειου Σαβα|ωθ Βηλ Βαλ Σου|μηο Ορομα|ζη διαφύ||-
Reverse λαξον Καλ|λίπολιν ἣν| ἔτεκεν Κα|λλίπολις

1-4. A list of powerful names and epithets of a single god; Μαχειου and Σουμηο may be truncated or erroneous forms of the angel names Μιχαήλ and Σουμιήλ; the last named is the Persian god Oromazda, F.; for the word division over the obverse/reverse cf. our lemma no. 1884 app. cr. in fine

1883: 215/216. **Amulet.** E.Brandt, A.Krug, W.Gercke, E.Schmidt (edd.), *Antike Gemmen in deutschen Sammlungen* III (Munich 1972) 121 no. 2912. Red- and green-flecked jasper in Munich inscribed on both sides; on the obverse an 'Abraxas' figure with the letters Ιαω; we do not give a line division for the rest of the text on the obverse, since its lay-out is disorderly.

Obverse εετηιωιηιηιηυυυωωω Ἐπουθουχαμ, φύ-
Reverse λαξον | με, Ἐπουθ|ο(υ)χαμ, ιιιη|ιηιηιιιαη||αηαη

Reverse 3. ΟΧΑΜ, gem || Ἐπουθουχαμ: either the owner of the amulet (feminine acccusative or Hebrew ending in -αμ) who asks for protection or, preferably in view of its repetition with the vowels, a supernatural entity twice invoked for protection, F. || for the word division cf. our next lemma app. cr. in fine.

1884: 216. **Amulet.** Large brownish chalkedony in the Sackler Museum at Harvard; on the obverse three ouroboros circles increasing in size from top to bottom, the first two with magical symbols and charakteres; the third one continues this pattern, but has a Greek text at the bottom. S.Michel, *Die magischen Gemmen* (cf. *SEG* LIV 1847) 288 no. 28.1 (first of the three gems mentioned under this no.; F.'s new reading supersedes M.'s text).

διαφυ|λάξατε θ(ε)αὶ δυ|νάμ(ε)ις ἔντιμον ἕν|α θεόν

ΘΙΑΙ, ΔΥΝΑΜΙΣ, gem; 'O divine powers, thoroughly protect (in the name of) the one, honored god'; the latter has presumably been mistakenly rendered in the accusative at a point where the name of the sufferer is expected, F. || 2. before ΛΑΞΕΤΕ a series of magical symbols; ΔΙΑΦΥ is at the end of the previous line [ΔΙΑ is clear on the ph. in M., which, however, shows no trace of ΦΥ]. The word division before lambda is the same as on the gems in our two preceding lemmata, F., who wonders whether λάξατε and λάξον may have been comprehensible shorter versions, perhaps local dialectal variations, of (διαφυ)λάξατε and (διαφύ)λαξον [on the reverse, four lines of charakteres and a Greek inscription of 16 lines consisting of a long list of divine names followed, in ll. 9-16, by κύριοι θεοὶ || ἄγγελοι, διαφυλάξατε | τὸν φοροῦντα τὴν ἱε|ρὰν ταύτην στήλην | ἀπὸ πασῆς ἐπιβου|λίας καὶ παντὸς || φαρμάκου καὶ | νόσου (read from the ph., correcting M.'s majuscule copy), Tybout]

1885: 216-218. **Love spell or amulet.** Haematite gem in a private collection; inscribed on both sides (obverse [A]: two lines around a woman reclining on a kline). J.Boardman, C.Wagner, *Gem Mounts and the Classical Tradition. Supplement to A Collection of Classical and Eastern Intaglios, Rings and Cameos* (Oxford 2003) no. 577.

A: (outer ring) ΣΩ[. .]ΣΙΝΗΙΣΟΥΙΗΘΥΝΟΒΟΧΟΥΒΟΗΡΙΣ
(inner ring) ΘΕΝΕΙΡΓΝΣΕΡΟΕΝΕΕΥΩΗΗΗΙΑΡΙΟΡΙ
(last letters on inner ring on lap of woman) ΦΡΑΕΙ

B: Κάστωρ ὁ καλ|ούμενος Ἀγρί||ππας ὃν ἔτεκε | Καλλίκλεια || καιμγτατουνι | νιχαροπληξ

A. The final ΑΡΙΟΡΙΦΡΑΕΙ is a corrupt form of ΑΡΡΩΡΙΦΡΑΣΙ(Σ), an epithet of Hathor as 'Lady of the Blue Stone' that often accompanies figures of Aphrodite on lapis-lazuli gems. The woman represented on our gem is also Aphrodite. The full formula is known inter alia from S.Michel, *Die magischen Gemmen im Britischen Museum* (cf. *SEG* LIII 2143) no. 79 (dr.) and A.Delatte, P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) no. 241; it is probably 'an invocation in some non-Mediterranean language (perhaps Egyptian?), all of which is addressed to Aphrodite-Hathor as "Lady of the Blue Stone"' (218). F. || B. 5. unknown as a vox magica, this sequence might preserve a non-Greek nickname of the mother: καὶ Μγτατου, with NI as an abandoned attempt at starting νιχαροπληξ. F. || 6. found mainly in curses and erotic magic, which suggests that the stone is not an amulet to protect or heal Kastor, who is either the object of a love spell or the owner of an amulet which should make him charming in the eyes of others. F.

1886. Unknown provenance. Inscriptions on gems and rings, Imperial/early Byzantine period. From the Greek inscriptions on small objects in catalogue no. 189 of *Gorny & Mosch* (cf. our lemma no. 1857; color ph.) the following can be read from the photographs: 1) Δικαίως (jasper gem with Eros bound to a column surmounted by a griffin with a wheel (Nemesis); inscription at left; cf. *SEG* IX 860; XXXI 665; LIII 2101 [9]; LIV 1794 [3]; LV 1890 [5]; 101 no. 200; 1st/2nd cent. A.D.); 2) Χαῖ|ρε (carnelian gem; 103 no. 215; 2nd/3rd cent. A.D.; to the same lot belongs a red jasper gem with a monogram of the 3rd/4th cent. A.D.); 3) Εὐτ|ύχι (on the bezel of a gold ring; 85 no. 137; 2nd/3rd cent. A.D.); 4) Εὐ|τύχ|ι (on the bezel of a gold ring; 85 no. 138; 2nd/3rd cent. A.D.); 5) Πατρικίου (monogram on an iron ring; 5th-7th cent. A.D.; 89 no. 160). There are more (early or later) Byzantine monograms in other lots: 89 nos. 149 and 151, and 103 no. 218.

1887. Unknown provenance. Inscriptions on gems and rings, Imperial/early Byzantine period. The auction catalogue *Christie's, New York, Ancient Jewelry, Thursday 9 December 2010* (color ph.) contains some items bearing Greek inscriptions which we read from the photographs: 1) Ἰουλία (on the bezel of a gold ring set with red jasper, left and right of Fortuna with ship's rudder and cornucopia; ca. 1st cent. A.D.; 51 no. 413); 2) Φ Μ (or ΛΛ or Ѡ?) Θ (red jasper with Herakles fighting the Nemean lion; letters above; ca. 2nd/3rd cent. A.D.; 62 no 437); 3) Εὐτυ|χῶς (on the bezel of a gold ring; Imperial period; 41 no. 389 [lot of six objects]); 4) ΗΝ ΗΛΤ (left and under a draped figure framed by attributes [probably a magic gem]; one of 18 carnelian stones collected in a modern necklace; Imperial period; 56 no. 425); 5) cross-shaped monogram with K, P, A and ΟΥ (63 no. 441; gold signet; ca. 4th/5th cent. A.D.). We merely draw attention to 51 no. 411 (red jasper gem with triple head [satyr, Dionysos, Pan] and five letters at left read by the catalogue as KXIVE.

1888-1889. **Unknown provenance (Eastern Mediterrenean [probably Syria or Arabia]). Christian inscriptions on mosaics, early Byzantine period.** Two rectangular mosaic panels offered for sale in the auction catalogue *Kahn, 18. September 2009* (cf. our lemma no. 1858) 186 nos. 384/385 (color ph.; majuscule text; German translation). We read the texts from the photographs.

1888: no. 384. **Dedication of a cell, 5th cent. A.D.** Representation of animals (two sheep flanking a column supporting a large bowl; ramping dog; goat [?]; peacock; several birds); inscription in a tabula ansata in the right upper corner. [The right part of the mosaic is lost (the right ansa and the largest part of the right sheep are missing); originally the composition was very probably symmetrical, with the tabula and the column under it in the center].

Κ{ι}ύριε, μνίσον εὖ | {Ν} δοῦλού σου Λάτ|ρου ὅτι ἐφρόντισεν | ⟨κ⟩αὶ ἐκαρποφόρισεν τ||⟨ὸ⟩ κέλ⟨λ⟩ιον τοῦτο

[1. μνίσον for μνῆσον; cf. *SEG* LIII 2060 (3): μινισον for μνῆσον (the latter, instead of the normal μνήσθητι or μνήσθῃ, is very rare) || 2-3. previously unattested name?; for Λάτρων cf. *I.Perge* 290; *I.Tralleis* 250 L. 45 || 4. ΑΙ, mosaic || 5. for the dedication of κέλλια (monastic cells) see *SEG* LIII 1793-1795 and 1800-1802 (Syria, Arethousa); cf. also XLIX 1984/1985 for κέλλιον in a pagan context; for κελλάριοι see our lemma no. 1995, Tybout].

1889: no. 385. **Donation of a mosaic and signature of the mosaicist, 6th/7th cent. A.D.** Large tree with two hanging fruits at which two water birds are picking; inscription above; in L. 1 before ΩΚΥΡΙC a chi-shaped cross; the signature (B) is written in much smaller letters in two lines right of ΛΕΜΑΓΡΟΝ (A L. 5).

A: Ὦ κύρι(ο)ς Παῦλος ἀρχη|μανδρίτης κὲ φίλος | αὐτοῦ ἀρχημανδρί|της Ἰωάννης τοῦ Τε||λεμάγρον·
B: Εὐστάθις | ψηφοθέτης

[A. 4-5. Τελεμάγρον for Τηλεμάγρου; previously unattested composite name (cf. e.g. Ἔπαγρος, Εὔαγρος, Κλέαγρος, Κτήμαγρος, Τίμαγρος, Φίλαγρος), with insertion of -μ- probably on the analogy of Τηλέμαχος || B. the new ψηφοθέτης should be added to category (A) of M.Donderer's recently updated catalogue (see *SEG* LVIII 1914), Tybout].

VARIA

1890. Administration. The ab epistulis Graecis. A.Magionalda, in F.J.Navarro (ed.), *Pluralidad e integración en el mundo romano. Actas del II coloquio internacional Italia Iberia – Iberia Italia, Pamplona-Olite del 15 al 17 de octubre de 2008* (Navarra 2010) 321-355, collects the attestations of the office of ab epistulis Graecis (ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν), and lists its office holders (21 persons; tabular survey on 342-346; cf. *SEG* XXXI 1657 for an earlier list). M. comments on their activities as sophists, rhetors or jurists, and on their cursus honorum (tabular survey on 347/348; cf. also *SEG* XLIX 2438). Apparently their careers are mostly of a 'civil' type (administrative offices, especially in the financial sector, such as praef(ectus) Aegypti (annonae) [e.g. *I.Eph.* 1077], or praef(ectus) vigilum [e.g. *CIL* III 7126]; for examples of a 'mixed career' see the men admitted to the senatorial order in *I.Perge* 194 and *SEG* XLVII 1656 [cf. app.cr. ad LL. 1-8; LVI 1348]). The holders of the office came almost exclusively from the Greek East and from an influential socio-cultural and economic background (cf. e.g. the family on record in *Altertümer von Hierapolis* 31 and 110, and *MAMA* IX 26). By their familiarity with the emperor (cf. *IG* II² 1109 + 2771 + 3412 [*SEG* XXVI 128] LL. 6/7; *I.Eph.* 2026 [*SEG* XXXVIII 1180] LL. 17/18) they were able to play the role of intermediator between the emperor and the cities of the Greek East (for honors for ab epistulis see e.g. *I.Side* 62 [*SEG* XLII 1233] and 63 [*SEG* XXXIV 1559]; *TAM* V.2.984-988 [*IGR* IV 1214-1218, Thyateira]). As a result, the ab epistulis Graecis, 'comunicando e diffodendo, attraverse le lettere in lingua greca ... l'ideologia dei principi ..., anche grazie al prestigio a dall'influenza personali, offrivano all'autorità imperiale un strumento per avvicinarsi meglio al vasto mondo dell province dell'Oriente' (342).

1891. Administration. The eirenarchai and the organization of public security in Asia Minor and Egypt, Imperial period. On the basis of papyri and inscriptions and focusing on the office of εἰρηνάρχης, P.Sänger, *Tyche* 25 (2010) 99-122, compares the system of the maintenance of security in Asia Minor and Egypt. He starts with a review of C.Brélaz, *La sécurité publique* -- (cf. *SEG* LV 2057), and then focuses on the situation in Egypt. S. criticizes B.'s opinion that the organization of security in these two important regions of the Roman Empire was fundamentally different; thus, he rejects B.'s perception that the security system in Egypt was primarily of a military character, and argues that the reason why in Egypt the maintenance of security was not assigned to the cities was not the country's lesser urbanization (so B.) but rather the traditional administrative system which was not changed by the Romans. S. examines the place of the εἰρηνάρχαι in the hierarchy of civic offices (108; in Egypt, they supported the στρατηγός of the νομός; in Asia Minor, there is no connection between the strategoi, whose function differed from that of their namesakes in Egypt, and the eirenarchai), their social standing (108/109; in both regions, they were members of the cities' elites; this notwithstanding, there were differences of importance between the cities and their elites in Asia Minor, but not in Egypt), their tasks and function (109/110; in both countries they were executive officials with the same tasks, but in contrast to Egypt, where they had fewer personnel for the practical (and dangerous) part of the job, the eirenarchai in Asia Minor, had to act in person, supported by διογμῖται), their area of responsibility (110/111; in both regions, they were responsible for the security in the rural areas of the πόλεις or the capital of the νομοί, respectively), their relation to the governor (111-113; S.

refers to papyrological sources showing that the governors were not involved in the installment of eirenarchai and adduces this as support for B.'s assumption that it was likewise in Asia Minor; nevertheless, the eirenarchai in Asia Minor being magistrates of autonomous municipalities, in some cases acted in cooperation with the governor, whereas the Egyptian eirenarchai stood in contact with the strategoi only), the development of the office (113-121; in Asia Minor, the office is first attested in 116/117 A.D., in Egypt unter Gordian III, which S. connects with the installation of βουλαί in the capitals of the νομοί under Septimius Severus; S. sees in this, in contrast to the situation in Asia Minor, a Roman initiative; the further development in late antiquity was different in Asia Minor and Egypt). S. concludes that the office of the εἰρηνάρχης developed differently in Asia Minor and Egypt, due to the flexibility with which the Roman administration responded to the administrative traditions of each part of the Empire.

Cf. also our lemma no. 2040.

1892. **Alphabet. Local scripts.** N.Luraghi, 'The local scripts from nature to culture', *ClAnt* 29 (2010) 68-91. Author's summary: 'The emergence of local alphabets in archaic Greece, different from one another in the shapes of only few letters, is usually seen as accidental. Observing the use of local alphabets outside their area of origin especially, this article argues that they were consciously created so as to be recognizable from one another and closely associated with perceived ethnic boundaries within the Greek world. The use of the local alphabets should be observed in conjunction with the use of dialects, which appear to have functioned in a similar way.'

1893. **Alphabet. Origin.** We draw attention to two articles in *Res Antiquae* 7 (2010): A.Bourguignon (45-53) discusses three theories concerning the transmission of the Phoenician alphabet to the Greeks (by B.B.Powell, R.D.Woodard, and S.-T.Teodorsson); Y.Duhoux (105-118), argues that not only the very beginnings of the alphabet in the Middle East (ca. 2000 B.C.), but also the much later stages of its diffusion in Asia Minor, the Phrygian world and the West (late 9th cent. B.C.) and in Greece and Italy (ca. 775 B.C.) were periods characterized by freedom and inventivity.

For an introduction to the key questions concerning the origin and early development of the Greek alphabet see R.G.Woodard, 'Phoinikēia grammata: an alphabet for the Greek language', in E.J.Bakker, *A Companion to the Ancient Greek Language* (Malden, MA 2010) 25-46.

Cf. also J.Signes Codoñer, 'Nuevas perspectivas en el estudio de los orígines de la escritura en la Grecia arcaica (siglos IX-VIII A.C.)', in G.Carrasco Serrano, J.C.Oliva Mompéan (edd.), *El Mediterráneo antiguo. Lenguas y escrituras* (Cuenca 2010) 247-314.

1894. **Architecture. Handbook.** M.-C.Hellmann, *L'architecture grecque* 3. *Habitat, urbanisme et fortifications* (Paris 2010), continues her wide-ranging survey of Greek architecture on the same footing: see *SEG* LII 1889 and LVI 2066 for vol. 1/2. For a summary of the present volume we refer to M.Sève, *BE* (2011) no. 23. Inscriptions are occasionally adduced (Index on 386), but unlike in vol. 1/2, there are no special comments on or translations of individual texts.

1895. **Architecture. Masons' marks in Asia Minor, Hellenistic Period.** After an overview of the history of research, M.Bachmann, in P.Andrássy, J.Budka, F.Kammerzell, *Non-Textual Marking Systems, Writing and Pseudo Script from Prehistory to Modern Times* (Göttingen 2009) 215-231, examines masons' marks in Hellenistic Asia Minor with a focus on Pergamon and the Seleukid fortress on the Karasis in Rough Cilicia. Following the research on marks in Rome by O.L.Richter (Berlin 1885), he points out that most marks were carved early in the construction process, presumably in the quarries already, and that they were the initials of the contractors who were each responsible for a part of the respective building program.

In Pergamon, B. collected all marks discovered in the gymnasium, the sanctuary of Demeter, the Lower Agora, the temenos for the ruler cult, 'Bau Z', 'Bau CF', 'Bau H', in several sections of the Eumeneian wall, and in the alleys in the Upper City; since most of them belong to the phase of the expansion of the city under Eumenes in the first half of the 2nd cent. B.C., the marks too should be dated to this period. He interprets the marks in the shape of Greek letters as the first letter of a personal name which concurs with the observation that the unproportionally high number of alphas matches the high number of Pergamene personal names starting with that letter; this also explains the different shapes of the alphas which served to differentiate between the persons, who must be those responsible for the production of the stones.

In the fortress on the Karasis, only those stones that were thoroughly worked bear marks. B. points out that the towers display a large number of different signs which reflects the complex building process, whereas less complicated parts were divided between different sections with one mark each. On the Upper Akropolis, the different ways of workmanship correspond to different marks. A typical section of a wall under the responsibility of a single contractor was 7-8 m long. Regarding the so-called banquet hall, erected on a narrow surface, B. attempts to calculate the number of the workers and the duration of the construction process, which he estimates at 50 workers and ca. 8 months.

Comparing the character of the marks at the two sites, B. states that there are more non-letter-marks on the Karasis than in Pergamon, while the variation among the Greek letters is smaller, and argues that the non-Greek signs are to be connected with a high number of indigenous workmen. Cf. also our lemmata nos. 1049 and 1058.

1896. **Army. Military officials.** I.Matijašic, in *Lo spazio ionico* 225-244, collects the (mainly epigraphic) evidence for τόξαρχοι (see our lemma no. 612), στρατηγοί and πολέμαρχοι in the Ionian Islands (Leukas), Aitolia, Akarnania, Epeiros, and Illyria. See also our lemmata nos. 566 and 612.

1897. **Army. Roman army: auxiliary units.** J.Bennett, 'Auxiliary deployment during Trajan's Parthian war: some neglected evidence from Asia Minor', in C.Deroux (ed.), *Studies in Latin Literature and Roman History XV* (Brussels 2010) 423-445, starts from the diploma militare from 115 A.D. which mentions several auxiliary units 'translatis in expeditionem' (clearly the Parthian war; *An.Ép.* [2005] no. 1723), and subsequently discusses various inscriptions, showing that six to seven units, regularly recorded in the Danubian regions, were also in Asia Minor in the early 2nd cent. A.D., probably in connection with the same operation. There are two Greek inscriptions in B.'s list: 1) *I.Side*

219, recording a certain Μᾶρκος Οὔλπιος Λόγγος, ἑκατοντάρχης σπείρας δ' Ῥέτων. B. suggests that the centurio has been enfranchised during his service or that he was the son of an auxiliary veteran who received civitas romana after his discharge. The cohors IIII Raetorum (equitata) may have been sent to Lycia-Pamphylia to replace the unit garrisoned there after this moved eastward during Trajan's Parthian campaign; by 125 A.D. it was stationed in Cappadocia; 2) *JRS* 14 (1924) 74/75 no. 109 (c) (*An.Ép.* [1926] no. 74; from Isaurian Gorgoromeis), mentioning a certain Κονδία[νος] who said of himself: ἐστρατευσάμ[ην ἐν] Φρυγίᾳ εἰς χώρτ(ην) α' Μ[-- π]εζός; B. argues that the cohors I Montanorum, also on record in the above-mentioned diploma militare, was moved to Phrygia 'for support duties in connection with Trajan's Parthian War' (434) in 114/115 A.D.

1898. **Artists' signatures.** In 'The Art of Signing in Ancient Greece, *Arethusa* 43 (2010) 231-251, R. Osborne tabulates signatures of a large number of Boiotian and Attic painters and potters and of sculptors of the Archaic through the Hellenistic periods in an investigation as to who, when, and why artists signed their works in the ancient Greek world. Signatures did not seek to distinguish the artist from the craftsman. The whole pot is 'a work of art, and not merely the scenes upon it. ... Whether on sculpture or on pots, signatures reveal artists to be engaged always in collaboration ... also with the viewers without whom the objects make no sense.' (249). Cf. also our lemma no. 2038.

1899. **Athletics. Contests in Syria/Palaestina/Arabia.** B.Wojciechowski, *Palamedes* 5 (2010) 127-149, lists and discusses the agones recorded for 21 cities in the Roman Levant: Antioch (see our lemma no. 1647 for the various ἀγῶνες), Apamea, Askalon, Beroia, Berytos, Bostra (Δουσάρια Ἄκτια; Ὀλύμπικος ἀγών), Chalkis, Caesarea Maritima (Καισάρεια/Σεβάστεια; Σεουήρεια Πύθια), Caesarea Paneas, Damascus (Σεβάσμια), Philadelphia, Gaza (ἱερὸς εἰσελαστικὸς ἰσολύμπιος ἀγών), Hierapolis, Jerusalem (probably Καισάρεια), Laodikeia-on-the Sea (Ἀσκληπιεῖα Πύθια; Σωτήρια Καπετώλια), Neapolis, Skythopolis, Sidon (ὁ Περιπόρφυρος [sc. ἀγών]; Πύθια [?]), Tripolis, Tyre (Ἡράκλεια Κομμόδεια; Ἄκτια) and Zeugma. Where no names of contests are added after a city, the existence of contests is certain but sources do not mention a name; in many cases these games are ταλαντιαῖοι.

See also H.Bru, 'Les concours grecs dans les provinces syriennes, d'Auguste à Constantin', *Stadion* 33 (2007) 1-28. For Tyre see also G.Abou Diwan, Z.Sawaya, 'Sources historiques, épigraphiques et numismatiques mentionnant les concours de Tyr', *Syria* 88 (2011) 276-279, in the context of an article (265-283) on 'Les tèsseres monétiformes de "Melqart à Tyr"'.

1900. **Athletics. Contests in the West.** G.Benedetto, in M.Capasso (ed.), *Leggere greco e latino fuori dai confini nel mondo antico. Atti del Primo Congresso Nazionale dell' Associazione Italiana di Cultura Classica, Lecce 10-11 maggio 2008* (Lecce 2010) 13-32, discusses the Καπιτώλια in Rome, the Εὐσέβεια in Puteoli, the Ἄκτια in Nikopolis and the Σεβαστά in Naples, with special reference to *I.Magnesia* 180/181 (*IAG* 71; Merkelbach-Stauber, *SGO* I 02/01/05) and *SEG* XLI 1407 (LIX 1597*); *SGO* IV 19/05/01).

1901. Athletics. Wrestling: special achievements. S.Brunet, *ZPE* 172 (2010) 115-124, collects examples of wrestlers who added extra lustre to their victories by using the epithets ἀπτώς/ἄπτωτος ('without taking a fall'), ἀμεσολάβητος ('not getting caught in a waistlock') or ἀνέφεδρος/ἀνύφεδρος ('not sitting out a round'; this epithet could also be used by pankratiasts). On 117/118 a tabular, chronologically arranged survey of Olympic victors who earned one of these distinctions; on 118/119 a similar survey of athletes, who won in other major contests ἀπτώς (and in one case ἀνέφεδρος) and on 120 a survey of athletes in minor, local festivals, especially in Asia Minor, who won ἀπτώς and/or ἀμεσολάβητος; instead of ἀνέφεδρος the number of rounds in which the athlete had taken part, is mentioned. In claiming such 'records', especially when made in combination with the claim to have been the first (πρῶτος) to achieve such records, the athletes appear to have been aware of their predecessors' accomplishments. Discussion of *I.Mylasa* 403 (to be dated before 93 A.D.), *SEG* XLII 1186 and *Iscr.Cos* EV 247A (ca. 25 B.C.- 25 A.D.; ἐγκριθέντα πέμπτον interpreted as 'having competed in five successive rounds').

1902. City. Eponymous magistracies and ruler cult. K.Buraselis, in *Symposion 2009*, 419-434, studies the literary, epigraphical and papyrological evidence on the relationship between the Hellenistic ruler cult and eponymous magistracies. In the appointment of eponymous priests of the ruler cult, the kings have been inspired by the traditions of the Greek polis, whereas the poleis made efforts to imitate or integrate the new forms of dating. For the Ptolemies, Alexandria and the priesthood of King Alexander constituted the model for attempts to establish their priests as eponymous magistrates outside Egypt (Xanthos: *SEG* XXXVI 1220; XXXVIII 1476). The Seleukids developed their own eponymous dating system which was centrally based (*SEG* XXXVII 1010 [LIV 1237*] [cf. also *SEG* LIV 1353; LVII 1353; LVII 1838]), but could be adjusted to local conditions (Amyzon: dating both by the ἀρχιερεύς and the priest of Διὸς Κρηταγενέτα καὶ Δικτύνης [*I.Amyzon* 14/15; cf. also *SEG* LII 1026]; Antiochia in Persis: *I.Magnesia* 61 [*OGIS* 233; *SEG* XXXII 1148; XXXIX 1247]; Seleukeia in Piereia: *OGIS* 245 [*IGLS* 1184; *SEG* XXXV 1521]). Generally the dating by the priests of the ruler cult was not of long duration (e.g. in Xanthos under the Ptolemies and under the Seleukids [*SEG* XXXIII 1184; XXXVII 1232]; the 'ultra-eponymous' (426) πρὸ πόλεως Τληπόλεμος Ἀρταπάτου (*SEG* XXXIII 418) provided the only element of continuity]). However, this rule apparently does not apply in cases of rulers who were also city founders, e.g. Pergamon and the Attalids (πρύτανις καὶ ἱερεύς: *SEG* L 1214, 1217; ἀρχιερεύς: *SEG* XLVI 1519; L 1118*; [ἀγων]οθέτου καὶ ἱερέως θεοῦ Εὐμένου: *OGIS* 325); cf. also *OGIS* 332 L.12 (*SEG* LIV 1241), Seleukeia in Pieria and Seleukos I., and perhaps also Kassandreia (if Kassandros was the person worshipped in the Ἀρχηγετεῖον: *SEG* XII 373 = Hatzopoulos, *Macedonian Institutions* II no. 47 = Rigsby, *Asylia* 25 L. 15; on the ruler cult Macedonia cf. *SEG* LVII 569, and LVIII 545).

1903. City. The municipal οἰκονόμος in Greek cities of the Roman Empire. For a discussion of the generally low status of this official, based on epigraphic evidence, such as *IGRR* IV 813 (Hierapolis), *SEG* XXIV 496 (*I.Stobi* 11) and *SEG* XXXVIII 710 (Thessalonike), see S.J.Friesen, in *Corinth in Context* 246-249.

1904. City. Paroikoi in the cities of Asia Minor. Cf. *SEG* XLVII 2357. L.Gagliardi, *Dike* 12/13 (2009/2010) 303-322, examines the evidence for πάροικοι in Asia Minor from the Hellenistic period to the 2nd cent. A.D. and concludes that they are the indigenous inhabitants of the cities' territories who are personally free but have no political rights. They are the civic equivalent of the royal λαοί, which is also shown by the fact that in inscriptions, dealing with administrative matters of the βασιλικὴ χώρα, λαοί are frequently mentioned, but never πάροικοι, whereas it is exactly the opposite in civic documents. G. rejects the idea (based in particular on the order of social classes in *I.Eph.* 8 and *I.Stratonikeia* 172, 527, and 663) that the πάροικοι were on a rather low social level, only slightly above slaves. In fact, *I.Eph.* 8 shows that they are mentioned before the ξένοι, and in *SEG* XXXII 1243 (Kyme; cf. *SEG* XLIV 980) they are grouped with the πολῖται, Ῥωμαῖοι and ξένοι; cf. also *I.Priene* 113 LL. 38/39 and 76-78. G. argues that the different groups within a city and on its territory (besides the πολῖται) are to be distinguished as follows: the πάροικοι are the inhabitants of the rural territory (who can, however, in some cases be called μέτοικοι; cf. *I.Kyme* 13); the (real) μέτοικοι (sometimes also called κάτοικοι); the (real) κάτοικοι were, in the Hellenistic period, soldiers in the city's garrisons, whereas the κατοικοῦντες were free citizens without citizen rights (such as ἀπελεύθεροι and ἐξελεύθεροι; however, in one case the πολῖται are subsumed under the κατοικοῦντες [it is not clear, whether he alludes (on 321) to *I.Eph.* 8 LL. 23/24 or to *SEG* XXXIII 1036 LL. 28-30 and 1037 LL. 19/20; in the former, the text reads πᾶσι τοῖς πολεί|ταις καὶ τοῖς κατοικοῦσιν τήν τε πόλιν καὶ τὴν χώραν, where the κατοικοῦντες τὴν πόλιν are surely free people without citizen rights but residing in the city; in the latter, ἄλλους in the phrase τούς τε πολίτας καὶ τοὺς ἄλλους τοὺς κατοι|κοῦντας ἐν τῇ πόλει does, according to Greek usage, not include the πολῖται in the κατοικοῦντες, since it means 'as well, besides', Corsten]); after these come the foreigners, followed by the slaves. G. stresses that the meaning of these terms is not always as strict as modern scholars would like it to be.

In a brief study of some inscriptions supporting his arguments, he quotes in part the following texts: *I.Pergamon* I 249 (*OGIS* 338; *IGR* IV 289) LL. 10-20; *SEG* XXXIII 1036/1037 (*I.Kyme* 13; for the date cf. *SEG* LVIII 1370; cf. also our lemma no. 1307) LL. 16-20 and 26-30; *I.Priene* 108 LL. 257-259; 113 LL. 37-39, 42-45, and 76-78; *I.Eph.* LL. 23-26 and 44-49. [P.Le Roux, *An.Ép.* (2010) [2013] no. 60, refers to two articles summarized in *An.Ép.* (1998) [2001] no. 60 (A.Rizakis, *REA* 100 [1998] 599-617, on πάροικοι, with results similar to those of G.) and (2005) [2008] no. 1183 (P.Le Roux, *ZPE* 154 [2005] 261-266; peregrini incolae = παροικοῦντες ξένοι), Corsten].

1905. City. Privileges for subjected cities in the Attalid kingdom. B.Virgilio, in M.Kohl (ed.), *Pergame, Histoire et archéologie d'un centre urbain depuis ses origines jusqu'à la fin de l'antiquité. (XXIIIe Colloque International. Actes du colloque du 8-9 décembre 2000)* (Lille 2008) 205-222, analyzes the privileges given by the Attalids to subjected cities which were possibly founded as military colonies. He discusses *I.Pergamon* 7 (*RC* 16; *SEG* XLI 1086; letter of Eumenes I to a colony, most probably near Pergamon; confirmation of tax exemptions, right of πρόσοδος, permission for Greeks to settle in the colony; possible grant of land, permission to build houses), 158 (*RC* 51; inscription of [perhaps] Eumenes II, concerning a military κατοικία linked to a polis (Pergamon?); tax exemptions, oil for the gymnasium, rights of property and inheritance of childless people, taxes to be paid to the royal treasury [βασιλικόν]); *I.Sultan Dağı* I 393 (*SEG* XLVII 1745; three letters of Eumenes II to the inhabitants and the indigenous residents of Toriaion/Tyriaion; permission to constitute a πόλις, establish laws, a gymnasium, a council, civic offices and tribes; provisions for oil for the gymnasium; cf. our lemma no. 1946), M.Segre, *Clara Rhodos* 9 (1938) 190-208 (letter of Eumenes II to the Καρδάκοι near Telmes-

sos; confirmation of acquired land without payment, reduction of taxes; obligation of the maintenance of the defense system), *SEG* XXIX 1516 (letter of Eumenes II to the village of Φιλοτέρα near Telmessos; tax exemption, freedom from ἐπισταθμεία for ten years, support of animal husbandry; obligation of ὀροφυλακία), *I.Prusa* 1001 (honorary decree by an unknown Attalid city for Κόρραγος, στρατηγὸς τῶν κατ' Ἑλλήσποντον τόπων, acknowledging his intervention with the king in favor of the city, which resulted in political, religious and financial privileges), *OGIS* 751 (*RC* 54 [cf. our lemma no. 1946]; letters of Eumenes II and Attalos II to Amlada in Pisidia; liberation of hostages, reduction of tribute, remission of war indemnities), and, briefly, *SEG* XLIV 1108 (letter of Attalos II to Olbasa). In conclusion, V. stresses the mixed character of these privileges (with which the Attalids followed the Seleukid model) and argues that the agricultural outweighs the military aspect, especially in cases where settlements in economic difficulties were concerned.

1906. City. Public buildings. A.-V.Pont, *Orner la cité. Enjeux culturels et politiques du paysage urbain dans l'Asie gréco-romaine* (Paris-Bordeaux 2010), offers a magnificent panorama of the various ways in which wealthy, individual benefactors (and sometimes the cities themselves) attempted to adorn the public space of the city with the construction or repair of (parts of) public buildings (κοσμεῖν τὴν πόλιν), and of the ideology in which these building operations were embedded. The book is based on Second Sophistic authors (Dio of Prusa; Plutarch; Aelius Aristides; Philostratus) and, above all, the rich epigraphic sources we have for Asia Minor.

In Part I (21-220) P. describes the various buildings constructed, extended or repaired in the cities. Between square brackets we give the pages on which P. presents tabular surveys of the evidence for the topics mentioned by us: temples (civic cults; emperor-cult [25-30; 61-63, 67]); ἀγοραί (increasing importance of the commercial function; πρόπυλον, τρίπυλον, στοαί (στοὰ διπλῆ), οἰκήματα, ἐργαστήρια, μάκελλον, not to be identified with the commercial agora [78-80]); βουλευτήριον and offices of magistrates like νομοφυλάκιον [95, 101]; βασιλική [88]; οἰκοβασιλικόν; ἀκροατήριον, βιβλιοθήκη, Μουσεῖον, θέατρον (political and cultural function [117-119]); στάδιον [128]; γυμνάσιον, ἀλειπτήριον (cf. *SEG* LVIII 1972) and βαλανεῖον (the gymnasion remained a centre for athletic training; cf. 154/155, 212/213 [135-140]; for a new inscription mentioning the construction of a βαλανεῖον, προβαλανεῖον and ἀλειπτήριον see our lemma no. 1262); aqueducts (ὕδωρ, εἰσαγωγὴ ὑδάτων) and cisterns (ὑδρεῖον, ἐκδοχεῖον [162-164]); fountains (κρήνη, πηγή, νυμφαῖον [170-172]); streets (ὁδός, δρόμος, στενωπός, πλατεῖα [for πλατεῖα see now also A.-V.Pont, in P.Fröhlich, P.Hamon [edd.], *Groupes et associations dans les cités grecques* (*III*e *siècle av. J.-C. - II*e *siècle apr. J.-C.*) (Geneva 2013) 131-134]) and stoas [180-181]; gates, walls [191/192] and harbors [197/198]; emphasis on the beauty (κάλλος, κόσμος) of the urban scene and on the essential Greek nature of the values connected with the 'adorned city rather than the city's κάλλος reflecting the 'majesté de l'empire' (496).

In Part II (223-347) the following topics are discussed in detail: 1) the figure of the 'notable-architecte' (227); 2) building-materials, especially different kinds of marble [231/232]; doors [234/235], columns [235-239], 'décoration sculptée' (γλυφή; ζῴδια [240/241]), decoration of floors and walls (σκούτλωσις [244/245]), delay in the completion of projects (mostly not due to the benefactor [250/251]), sums of money invested [253-256] and dedication of buildings (ἀνατίθημι; καθιερόω); 3) the ideology in which euergetistic building-projects are embedded: pride of the city; rivalry between cities (concerning the construction of provincial temples for the emperor-cult, in the context of the

νεωκόρια); φιλοτιμία and μεγαλοπρέπεια of the benefactors; the necessity of παιδεία; honors awarded by the cities to their benefactors-builders; burial in the city ('honneur qui resta toujours rare'; 311); honorary titles carried by the honorands: often φιλόπατρις; less often κτίστης ('La construction de monuments publics n'était pas une condition suffisante pour recevoir ce titre' (319 [312-318]); building-projects financed with the revenues of a (testamentary) foundation [331/332]; women as benefactors-builders [337-344].

In Part III (351-488) the institutional aspects of euergetistic building-projects are examined: decision-making procedures (predominant role of the βουλή and magistrates); sources of money (public, private; most public monuments financed by the elite (summa honoraria/τίμημα, often linked with the highest magistracies [on 396/397 tabular survey of building operations financed by top-magistrates and priests in Ephesos]); voluntary benefactions); financing by associations ('non très répandu'; 376) and through subscriptions; financing by senators and Roman knights [409-412]; control of building operations (νεωποίαι, ἐργεπιστάται, ἐπιμεληταί); rivalry between builders; role of provincial authorities and ambassadors of emperors [419-421]; the role of emperors should not be exaggerated; they provided the general framework, within which the cities themselves took care of building activities and continued to adhere to their own essentially Greek values; the emperor's role 'en matière d'urbanisme ... est faible' (506); in emergency cases (earthquakes) the imperial government offered assistance. In the 3rd/4th cent. A.D. provincial governors begin to play an active role as public builders; many epigrams testify to their activities [444-449]. For an explanation of increased central government intervention, driven by the need to control local surpluses, cf. A.Zuiderhoek, 'Government centralization in late second and third century A.D. Asia Minor: a working hypothesis', *CW* 103 (2009) 39-51.

We cannot list the hundreds of Greek inscriptions adduced, partly translated or occasionally discussed at some length. Cf. also the summary by B.Puech, *An.Ép.* (2010) [2013] no. 1531 and M.Sève's comment in *BE* (2011) no. 24.

1907. **City. Rituals: civic rituals and governors in Asia Minor, Imperial period.** Cf. *SEG* LVI 2151; LIX 1998. On the basis of literature (in particular Aelius Aristides and Dio Chrysostomus) and inscriptions, A.-V.Pont, in *Ritual Dynamics* 185-211, argues that the performance of ceremonial entrances of governors into a city (ἀπάντησις, ὑπάντησις, for which cf. also our lemma no. 1921) was neither meant as captatio benevolentiae on the part of the city nor the normal way of communicating with one another, but served as a means of affirming the city's status. There are few attestations of ἀπάντησις in Asia Minor, and the acclamations of governors as σωτήρ or κτίστης are equally rare. She mentions or quotes (passages from) the following inscriptions (some of them concerning members of the cities' elites): *SEG* XXVII 845 (Ankyra), 938 (Tlos), XL 1214 (Hierapolis), XLI 1174 (Alia, Phrygia), XLV 1835 (Nephelion, Cilicia), L 1160 (Ephesos); *IG* XII.6.365 (Samos); *I.Alexandreia Troas* 13 (*SEG* XXXVII 1007); *I.Ancyra* 198/199; *I.Eph.* 702, 713, 1931, 3029, 3066; *I.Kibyra* 37, 40; *I.Kyme* 19; *I.Laodikeia am Lykos* 38, 40; *I.Pergamon* 413, 419; *TAM* II 838 (Idebessos); *Syll.*^{3} 798 (Kyzikos); *EEP* 140 (Chios).

1908. City. The self-representation of politai on Imperial funerary reliefs from Asia Minor. M.Puddu, in *Atti --, Bollettino di Archeologia on line* 1 (http://151.12.58.75/archeologia/bao_document/articoli/3_PUDDU.pdf), studies the funerary reliefs from Asia Minor with representations of citizens. In the early Imperial period images of citizens become increasingly rare and sometimes disappear from the traditional Greek cities, while they spread to the less Hellenized regions of Asia Minor such as Phrygia, Isauria, Pontos and the interior of Bithynia. Consequently such stelai are expressions of individual self-representation reflecting the values shared by a community rather than the distinctive symbols of urban elites. Mention is made of *I.Smyrna* 164 (*SEG* XVIII 516; ph.).

See now M.Puddu, *Cittadini a confronto: i rilievi funerari con figure di politai nell'Asia Minore ellenistica e romana* (Rome 2013).

1909. Contests. Dramatic contests. P.Ceccarelly, 'Changing contexts: tragedy in the civic and cultural life of Hellenistic city-states' in I.Gildenhard, M.Revermann (edd.), *Beyond the fifth century. Interactions with Greek tragedy from the fourth century BCE to the Middle Ages* (Berlin 2010) 99-150, investigates the meaning and function of tragic performances in Athens and in various other cities by asking herself whether the proclamation of honors for meritorious persons consistently took place during dramatic contests. In Athens honors were proclaimed during tragic performances (τραγωιδῶν τῷ ἀγῶνι τῷ καινῷ or τραγωιδοῖς καινοῖς; C. takes the former expression to refer to 'a global reorganization of the dramatic agones of the Dionysia, within which the "new" agon would have been the agon of new plays' [112]). From ca. 250 B.C. they were proclaimed not only during the Dionysia but also during the Panathenaia, Eleusinia and Ptolemaia during the athletic competitions (γυμνικοὶ ἀγῶνες).

In other cities (Delphi; Euboia; Chios; Rhodos; Kos) proclamations took place during choral contests (ἀγὼν τῶν κυκλίων χορῶν); in Samos, Paros, Siphnos and Keos the Διονύσια, with their tragic contests, remained the preferred venue. In Asia Minor references to proclamations during choral contests regularly occur. On 138-143, C. explores the meaning of the 'choral competitions': in most cases choral and not dramatic performances (141; the choruses may 'at least in part' have been 'formed by locals' [i.e., citizens], in addition to hired artists).

1910. Contests. Financing. L.Migeotte, 'Le financement des concours dans les cités hellénistiques: essai de typologie', in Le Guen, L'argent 127-143, describes seven types of financing contests: 1) sacred funds; 2) private gifts/foundations; 3) public funds; 4) liturgies; 5) contributions of participating cities; 6) individual contributions (inter alia admission fees for theatrical contests); 7) personal extras (gifts, loans) given by choregoi, agonothetai and gymnasiarchoi, and money raised through public subscriptions.

M. discusses in some detail the following texts, mainly relating to mousikoi agones: *IG* XI.2.203A LL. 64-79 and 287A LL. 10 and 131-133 (list of revenues and expenses for the Ἀπολλώνια); *I.Délos* 399 A LL. 41-43, 49-52, 54-57, 59-61 and 442A LL. 85/86, 112/113, 127/128 (Ἀπολλώνια); 401 LL. 16-21, 445 LL. 1-12, 440 + 456 B LL. 74-82 (Ποσίδεια); *IG* XII.7.241 (*Syll.*^{3} 1046; Ἰτώνια on Amorgos); *IG* IX^2.1.583 (*ISE* 59; Anaktorion); *I.Ilion* 5/6 and 10/11 (festival of Ἀθηνᾶ in Ilion); *SEG* XLV 1508 (L 1101; Bargylia; festival of Ἄρτεμις Κινδυάς); *SEG* XIX 335 (Tanagra; *Σαραπιεῖα*; evidence for the price of gold crowns for winners

in musical contests, and for money-prizes); *SEG* III 369 (Lebadeia; federal Βασίλεια). [For a new document containing the accounts of the agonothetes of the Panboiotian contest of the Δήλια see *SEG* LVII 452 (LIX 491); see now also S.Aneziri, 'Stiftungen für sportliche und musische Agone' in *Sport und Recht* – (see our lemma no. 1308 in fine) 147-165, Pleket].

See also F.Camia, *Tyche* 26 (2011) 41-76, 'Spending on the agones. The financing of festivals in the cities of Roman Greece': introduction on the fairs and markets accompanying festivals and contests (sometimes with ἀτέλεια for tradesmen from import and market taxes); detailed reflections, almost entirely based on epigraphic evidence, on public and private funds used for the financing of festivals and contests; public funds often turn out to be sacred funds; agonistic foundations (special discussion of the ἀγωνοθετικὰ χρήματα in *IG* V.1.550 and of the endowments feeding such χρήματα); contributions by individual ἀγωνοθέται and γυμνασίαρχοι; money used for the maintenance of agonistic infra-structure and for the provision of prizes, for which see e.g. *IG* V.1.18-20 and *SEG* XI 838, all from Sparta (C. on 47 and 67 [in *CID* IV 27, the ten bronze-gilded shields financed by a private benefactor are not prizes (so C. on 67) but shields which the athletes carried during the race of armed hoplites, Pleket]). Conclusion: '... in the balance between public and private funding the latter form of financing weighed more than the former' (74). Throughout this dense article inscriptions are adduced, too numerous to be enumerated here. *SEG* III 369, XIX 335 and LVII 452 (see above) are among them.

1911. **Contests. Financing: Musical contests.** W.J.Slater, 'Paying the pipers', in Le Guen, *L'argent* 249-281, examines the mainly epigraphical evidence for 'the kinds of pay and rewards that performers [especially dramatic troupes and choruses] expected to receive at festivals' (249). For that purpose he discusses in great detail the following inscriptions: *IG* XII.9.207, especially LL. 14-25 (*IG* XII.9.207 + Add. p. 176; *SEG* XIII 462 [XXXIX 936*]; Chalkis; hiring of artists for the Διονύσια and Δημητρίεια; five categories of expenses: the ἐργολαβία of groups of performers; the μισθός for these groups; the σιτηρέσιον-payments for individual artists [per diem allowance]; costs of ὑποδοχή, and prizes. In LL. 14/15, S. suggests restoring ['a guess'; 258] εἰς δὲ Κάρυσ[τ]ον δύο | [μόνον εἰς τὸν τῶν Ἀριστονικείων ἀγῶνα, κωμωιδοὺς] τέτταρας, in LL. 21/22 τραγωιδῶ[ι] [HHHHH, ἐν δὲ τῷ τῶν Ἀριστονικεί]ων ἀγῶνι H; cf. B.Le Guen, *REG* 123 [2010] 519/520); *IG* IV².1.99 III LL. 21-24; Epidaurus; Ἀσκλαπιεῖα and Ἀπολλώνια; fines for artists who did not compete, although they had already cashed their μισθός); various inscriptions concerning the Thespian Μουσεῖα; *I.Thespiai* 152/153, 156/157, 161 and 163 (problem of two types of competition (stephanitic and non-stephanitic) and the corresponding differences in prizes paid by the artists' mother-cities; see also our lemma no. 522); *SEG* XIX 335 (Tanagra; Σαραπιεῖα; expensive gold crowns as prizes; cf. D.Knoepfler, *BE* 2011 no. 386). On 263/264, remarks on the so-called νεμητοὶ ἀγῶνες ('games organized by hiring tekhnitai in advance by a process of ergolabia and misthōsis'). For musical contests in Boiotia cf. *SEG* LIX 463.

On 268-273, a section on payments to stephanitic victors by their mother-cities: one-off payments as in *I.Eph.* 1415 (τὸ ἐκ τοῦ νόμου τεταγμένον ἀργύριον εἰς τὸν στέφανον: 'a lumpsum of cash' (269) [but see now W.J.Slater, *ZPE* 182 (2012) 176: 'money rather for the permanent (gold) crown that he is going to have made at his own cost', Pleket]) and cash pensions ('very probably for life'; 271) called σιτηρέσια in *Milet* VI.1.147 (LL. 18-21 and 59 [probably the old privilege of σίτησις ἐν τῷ πρυτανείῳ in a monetized form; σιτηρέσιον is known to have been used for 'daily allowance' for priests; a stephanitic victor receives x (daily allowance) x y (number of days) drachmes per month, Pleket]). S. suggests that for reward purposes 'stephanitic victors' (νενικηκότες

τοὺς στεφανίτας ἀγῶνας) were those, who won in the 'four great festivals plus the most distinguished local events' (272); he refers to *SEG* XXII 266.

B.Le Guen, *REG* 123 (2010) 501-520, presents a tabular survey of non-Dionysiac festivals in the Hellenistic period, during which theatrical contests were held, and briefly analyses those contests. On 499, she reflects on the difference between σκηνικός ('"musical" au sense strict du terme') and θυμελικός ('concours exclusivement dramatique') ἀγών and the concept of μουσικὸς ἀγών ('toutes les compétitions se rapportant à l'art des Muses'). For a discussion of σκηνικοί ('on the stage') and θυμελικοί ('at the orchestra') ἀγῶνες see also *SEG* LIX 2071, and A.Rotstein, *art.cit.* (see below) 98.

In an attempt to establish the impact that participation in musical contests (μουσικοὶ ἀγῶνες) had on ancient perceptions of literary genres, A.Rotstein, *ClAnt* 31 (2012) 92-127, analyses the programs of three festivals: 1) Παναθήναια: (*IG* II² 2311; *SEG* LIII 192): text and translation. R. rejects the idea that in Col. I after L. 22 two categories followed of παισὶ αὐλωιδοῖς and παισὶ κιθαρισταῖς, respectively; instead she proposes to fill the missing lines with two or three entries for συναυληταῖς and παρωιδοῖς. 2) Ἀρτεμείσια in Erythrai (*IG* XII.9.189): text and translation of LL. 1-24; comment on the προσόδιον in L. 13 and on παρωιδοί in L. 11 ('singers of parodies'). 3) Ἀμφιάραισα τὰ Μεγάλα in Oropos (*IG* VII 414; *I.Oropos* 520): text and translation of LL. 1-8. On 113, a tabular survey of the programs of the three μουσικοὶ ἀγῶνες.

1912. Decrees. Hortatory formula in honorary decrees. J.L.García Ramón, in *Homenaje -- López Eire* 233-241, studies a formula of Hellenistic honorary decrees, with which a community declares its wish to make its gratitude visible (ὅπως ὁ δῆμος/ἡ πόλις φαίνηται καταξίας χάριτας ἀποδιδούς/ ἀποδιδοῦσα, et sim.). Different variants of this formula appear in decrees from numerous cities: e.g. *IG* II² 505; *IG* V.2.266; *IG* VII 21, 4131; *IG* XII.1.155; *IG* XII.5.864, 866; *SEG* XXXIII 639; Minon, *IED* 34; *Tit.Cal.* 32; *I.Cret.* I.VIII.12; I.XXII.4B; *I.Knidos* 218A; *I.Pergamon* I 246; *I.Priene* 61. For the Thessalian material see our lemma no. 574.

1913. Demography. Anatolian families. S.Destephen, 'Familles d'Anatolie au miroir des MAMA', *EA* 43 (2010) 135-148, collects ca. 3800 inscriptions from MAMA I-X (except vol. III and the inscriptions from Aphrodisias in vol. VIII), mainly from rural areas and small cities. He points out that the epigraphical sources cannot serve to calculate life-expectancy, sex-ratio, mortality or birth-rate, due to overrepresentation of some and underrepresentation of other groups. Instead D. focuses on family-relations. Ca. 1500 texts mention at least two generations. He notes a predominance of men and sons versus mothers and daughters, of brothers and sisters versus brothers-in-law and sisters-in-law. Reflections on the position of θρεπτοί (cf. our lemma no. 2047), on *MAMA* VII 554 (especially the term νίνισσα ('grandmother'), on the words δαήρ ('brother-in-law') and ἐνατήρ ('sister-in-law') and on the influence of Christianity in this corpus of funerary texts. Christians seem to have used epithets like γλυκύτατος, φίλτατος and ποθεινότατος more frequently than pagans.

1914. **Diplomacy and kinship.** L.E.Patterson, *Kinship Myth in Ancient Greece* (Austin, Texas 2010), examines the role of myths in kinship diplomacy 'as facilitators of political action, specifically in the context of interstate relations'. (3). He analyzes the invention of mythic narratives, aiming to show how the audiences perceived them and to which extent they believed them. P. argues that no distinction was drawn between myth and history, and that the fluidity in Greek mythic traditions went hand in hand with a high tolerance for variant and alternative stories. In his analysis of συγγένεια, P. draws on literary sources (chapters 3-5). In chapters 6/7 (numerous stemmata) he discusses inscriptions, mostly from the Hellenistic period, outlining kinship diplomacy between Teos and Crete (*I.Cret.* I.XXIV.1; cf. *SEG* LV 1996 and LIX 2007), Magnesia-on-the-Maeander and Phokis (*I.Magnesia* 34), Magnesia and Kephalonia (*I.Magnesia* 35 (*IG* IX.1.1582; cf. *SEG* XXXV 1127); Curty, *Parentés légendaires* -- [cf. *SEG* XLIV 1689] no. 46 c]), Kytenion and Xanthos (*SEG* XXXVIII 1476), Phokis and Tenos (*IG* IX.1.97; *SEG* XL 450; Rigsby, *Asylia* no. 53), Herakleia-on-the-Latmos and the Aetolian League (*IG* IX^2.1.173; Curty, *op.cit.* no. 15), Pergamon and Tegea (*I.Pergamon* 156; *Syll.*^{3} 591; Curty, *op.cit.* no. 41; cf. *SEG* LV 1996), Athens and Priene (*I.Priene* 5; Curty, *op.cit.* no. 49). Cf. also *SEG* L 1731, LIX 1329, and our lemmata nos. 1251 and 2050.

1915. **Economy. Marble trade in the Roman Republic.** S.G.Bernard, 'Pentelic marble in architecture at Rome and the Republican marble trade', *JRA* 23 (2010) 35-54, on 51/52 comments on the role of the Cossutii/Κοσσούτιοι in building and the marble trade in the 2nd/1st cent. B.C. A tabular survey lists D. Cossutius, architect of the temple of Zeus Olympios in Athens (Vitr., 7 *praef.* 17), and some inscriptions recording members of his family in the Greek East 'at around the same time that those regions began to produce marble for the Roman market' (51). The Greek texts are *IG* XII Suppl. 557 (L. 25; Eretria; early 1st cent. B.C.), *IG* XII.5.1049 (Paros; late 1st cent. B.C. [signature of Μᾶρκος Κοσσούτιος Ἀφροδεισιεύς (not 'Aphrodiseus'), a sculptor from (the school of) Aphrodisias: see *SEG* L 772 sub [1], Tybout]) and *I.Erythrai* 413 (1st cent. A.D.); for another branch of the family active in the late 2nd/early 1st cent. B.C. cf. *I.Délos* 1738, 1739, and 1767, which 'may speak to their involvement in trade flowing through that island hub' (51).

1916. **Economy. Transhumance.** C.Chandezon, in P.Y.Lafond (ed.), *Transhumance et estivage en Occident des origines aux enjeux actuels* (Toulouse 2006) 49-66, gives an overview of transhumance in the Greek world (maritime transhumance, periodical movement of livestock in the summer, the right of ἐπινομία, pasture on mountains). He discusses the following inscriptions: *IG* V.2.456; *IG* IX^2.1.748; *IG* XII.3.1259; Chaniotis, *Verträge* nos. 5 and 28 (*I.Cret.* III.III.4; III.IV.1); *I.Milet* I.3.150; L.Robert, *Hellenica* VII (Paris 1949) 161-170.

1917. **Education. Sourcebook.** M.Joyal, I.MacDougall, J.C.Yardley, *Greek and Roman Education: A Sourcebook* (London 2009), contains brief introductions on and translations of the following Greek inscriptions: *IG* II^2 1006 (LL. 16-29 and 58-65; 148/149 no. 6.24); 1009 LL. 6-9 and 1156 LL. 36-44; 58 no. 3.26) (all on the Athenian ephebeia); IX.1.880 (funerary epigram for a γραμματικός from Korkyra; 195 no. 8.28); XII.1.141 (funerary epigram for a teacher from Rhodes; 139 no. 6.12); XII.5.292 (honors for a

female γυμνασιάρχης in Paros; 254 no. 10.18 [c]); XII.9.236 (honors for a gymnasiarch in Eretria; 144 no. 6.19); *CIG* 2214 (Chios; victors in local competitions; 145 no. 620); *SEG* VIII 694 (Egyptian Thebes; honors for a gymnasiarch; 143/144 no. 6.18); *SEC* 192 (graffito: pun exemplifying a stupid teacher's question); *Syll.*³ 577 (*Milet* I.3.145; foundation for schools; 135-138 no. 6.9); 578 (foundation for a school in Teos; 134/135 no. 6.8); 672 (*SEG* LIX 523*; educational foundation for Delphi by Attalos II; 139/140 no. 6.13); 739 (*F.Delphes* III.3.338 [*SEG* XLIV 1694 [3]; honors for a grammatikos in Delphi; 149/150 no. 6.25). Cf. also 251/252 no. 10.16 (teachers' salaries in Diocletian's price edict [VII LL. 65-71]).

1918. **Emperor. Building policy of the Flavians.** In J.Andreu, 'Das Bild Vespasians und Titus' in den Städten des römischen Imperiums: Öffentliches Bauwesen und öffentliche Ehrungen. Epigraphische Beweise' in N.Kramer, C.Reitz (edd.), *Tradition und Erneuerung. Mediale Strategien in der Zeit der Flavier* (Berlin-New York 2010) 361-396, the 'epigraphische Beweise' are in Latin for the greater part. A. discusses the image created by the Flavians in Rome and the provinces, also on the basis of literary sources. The imperial policy of liberalitas resulted in individual cultic buildings and infrastructural works (partly renovations) rather than large-scale building programs. Comment on the administrative and propagandistic implications.

1919. **Emperor. Elagabalus.** L.De Arrizabalaga y Prado, *The Emperor Elagabalus: Fact or Fiction?* (Cambridge 2010), presents on 350/351 a 'List of Varian Inscriptions' containing 135 Latin and 18 Greek texts adduced throughout the monograph. The section 'Inscriptions' (106-125) is concerned with methodological problems and offers a sort of exercise in compiling what could be learned about the emperor from inscriptions alone (as if literary sources did not exist).

1920. **Emperor. Universal rule.** S.Connoly, *AHB* 24 (2010) 113-125, collects the evidence for the perception first of Pompey and then of the Roman emperors as rulers of every land and sea (ἐπόπτης/κύριος/δεσπότης γῆς καὶ θαλάσσης, δεσπότης γῆς καὶ θαλάσσης καὶ πάσης τῆς οἰκουμένης, δεσπότης γῆς καὶ θαλάσσης καὶ παντὸς ἀνθρώπων ἔθνους/γένους; see the table on 121-125). [For a new attestation of ἐπόπτης γῆς καὶ θαλάσσης see *SEG* LVII 1655; cf. also the designation of Augustus as αὐτοκράτωρ γῆς καὶ θαλάσσης in *IGR* III 719, Chaniotis].

1921. **Ephebeia in the Hellenistic period.** A.S.Chankowski, *L'éphébie hellénistique. Étude d'une institution civique dans les cités grecques des îles de la Mer Égée et de l'Asie Mineure* (Paris 2010), is an exhaustive study of the Hellenistic ephebeia, based on a geographically arranged catalogue of 444 inscriptions from the Hellenistic but occasionally also the Roman Imperial period, which directly or indirectly testify to the existence of ἔφηβοι, νέοι, νεανίσκοι and νεώτεροι. C. also deals with ephebes and neoi in Athens, Kyrene, Sicily and Boiotia (for the latter cf. D.Knoepfler, *BE* [2012] nos. 186, 195, 208, 215, 223, 225-227 and 236-308). In a general Introduction on 'L'éphébie et la polis hellénistique' (19-43), C. argues that in the areas covered by his study, the ephebeia did not come into existence

until the rule of Alexander the Great and Antigonos and that the Athenian ephebeia had an essential impact on the diffusion of the ephebeia on the islands and in Asia Minor. Chapter I (45-142) deals with the words ἔφηβος, πρωθήβης/πρώθηβος, ἔξηβος, ἄνηβος, ἥβη, ἐπὶ διετὲς ἡβῆσαι and οἱ ἐν (τῇ) ἡλικίᾳ, the terminology of the age-classes in agonistic festivals (the ephebes do not appear as an age-class in agonistic texts), the role of the ephebes in Athenian festivals (especially in torch-races) and the beginning of the ephebeia in Athens (4th cent. B.C.). The main conclusion is: ἔφηβος is always used in the classical period in an institutional context ('celui qui exerce un service d'entraînement civique dans un cadre prescrit par la cité'; 135); detailed discussion of *IG* I³ 82 (421/420 B.C.), and *IG* II² 1250 (SEG XL 124; ca. 350-340 B.C.) concerning participation of Athenian youngsters in torch-races (cf. Ps.-Xenophon 1.13).

In chapter II (144-234) C. discusses the first cases of ephebeia outside Athens prior to ca. 250 B.C. In chapter III (235-317) the position of the ephebes in the gymnasia is dealt with: duration of the ephebeia; discussion of the words *παῖδες, νέοι/νεανίσκοι, νεώτεροι.* and *οἱ ἀλειφόμενοι*; the ἔγκρισις ('admission') to the ephebeia; ceremonies at the beginning and the end of the ephebeia; the χλαμύς; lists and oaths of ephebes. In chapter IV (319-382), the focus is on the military training and function of the ephebes [cf. already SEG LIV 1916 sub (1) and 1849]: military exercises (ὁπλομαχία; διαδρομαί [297 note 272; 324]); εὐανδρία, *πυρριχή*; weapons (ὅπλα) as rewards for ephebes; military parades (καθοπλισμὸς τῶν ἐφήβων); ὁροφύλακες (rather than ὀροφύλακες) and (συμ)περίπολοι; evidence for νεανίσκοι active on battle-fields. Chapter V (383-440) deals with the performance of ephebes in processions and 'cérémonies d'accueil' (ἀπάντησις; ὑπ(απ)άντησις; cf. also our lemma no. 1907) and their participation in sacred banquets. On 427-432, a list of inscriptions recording processions in which ephebes and neoi participated.

Throughout this magisterial study a great many inscriptions are discussed, too numerous for them to be recorded here. In *BE* (2012) no. 133 a review by P.Fröhlich in *TOPOI* is announced. [C. may have underestimated the importance of athletic training for ephebes and their participation in athletic contests; cf. the importance of such activities in the Roman period, for which see our lemma no. 1922, Pleket].

1922. Ephebeia in the Roman period. Cf. *SEG* LVI 2087. N.M.Kennell, 'The Greek ephebate in the Roman period', in Z.Papakonstantinou (ed.), *Sport in the Cultures of the Ancient World* (London-New York 2010) 175-194 (the same article also in *The International Journal of the History of Sport* 26.2 [2009] 323-342), concentrates on the epigraphical evidence – many inscriptions are mentioned in passing – and refers to a forthcoming 'book-length study, Citizen training in the Greek World' (188 note 1). He emphasizes that for the Roman period the relevant sources diminish in number and change in character. Wealthy magistrates or ephebes themselves erected inscriptions recording the ephebes of a given cohort and their teachers, instead of cities like Athens setting up monumental inscribed catalogues. As a result, family connections became a prominent factor for an ephebic list to be inscribed at all. The ephebeia, just as the documents mentioning it, was 'privatized'. Royal, imperial and private funds were established to finance the gymnasion and ephebeia; gymnasiarchs increasingly paid for the provision of oil; sponsors probably contributed to the funding of the ephebeia (cf. the ἔφηβοι Αὐτομενιανόι and Ἡλιοφοριανοί in *TAM* III.1.872 II III grad. 5/6 no. 18 and grad. 3/4 no. 37).

From smaller cities few lists have survived. K. adduces demographic factors. In an Appendix (193/194) he collects ephebic lists recording twins among the ephebes. The percentages of twins in

those lists are much higher than those of twins in the population at large; most of the twins must, therefore, have been 'false', i.e. they were just non-twin brothers; these were not likely to have been born one right after the other. K. suggests that not all ephebeias were annual; in some cities they were 'occasional held only when a sufficient number of youths could be found who had reached approximately the qualifying age' [cf. already *SEG* LIX 1204 app.cr. in fine]; this hypothesis could account for the large number of siblings in some ephebic lists.

As to the content and purpose of the ephebeia, K. points out that the usual disciplines of the γυμνικὸς ἀγών continued to be practised; ὁπλομαχία and training in the use of the κεστροσφενδονή (a 'slingshot-like affair'; cf. the κεστροφύλαξ and ephebes calling themselves κεστροφόροι) are recorded for the Athenian ephebeia, and for some other cities. The use of terms like συστρέμματα ('brigades') reflects a militaristic ideology [cf. the military nature of the ephebeia in 3rd cent. A.D. Tanagra: cf. *SEG* LIX 492, Pleket]. Outside Athens ὁπλομάχοι are likely to have been itinerant instructors who were hired for a relatively short, set period. Reflections on military roles played by νέοι (and possibly ἔφηβοι) in the 2nd/3rd cent. A.D., in support of the Roman armed forces in their battles against invading barbarians.

1923. **Epigrams. Archaic dedicatory epigrams.** J.W.Day, *Archaic Greek Epigram and Dedication. Representation and Reperformance* (Cambridge 2010), concludes with this monograph a long investigation of Archaic epigrammatic poetry (cf. *SEG* XLV 2240). D.'s theoretically informed treatment is heavily based on epigraphic material. Greek texts are regularly followed by translations. We cannot possibly do justice to the various interesting points raised by Day in relation to specific texts or wider themes. In his own words 'the book's thesis is this: Epigram and dedication presented the act of offering in ways that generated its continual reperformance in people's responses to them' (14).

D.'s introductory chapter, '(Re)presentation and (re)performance)', revolves around *CEG* 227 (ph.), and introduces the key terms: ἄγαλμα, ἀνατίθημι, ἀπαρχή, δεκάτη, μνῆμα, χάρις. In chapter 2, D. poses important questions about dedications and their readibility, literacy, layout of inscriptions, etc. We single out his discussion of *CEG* 202, 286, 313, 326 (our lemma no. 511), 334, 344, and 405. At 76-85, two detailed tables summarize 'How readings are attracted', and 'How readings are guided'. In chapter 3, 'Presenting the dedication', D. discusses extensively the term ἄγαλμα, with specific reference to *CEG* 190, 194/195, 207, 225, 234, 259, 281, 290, 302, 318, 342, 344, 362, 367, 418, and 489. An appendix collects 48 Archaic and 5th cent. B.C. attestations of the term ἄγαλμα applying to statues, and 17 inscriptions where ἄγαλμα describes something else (e.g. vessels, reliefs, etc). Chapter 4, 'Presenting the god', focuses on the presentation of the divine receiver, with discussion of *CEG* 181, 198, 301, 334, 338, 357, 362, 367/368, 375, 392, and 434/435. The presentation of the dedicator is the focus of chapter 5, where D. uses extensively *CEG* 202, 235, 243, 272, 302, 346, 362, 365, 381, 386, 392/393, 396, 398/399, 403/404, 414, 788, and 823. Sub-themes here include athletes' dedications and evocation of family piety. Chapter 6 looks at χάρις and cognates, as evinced in *CEG* 197, 205, 227, 275, 396, etc.

An analysis of this class of material is also offered by W.D.Furley, in *Archaic and Classical Greek Epigrams* 151-166. Dedicatory epigrams represent, and render timeless, a momentary act of worship. One-liners, e.g. *CEG* 357, simply record the giver and the recipient. More elaborate examples, e.g. *CEG* 227, bring out the concept of χάρις, which is key to the reciprocal relationships of Greek religion. Contra J.Day, examples like the Mantiklos dedication, *CEG* 326, do not prove that worshippers

asked for immediate charis at the dedicatory ceremony itself. Furley accepts, however, D.'s contention that when read out loud dedicatory epigrams evoke the ceremonial act. Discussion of ἀπαρχή, δεκάτη, ἄγαλμα, and κόρη in the context of 'iconographic reciprocity' is facilitated by analysis of *CEG* 205 (dedication of Lyson to Athena), 230 (dedication by an anonymous sculptor to Athena), 266 (dedication of Naulochos to Poseidon), 317 (dedication of Lysistrate to the Eleusinian Goddesses), 858 (dedication of Timo to Dionysos; Erythrai). See also our lemma no. 1053.

1924. **Epigrams. Archaic and Classical epigrams.** M.Baumbach, A.Petrovic, I.Petrovic (edd.), *Archaic and Classical Greek Epigrams* (Cambridge 2010), is a collection of essays that heavily employs epigraphical evidence. T.A.Schmitz (25-41) addresses topics such as funerary speaking objects, *CEG* 113; the speaking dead, *CEG* 131; the deceased as addressee, *CEG* 48; the vague speaking subject, *CEG* 161, 470; the coincidence of reader and addressee, *CEG* 110; the anonymous passer-by, *CEG* 34; the request to stop, *CEG* 27/28. A chronological examination of the passer-by is conducted by M.A.Tueller (42-60), who cites, translates, and analyzes numerous epigrams of the 6th (*CEG* 13, 19, 27/28, 137, 146, 470), and early 5th cent. B.C. (*CEG* 110, 117, 148, 150, 159, 162, 174B, 487, 520). Tueller also studies the 'slow rise of the ξένος' (*CEG* 131, 597, 878), and 'dialogue epigrams' (*CEG* 108, 120, 286, 429). The use of the first and second person in sepulchral epigrams is the subject of G.Vestrheim (61-78), who examines *CEG* 4, 24, 41, 46, 53, 131, 479, 519, 526, 530, 546, 571.

C.Trümpy (167-179) carries out a comparative analysis of dedicatory and sepulchral epigrams. In the first class, she reproduces the texts and translations of *CEG* 190, 202, 305, 326, 333, 344, 357, 359/360, 362/363, 391, 396, 403, 405, 426/427: discussion of the verbs τίθημι/ἀνατίθημι and δίδωμι, words from the root *χαρ (χαίρω, χάρις, etc.). Of Archaic and Classical sepulchral epigrams, she treats *CEG* 13, 25, 32, 53, 111, 138/139, 145, 169: brief discussion of the key terms ὄλλυμι, τίθημι/ἐπιτίθημι, μνῆμα, σῆμα, θανόντι, ἀρετή, σωφροσύνη. T. observes similarities between the two genres as well as between epigrammatic poetry and choral lyric, albeit not as concerns meter. Discussion of unusual forms (e.g. *CEG* 145, L. 2: phoFαῖσι), which might be loans from the Lesbian dialect: thus also the Lesbian participle μενέοισα in the Corinthian *CEG* 352 and the Lesbian imperatives δίδοι in *CEG* 326 (Boiotia) and 358 (Corinth).

The section 'Propaganda and Memorial: The Historical and Political Context' consists of two essays by C.Higbie and A.Petrovic. Higbie (183-201) looks at the epigrams of the Persian Wars and the fact that most of them were attributed to Simonides, discussing inter alia, the Corinthian epigram on the battle of Salamis, Meiggs & Lewis, *GHI* 24. Petrovic (202-215) looks at Athenian public epigrams as a means of generating and preserving historical truth, or intentional history, and discusses the problems of epigrammatic competitions, poets' gains, the use of ποτέ in public epigrams (e.g. *CEG* 4, 131).

M.Fantuzzi (288-310) argues that early, Archaic and 5th cent. B.C., epigrams (e.g. *CEG* 2, 10, 174) do not yet show variations on a single theme, as became common in the Hellenistic period. In the 4th cent. B.C. we can observe a rise in the number of monuments containing more than one epigram, a trend that appears to have literary intentions. Examples such as *CEG* 488, 553, 578 (our lemma no. 248), 830, still show unity amongst the constituent parts of single-monument epigrams. 'There are ... also a few cases, in fourth-century paired inscriptions, which might really be considered the prototypes of the future epigrammatic art of variation': *CEG* 513, 526, 543, 548, 591, 606, 680, 877.

J.S.Bruss (385-403) attempts to trace evidence of ekphrasis, i.e. 'the oral or written literary description of a work of plastic art', in funerary epigrams from the inception of the genre down to 300 B.C. through close readings of *CEG* 13, 27, 68, 84, 161, 516, 518, 587, 526, 566, 596, 670. These texts 'marshal the ecphrastic armature beyond a categorial identification of the object under view to include most of the characteristic features of ecphrasis ... even if epigrammatic economy necessarily restricts their lengths' (403). For other topics and discussions of individual inscriptions found in this collection, see our lemmata nos. 108, 112, 114/115, 117, and 398.

1925. **Epigrams. Archaic epigrams: epigrams as narration.** Under this title, E.Bowie, in *Archaic and Classical Greek Epigrams* 313-384, brings together a vast amount of Archaic epigraphic material, providing both Greek texts and English translations. De facto excluded from B.'s definition of narration are some early epigrams, such as *CEG* 34, 72, 45, whereas *CEG* 304 *could* be construed to produce narration. At 319-324, B. offers a statistical analysis of the meter of early epigrams. B. divides the category of shorter epigrams into: 1) private dedicatory inscriptions (*CEG* 230, 243, 256, 265, 291, 299, 305, 312, 316, 321, 341-343, 348, 355, 372, 378, 383, 387, 391, and 394); 2) public dedicatory inscriptions (e.g. *CEG* 325); 3) funerary epigrams (e.g. *CEG* 132, 142, 155, 162, and 165/166. The longer epigrams consist of: 1) dedicatory epigrams (*CEG* 179, 268, 272, 275, 301/302, 317, 346, 351, 362, 374, 380, 390, 393, 403, 413/414, 416, 421, and 425); 2) funerary epigrams (*CEG* 2, 4/5, 10-13, 47, 58, 83/84, 93, 97, 102, 108, 117, 119, 131, 136, 138/139, 143, 145, 167, and 171; *SEG* XLI 540). At 378-384, B. provides a useful annotated table of 'Lengths of verse inscriptions, 750-400 BC'.

1926. **Epigrams. Archaic and Classical epigrams: epigrams attributed to Simonides.** The first five chapters of A.Petrovic, *Kommentar zu den simonideischen Versinschriften* (Leiden-Boston 2007; cf. *SEG* LIII 71) lay out the scope and aims of his work, examine Archaic and Classical epigrams as a distinct genre, and analyze the so-called Simonidean corpus and related questions of authenticity. Of particular interest to the epigraphist is the sixth chapter in which P. analyzes in detail, with apparatus criticus, translation, and commentary, 15 epigrams. The following are lapidary: *IG* I³ 501 (epigram for the Athenian defeat of the Boiotians and the Chalkidians; 209-222); 502 (epideictic epigram in honor of the Tyrannicides (113-131); 503/504 (epigrams for the Persian Wars; 158-177); 948 (dedication of Peisistratos the Younger; 260-266); 983 (dedication of Leokrates; 132-143); 1143 (funerary epigram for the Corinthians who fell at Salamis; 144-157); 1181 (funerary epigram for Athenian casualties of the First Peloponnesian War; 178-193); *IG* VII 53 (epigram for the Megarians who fell in the Persian Wars; 194-208). The book closes with conclusions, tables of concordances, bibliography, index locorum and index verborum. See also our lemma no. 108.

1927. **Epigrams. Developments in Late Antiquity.** G.Agosti continues his series of studies on various aspects of late antique epigrams on stone (mainly the ideals of Hellenic culture and paideia, paganism and Christianity, literariness and levels of style, form and vocabulary) with three new articles partly overlapping his previous contributions: we refer to the summaries in *SEG* LV 2009 and LVIII 1885 (1-3), and for comments on individual poems to *SEG* XLVII 1929; LIII 2061; LIV 1702 and

1708; LV 715, 1107, 1602, 1624, 1702, 1704, and 1758; LVIII 248, 1209 (cf. below sub 2), 1327 (cf. below sub 2), 1351, 1355, 1452, and 1476 (cf. below sub 2). Perceptive comments on individual texts are numerous also in the new studies; we limit ourselves to mentioning the main topics and the epigrams for which A. provides (occasionally partial) texts and Italian translations (nos. 1/2; no translations in no. 3). [We supply many references, inter alia to M., M. = I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον Παλαιστινῆς γαίης* (cf. *SEG* LVIII 1743)].

1) 'Paideia classica e fede religiosa: annotazioni sul linguaggio dei carmi epigrafici tardoantichi', *CCG* 21 (2010) 329-353: ambiguity of religious contents (pagan, Christian or Jewish?) due to the poetical language; ambiguity as a means to meet the demands of multicultural communities; discrete hints at religious adherence; use of classicizing language to convey culture, also with social and political purposes (epigrams celebrating governors or other rulers; epitaphs); Christian epigrams emulating highbrow literary poetry by imitating and alluding to classical tradition. *IG* II² 13293 = 5021 (*SEG* XXXII 271; cf. XLII 238 and LIX 2046); Rizakis, *Achaïe* II 37 (Patras); *SEG* LVIII 822 and 823 = M., M. 31 (Rhodes); *GV* 1907 (*SEG* XXXIV 1003; Samama, *Médecins* no. 495; Mediolanum); Merkelbach-Stauber, *SGO* I 01/12/11 (*SEG* XLIV 886; LVIII 1209* [Agosti]; Halikarnassos); 02/12/06 (*SEG* XXXVI 1198; XLVII 1735; Hierapolis); I 03/02/09 (*I.Eph.* 1302; *SEG* XVIII 474); I 03/02/48 (*I.Eph.* 1351; *SEG* XXXIX 1236; LVIII 1327 [Agosti]); 03/07/07 (*I.Erythrai* 228); *I.Stratonikeia* 1529 (*SEG* LVIII 1253); *SGO* IV 19/21/02 (*SEG* LI 1735; LVIII 1476 [Agosti]; LIX 1476; Paphlagonia); 21/01/01 (*SEG* LI 2017; M., M. 56; Besara); 22/21/01 (*GV* 1983; *SEG* XLVI 2078; M., M. 40; Sakkaia/ Maximianopolis); Bernand, *Inscr. métriques* 43 (*GV* 1861; *CIJ* 1530; *JIGRE* 38; *SB* 7781; *SEG* VIII 482; L 1607; Leontopolis); *AP* 9.615, 649, 658.

2) 'Saxa loquuntur? Epigrammi epigrafici e diffusione della paideia nell'Oriente tardoantico', *AntTard* 18 (2010) 163-180: 'oralized' reading; reception on various levels: the cultivated elite and a semi-literate audience making use of a lector (the sense of cultural prestige was shared by all recipients); the 'voices' of the poem, dialogues and lay-out; social importance of classical paideia for Christians. *IG* IX.1.256 (*GV* 1298; Halai); *SEG* LV 630 (Nikopolis); *SGO* I 05/01/10 (*AP* 16.43; Smyrna); *I.Stratonikeia* 1529 (*SEG* LVIII 1253); *SGO* II 10/06/07 (*CIG* 4158; *I.Sinope* 181; *SEG* XXXIV 1269); *SGO* IV 19/17/05 (*I.Anazarbos* 58; *SEG* XII 545 a) IV 20/06/01 (*IGLS* 1999; *SEG* XXXVII 1443; Epiphaneia); IV 21/23/03 (*CIG* 8655; *I.Gerasa* 299; M., M. 6); IV 21/23/04 (*CIG* 8654; *I.Gerasa* 300; *SEG* VII 865 add.; M., M. 11); IV 21/23/06 (*I.Gerasa* 330; M., M. 37); IV 22/56/01 (*IGLS* XXI.2.130; *SEG* XXXII 1545; LII 1726; M., M. 16; Rhoby, *Byzantinische Epigramme* [cf. *SEG* LIX 1966] M7; Madaba); Bernand, *Inscr. métriques* 60 (*GV* 1635; *SB* 5719; Lefebvre, *Recueil* 423; cf. *SEG* LI 2088 [13]*; Hermonthis); *SEG* LVIII 1810 Col. I (Trimithis [Dakhleh Oasis]); *AP* 7.307; 9.615; 16.267 and 344.

3) 'Eisthesis, divisione dei versi, percezione dei cola negli epigrammi epigrafici in età tardoantica', *Segno e testo* 8 (2010) 67-98: various ways in which the disposition of the text on the stone reflects the metrical structure of the poems (notably hexameters and elegiac couplets); line divisions at the end of verses or at the caesurae, mainly at the middle caesura; indentation of the pentameters in elegiac couplets. It may be assumed that the poems on stone were read aloud, paying attention to the main features of the metrical structure. *I.SalonaChr* (cf. our lemma no. 618) 796 (*GV* 136; *CIL* III 9579); *SEG* LIII 653 (Constantinople); XXXI 630 (Samama, *Médecins* no. 81; Dion); *IG* XIV 1131 (*IGUR* 1498); *GV* 785 (Samama, *Médecins* no. 458; Lambaesis); *SGO* I 01/20/20 (*Milet* I 9 no. 343 = *Milet* VI.1 pp. 117 and 213/214); Merkelbach-Stauber, *SGO* I 02/09/02 (*ALA* 32); I 02/09/09 (*ALA* 41); I 02/09/16 (*ALA* 24); I 02/09/23 (*ALA* 85); I 02/09/24; (*ALA* 37; *SEG* XV 661 [LV 1106*]); I 02/09/29 (*ALA*

157); I 02/14/05 (*I.Laodikeia am Lykos* 42; *MAMA* VI 15); I 02/14/06 (*I.Laodikeia am Lykos* 52; *MAMA* VI 14); I 03/02/10 (*I.Eph.* 1304), I 03/02/21 (*SEG* XXXIII 940; Ephesos); I 03/02/23 (*I.Eph.* 1300; *SEG* XL 1007); *SGO* II 09/05/12 (*I.Iznik* 175; *GV* 1749; Samama, *Médecins* no. 306); II 09/06/08 (*TAM* IV.1.129; Nikomedeia); II 09/09/12; (*I.Klaudiupolis* 77); II 10/02/09 (*GV* 228; Kaisareia-Hadrianoupolis); II 10/02/12 (*SEG* XXXIV 1271 [XLVII 1697*]; Kaisareia-Hadrianoupolis); II 10/06/07 (see above sub [2]); II 11/10/03 (Pontos); *SGO* III 16/08/06 (*SEG* XXXIX 1306; Temenouthyrai [?]); III 16/33/02 (*SEG* LI 1792; Lamounia [?]); *SGO* IV 18/01/02 (*TAM* III 127; Termessos); IV 20/06/01 (see above sub [2]); IV 21/07/01 (*SEG* VIII 281; *GV* 2000; M., M. 52; Beersheba); IV 21/09/02 (*SEG* VIII 243 [LV 1704]; M., M. 7; Eleutheropolis); IV 21/22/02 (*SEG* XXXVI 1344; M., M. 28) and 21/22/03 (*SEG* XXXVI 1345; M., M. 23; Gadara); Bernand, *Inscr. métriques* 15 (*GV* 808; *SEG* I 571 [VIII 493] *CIJ* 1511; *JIGRE* 34; SB 6648; Leontopolis), 34 (*GV* 1312; *SEG* LVI 1973*; Alexandria), 43 (see above sub [1]), 60 (see above sub [2]), 124 (Alexandria).

In 'Niveaux de style, littérarité, poétiques: pour une histoire du système de la poésie classicisante au VI^e siècle', in P.Odorico, P.A.Agapitos, M.Hinterberger (edd.), *'Doux remède ...' Poésie et poétique à Byzance* (Paris 2009) 99-119, A. focuses almost exclusively on literary epigrams, but see 114/115 for repeated observations on the partial and discontinuous influence of the 'manière moderne' (i.e., Nonnos) on epigraphical epigrams (cf. *SEG* LV 2009); on 115 note 72, comment on the vocabulary of *SGO* IV 21/22/06 [*SEG* XLII 1432*; cf. XLIX 2407; M. M. 21]; Gadara).

See also id., 'Usurper, imiter, communiquer: le dialogue interculturel dans la poésie grecque chrétienne de l'Antiquité tardive', in N.Belayche, J.-D.Dubois (edd.), *L'oiseau et le poisson. Cohabitations religieuses dans les mondes grec et romain* (Paris 2011) 275-299, entirely based on epigrams known from papyrological sources and the literary tradition.

1928. Epigrams. François Chamoux and the Greek epigram. C.Dobias-Lalou, in A.Laronde, J.Leclant (edd.), *Journée d'hommage à François Chamoux* (Paris 2010) 7-24, offers a survey of the multi-faceted contributions of François Chamoux (1915-2007; cf. *SEG* LIX 1882 in fine) to the study of Greek epigrams, both the poetry known from the literary tradition (notably the Kyrenaian poets Kallimachos and Theaitetos; also Poseidippos of Pella) and the 'poésie sur pierre'. Though Chamoux repeatedly and rightly rejected a strict distinction between these two manifestations of a single tradition (cf. also his 'Réflexions sur le genre de l'épigramme' [1985; previously unpublished] presented by D.-L. in Appendix 2, on 23/24), we limit ourselves to listing the epigrams on stone discussed [the *SEG*-references printed in bold refer to summaries of articles by Chamoux]. Five concern texts from the Kyrenaika: *SEG* **XVII 817** (ed.pr. Chamoux; XVIII 758; Apollonia); XX 747/748 (XLI 1698; Kyrene); XLVI 2222 (L 1651; French translation; Teucheira); XLVII 2176 (*SEG* **LI 2207**; epigram for a dog; Kyrene); *SEC* 161/162 (*SEG* XXXVIII 1898; XLI 1695; XLVI 2209; Kyrene). Epigrams from other regions: *SEG* XXV 711 (XXVI 727; XLVIII 796; cf. LV 632 and LIII 544; *I.Épidamne* 527; epigram for a pig; Edessa; Chamoux's contribution, not mentioned in *SEG* so far, was published in J.P.Boucher et alii [edd.], *Mélanges de philosophie, de littérature et d'histoire ancienne offerts à Pierre Boyancé* [Rome 1974] 153-162); *GV* 214 (*SEG* **XXXIII 634**; Rheneia); Bernand, *Inscriptions métriques* 3 (*GV* 699; *SEG* XXXV 1683; Egypt, unknown provenance) and 4 (*GV* 1149; *SEG* XXXV 1604; Koptos). In Appendix 1 (21/22) a bibliography of the 27 publications by Chamoux which partially or entirely concern Greek epigrams.

1929. **Epigrams. Funerary epigrams: death at sea.** S.Struffolino, in *Epigrammata* 345-375, presents a small corpus of funerary epigrams (with Italian translations) dating from the 7th/6th cent. B.C. to the 1st cent. A.D. and including the motif of death at sea; in chronological order: *IG* IV 358 (*GV* 53; *SEG* XI 158; XXIII 174*); *IG* IX.1.867 (*GV* 42; *CEG* 143; *SEG* XV 356 [XXXVII 436]); *IG* XII Suppl. 180 (*GV* 163); *IG* XII.7.108 (*GV* 80; *CEG* 664); *IG* II^2 12335 (*GV* 1985; *CEG* 526); *I.Thespiai* 1245 (*GV* 1501; É.Cairon, *Épitaphes métriques* – [see *SEG* XLIX 1972] no. 52; *SEG* XXVI 617 [XXXI 522]); *Salamine de Chypre* XIII.1.191 (*LBW* 2761; *GV* 1833; *SEG* LIII 1760 bis); *I.Erythrai* 350 (*GV* 1746). The sea is characterized as ἀναιδὴς πόντος, δνοφερὸν πέλαγος, the seaway (κλύδων) as ἄγριος, the ship as ὀλοά, the body of the shipwrecked person as σῶμα ὑποβρύχιον (*I.Erythrai* 350 LL.2/3), and the οἰκτροτάτα μοῖρα itself is conveyed through verbs like ὄλλυμι, καλύπτω, λείπω (φῶς) (cf. *GV* 929 [*CEG* 722] and *SEG* XLIV 500), ἀφαιρέω or – in the case of a cenotaph – with the phrase ἄνοικτος τύμβος. Cf. also *SEG* LVIII 1888 and LIX 1967.

1930. **Epigrams. Images of women.** P.Schirripa, in *Epigrammata* 152-180, compares the images of women known from the relatively simple Archaic dedicatory and funerary epigrams with those in their much more elaborate Hellenistic pendants influenced by literature. S. applies this 'antimodello' in discussing: 1) epic language glorifying a woman's quality as a mother: *IG* IV 801 (*GV* 216; *SEG* XI 388); *CEG* 61 (*GV* 161); 108 (*IG* XII.9.285 + XII Suppl. p. 186; *GV* 1210; Italian translation); 2) narratives concerning death in childbirth or prior to marriage: *GV* 643 (Bernard, *Inscr. métriques* 42; *CIJ* 1510; *JIGRE* 33; *SB* 6647; *SEG* I 570 [LV 1770 (11)]); 989; 1148; 1386 (*CEG* 512; Italian translation), 1874; 1912 (*CEG* 680; *SEG* IX 362); *IG* II^2 12335 (*GV* 1985; Italian translation); cf. also *AP* 7.163-164, 168, 217/218; 3) epigrams for women by women: *CEG* 97 (*GV* 1415; *IG* II^2 10954; I^3 1295 bis; *SEG* XLV 23; Italian translation); 167 (*GV* 97); 541 (*IG* II^2 5673; *GV* 2016; English translation); 569 (*IG* II^2 6873 *GV* 342; Italian translation). Cf. also *SEG* LVIII 30, and 1888/1889.

P.Grandinetti, *ibid.* 181-196, focuses on three types of events characteristic of female life (travelling with the husband, childbirth and death) drawing on the following epigrams (Italian translations): *GV* 593 (Bernard, *Inscr. métriques* 61); 758 (*SEG* IX 194), 1738 (= *AP* 7.691), 1875 (*Coll. Froehner* 77; *SB* 8960; Bernand, *Inscr. métriques* 46; *SEG* LI 2097), 2005 (*IG* XIV 607 a-q; *CIL* X 7563-7578; *SEG* XXX 1128 [LVII 907]; *IGBulg* I^2 222 [*GV* 2088 a]; *MAMA* IV 19). Some epigrams extoll the professional abilities of the deceased: e.g. *GV* 2040 (Merkelbach-Stauber, *SGO* I 06/02/32; female physician) or the epigrams for women artists *GV* 672 (*I.Beroia* 399; *SEG* XII 325) and 846 (Bernand, *Inscr. métriques* 23; *I.Hermoupolis* 81; *SEG* LI 2088 [2]); cf. also *AP* 6.283 and 285; others emphasize intellectual skills rather than the usual physical and moral qualities: e.g. *I.Didyma* 532 c (*SGO* I 01/19/43); *SEG* XXXII 1608 (LVIII 1840); for the assimilation of female deceased with mythological heroines see e.g. Kaibel, *EG* 874 (ἄλλην Πηνελόπειαν, 'nuova Penelope'), *GV* 2005 (see above), and *SEG* LVIII 1044.

1931. **Epigraphy. Introductions.** For two general introductions to Greek epigraphy see P.J.Rhodes, 'Epigraphy', in G.Boys-Stones, B.Graziosi, Ph.Vasunia (edd.), *The Oxford Handbook of Hellenic Studies* (Oxford 2009) 709-719 (inscriptions in antiquity; the modern study of inscriptions; inscriptions as evidence), and R.Wachter, 'Inscriptions', in *Companion – Greek Language* (cf. our lemma no.

1893) 47-61 (definitions; scholarly conventions; material and applications; direction of script, style and letter forms; punctuation and stoichedon; spelling; language and style; dating inscriptions).

1932. Epigraphy. Inscriptions on trees and walls. P.Kruschwitz, 'Writing on Trees: Restoring a Lost Facet of the Graeco-Roman Epigraphic Habit', *ZPE* 173 (2010) 45-62, collects and discusses the - obviously literary - sources on inscriptions carved on tree trunks. This is a practice popular throughout the ancient world, frequently linked in the sources to graffiti writing. As to contents, there is much similarity to wall inscriptions: both are mainly, though not exclusively, used for erotic as well as technical purposes (notes were written on trees by Roman land-surveyors).

Using almost exclusively Latin evidence, id., 'Attitudes Towards Wall Inscriptions in the Roman Empire', *ZPE* 174 (2010) 207-218, argues that wall inscriptions were often seen as forms of vandalism and that the writers were 'first and foremost ... boys and girls as well as young men and women, from puberty to the late twenties, regardless of social class.' (218). The requests, prohibitions and threats against graffiti-writers are mostly voiced in dipinti. The single Greek inscription adduced (209/210 [text and translation] and 217) is the Ostian graffito M.Della Corte, P.Ciprotti, *SHDI* 27 (1961) 336/337 no. 61 (cf. H.Solin, *Arctos* 7 [1972] 195-197; mid to late 2nd cent. A.D.?): Πάντες δια|γράφουσι, ἐγὼ μό|νος οὐδὲν ἔγραψα· | πυγίζω πάντες τούτ[ους οἵ] || ἐπὶ τοἶχο γράφουσι. K. considers J.Rea's reconstruction of a 'correct' version of this distich introducing the otherwise unattested word ἐπιτοιχογράφος (see *SEG* XXIX 974) 'problematic speculations' (209 note 17).

1933. Epigraphy. Scholars. Denis Feissel: collection of articles. D.Feissel, *Documents, droit, diplomatique de l'Empire romain tardif* (Paris 2010; non vidimus), is a collection of 22 articles, all previously published (between 1985 and 2009); cf. id. *BE* (2011) no. 680: 'La réimpression de ces études a permis, outre des corrections ou additions ponctuelles, quelques addenda plus substantiels. L'ensemble est complété par des index développés (p. 555-590)'; for some more details see J.-Y.Strasser, *An.Ép.* (2010) [2013] no. 14.

1934. Epigraphy. Scholars: Giancarlo Susini. D.Quadrino, in *Epigrammata* 5-26, provides information on the epigraphic research conducted by G.Susini in Greece (1952/1953 and 1961-1964), the plans for the publication of a corpus of the inscriptions of the Dodecannese, and the information contained in Susini's archive concerning the registration of inscriptions in the Dodecannese: drawings, transcriptions, and photos of inscriptions of Kasos and Telos (see G.Susini, *ASAA* 25/26 [1963/1964] 203-292) as well as unpublished documentation on inscriptions from Astypalaia, Syme, Nisyros, and Telos. The dossier on the inscriptions of Syme includes inedita (mostly fragmentary). Cf. E.Lanzilotta, *ibid.* 1-4.

1935. Epigraphy. Scholars: Stephen V. Tracy. We cover throughout this volume the numerous articles contained in the Festschrift produced for this distinguished scholar: G.Reger, F.X.Ryan, T.F.Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy* (Pessac 2010)

[abbreviation: *Studies Tracy*]. At 25-30, C.Habicht presents an appreciation of the substantial contribution to the study of Greek epigraphy, especially the identification of the hands of cutters, of S.V.Tracy. For 'The Scholarly Work of Stephen V. Tracy, 1967-2009', see 35-44.

1936. **Funerals. Emotionality in funerary rituals.** A.Chaniotis, 'Familiensache: Demonstration von Zusammengehörigkeit im altgriechischen Grabritual', in R.Reichman (ed.), *"Der Odem des Menschen ist eine Leichte des Herrn". Aharon Agus zum Gedenken* (Heidelberg 2006) 205-209, discusses expressions of emotionality in funerary rituals: mention of the fact that a family member or a friend was personally involved in the burial (Merkelbach-Stauber, *SGO* I 01/12/17; 02/03/01; IV 17/16/01; 18/01/23; 22/37/01); the touching of the corpse, stressed in funerary epigrams (Merkelbach-Stauber, *SGO* I 02/09/34; 05/01/46; II 08/05/06; 09/05/14; 09/12/04; 10/01/01; 10/05/02; IV 22/37/01); and the interruption of a family burial by the people, the abduction of the corpse, and the transformation of the burial of a benefactor into a public burial (*I.Knidos* 71; *SEG* XLV 1502; L 1109; Philostratos, *Vitae sophistarum* 15.20; cf. *SEG* L 1097). Normative interventions attempted to limit the circle of those, who were polluted by coming into contact with the corpse, to the closest family members. In private monuments, the emphatic mention of the physical contact with the corpse aimed at demonstrating emotional connection with a family member; the transformation of the burial of a benefactor into a public funeral aimed at creating the illusion that the benefactor and the people constituted a virtual family; see also our lemmata nos. 2001 and 2031.

1937. **Funerals. Public funerals and funerals intra muros in Asia Minor, Hellenistic period.** Mainly on the basis of inscriptions from Miletos, Priene and Kyme, P.Grandinetti, *Scienze dell'Antichità* 14 (2007/2008) [2009] 593-601, reviews the phenomenon of public funerals and those intra muros for members of the civic élites in Hellenistic Asia Minor. These honors seem to appear in the 2nd cent. B.C. and are less frequently attested for women than for men. She mentions in particular L. Vaccius Labeo (*I.Kyme* 19), Ἀπολλώνιος and Ἐπικράτης (*Milet* I.2 pp. 6; 7 a-c and 256 (*SEG* XLIV 938-943), *Milet* I.2 p. 15, *I.Didyma* 159, 205, 399), Εὔδημος (*Milet* I.3 p. 145 and p. 326; *I.Didyma* 259), Γ. Ἰούλιος Ζωΐλος (Aphrodisias; L.Robert, *AC* 35 [1966] 414-423 = *OMS* VI 38-47), Γ. Ἰούλιος Ξένων (Thyateira; *IGR* IV 1276, *SEG* II 547), and Γ. Ἰούλιος Ὑβρέας (*I.Mylasa* 534-536); among the women who were accorded similar honors G. singles out Ἀρχίππη (*I.Kyme* 13; *SEG* XXXIII 1035-1041; our lemma no. 1307), Τατία Ἀτταλίς in Aphrodisias (*SEG* XLV 1502), and Ἀπολλωνίς (Kyzikos; *SEG* XXVIII 953). She concludes that in the Hellenistic period women were honored for benefactions of their own, whereas in the Imperial period the reasons were their character and the family they belonged to. Cf. also our lemma no. 1146.

1938. **Finance. The financial crisis of the Greek cities of Asia Minor, 1st cent. B.C.** Taking as a starting point Cicero's letter to Q. Minucius Thermus (*Ad fam.* 13.56), F.Delrieux, in *Hellenistic Karia* 505-526, studies the difficult situation of the cities of Asia Minor and their repsonses to it. In this context, he comments on *ISE* III 166 (text and French translation; honorary decree of the κοινὸν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων for ambassadors to Rome, who as a rule were men of the highest reputation

at home and well connected in Rome) and *Milet* I.2.3 (*Milet* VI.1.3; *RDGE* 52; *SEG* L 1178; D. seems to favor F.Canali de Rossi's identification of the letter's author as Cn. Pompeius).

1939. **Gladiators.** Two contributions to *Sport in the Cultures of the Ancient World* (cf. our lemma no. 1922) focus on gladiators:

1) C.Mann, 'Gladiators in the Greek East: a case study in Romanization' (124-147), adduces many Greek inscriptions in his discussion of various aspects of Greek gladiatorial games in the Greek East: chronology of the spread of such games in the East; the driving forces behind this spread ('pull-factors outweigh push-factors'; 130); the organization of the shows (embedded in the emperor's cult; role of provincial high priests); the architectural setting (in most cases adaptation of existing theaters); the social status of gladiators (in most cases un-free; a minority of free volunteers); perception of the shows by the Greeks (no Greek gladiatorial vocabulary but many terms borrowed from Latin; cf. also Coleman [see below] 426/427) and finally the gladiators' self-representation in epitaphs, which was different from that in Latin inscriptions from the West, both in the reliefs and in the content of the inscriptions; as to the latter M. points to the 'heroization' of the gladiators, the glory they brought to their polis and, more in general, to the way gladiators 'approximated themselves to athletes' (140) by the use of athletic language. M. discards similarities between the training in gymnasia and gladiatorial games, because in the former the use of missiles predominated to the detriment of the single combat [but he may have underestimated the role of ὁπλομαχία in the gymnasial training, Pleket]. Translation of Robert, *Gladiateurs* no. 169 and Robert, *Hellenica* VIII (Paris 1950), no. 331. See now also C.Mann, *'Um keinen Kranz, um das Leben kämpfen wir'. Gladiatoren im Osten des römischen Reiches und die Frage der Romanisierung* (Berlin 2011), with a catalogue of Greek epitaphs for gladiators; for a review see W.Petermandl, *Nikephoros* 25 (2012) 314-317.

2) M.J.Carter, 'Gladiators and Monomachoi: Greek attitudes to a Roman "cultural performance"' (150-174, especially 158-165), emphasizes the same elements (heroism; gladiators presenting themselves as successful athletes active in an ἀγών and calling themselves πύκται) in the self-representation of the gladiators in the East and more explicitly than M. argues that this self-representation also reflects the views and attitudes of the wider community of the spectators; texts and translations of Robert, *Gladiateurs* no. 298 (Merkelbach-Stauber, *SGO* I 07/05/01) and *SGO* II 09/06/05.

3) K.M.Coleman, 'Valuing others in the gladitorial barracks', in *Valuing Others in Classical Antiquity* (cf. our lemma no. 1801) 419-445, examines Greek and Latin epitaphs of gladiators, notably funerary epigrams from the East, for the light they shed on the gladiators' self-evaluation and attitudes to their companions, as opposed to the contempt for gladiators prevailing in literary sources. The principal 'inside values' are social cohesion (*I.Beroia* 383 [*SEG* XXXVI 595; XLVII 894; text and translation]; gladiator buried by a funerary collegium), respect for the (killed) opponent (Merkelbach-Stauber, *SGO* IV 18/12/03 [*SEG* XXX 1514; Attaleia; opponent as φίλος]; similar sentimental attachment in IV 18/12/02 [Robert, *Gladiateurs* no. 331; Attaleia; text and translation], possibly with an erotic undertone), patriotism and reciprocal estimation by the patris (*IG* X.2.1.1019 [Kaibel, *EG* 945; Robert no. 13; Thessalonika]; cf. also above sub 1), self-control in the arena (*SGO* I 02/12/08 [Robert no. 124; text and translation]; Hierapolis) and mercy towards the defeated (*SGO* I 07/05/02 [*IG* XII.2.644; *I.Alexandreia Troas* 104; Robert no. 285; text and translation]; Robert no. 55 [Thasos; text and translation]; *IG* IX.2.644 [Robert no. 56; Larissa]), though in sparing the adversary (also)

commercial considerations trickling down from the lanistae and munerarii may have played a role. Epitaphs of sponsors glorify gladiators as serving the gods of battle, dignifying them with ▪ military and religious ethos (*SGO* III 13/06/01 [Robert no. 74; epitaph of a munerarius rather than a gladiator; Caesarea in Cappadocia; text and translation]; IV 18/08/01 [*IGR* III 362; Kaibel, *EG* 407; Robert no. 98; Sagalassos; text and translation]). Latin epitaphs are discussed as testimonia of the appreciation of a good/brave death (*CIL* V.563; IX 2237; XI 1070), while *CIL* VI.10185 is exceptional in emphasizing gentle virtues which possibly reflect Christian values or even the gladiator's conversion to Christianity (texts and translations of all).

[Cf. now also J.Carlsen, 'Gladiators in ancient Halikarnassos', in L.Karlsson, S.Carlsson, J.B.Kullberg (edd.), *ΛΑΒΡΥΣ. Studies presented to Pontus Hellström* (Uppsala 2014) 441-450].

1940. **Heroes.** In ch. V ('Private Heroes') of his New Heroes in Antiquity. From Achilles to Antinoos (Cambridge, Mass., 2010), C.P.Jones discusses several cases of heroization which show that we should assume that ἥρως was used simply to indicate that the person concerned was dead: *IG* II².3968 (with L.Robert, *OMS* V 130-135; heroization of Polydeukes/Polydeukion by Herodes Atticus); *IG* XII.3.330 (*SEG* LVI 979*; Thera; foundation of Epikteta); *IG* XII.7.515 (*IGR* IV 1000; *SEG* XXX 1084*; Aigiale on Amorgos; heroization of the son of Kritolaos); *IGUR* 1155 (*IG* XIV 1389; heroization of Herodes Atticus' wife Regilla). Comment on the meaning of the representation of horses and serpents on grave-reliefs, on inscriptions recording a νέος ἥρως, ἥρως ἐπιφανής and ἥρως ἀγαθοποιός, on epigrams in which the deceased are said to be in the place (islands) of the εὐσεβεῖς or in heaven close to the gods, and on cults at ἡρῷα (*IG* II² 1369: a club of ἐρανισταί; family ἡρῷα in Ephesos (*SEG* XXXIII 946), Termessos (*TAM* III 713) and Patara (*TAM* II 466)).

In ch. VI ('Greek heroes in a Roman world'), J. discusses cases of members of the elite heroized by their home-cities, often with the word ἥρως standing alone and centered in the line: Lamprias of Epidauros (*IG* IV².1.82-86; *SEG* XXXV 304 [XLI 296] and 305), Tib. Claudius Paulinus of Pergamon, interred by the city in a ἡρῷον (*AvP* VIII.3.134; ph.), Flavia Procla of Cilician Mallos honored as an ἡρωΐς (*SEG* XXXVII 1314), Lucius Cuspius Rufinus of Pergamon (*AvP* VIII.3.2), Marius Verus of Neapolis (*I.Napoli* 44; *SEG* XXXIX 1055; called 'your hero', i.e. hero of the φρατρία of the Ἀρτεμίσιοι, who probably adopted the late Verus as their 'hero', just as his father was πατήρ of the club).

Ch. VII is devoted to the cult of Ἀντίνοος. In an Appendix J. discusses some (rare) cases of living heroes: Nikias and Xenophon of Kos (cf. *SEG* L 754).

For a review see R.Gordon, *JRA* 26 (2013) 852-860.

1941. **Homer.** A.Chaniotis, '"The Best of Homer": Homeric Texts, Performances, and Images in the Hellenistic World and Beyond. The Contribution of Inscriptions', in E.Walter-Karydi (ed.), *Homer: Myths, Texts, Images: Homeric Epics and Ancient Greek Art. Proceedings of the 11th International Symposium on the Odyssey, Ithaca, September 15-19, 2009* (Ithaca 2010) 257-278, collects epigraphic evidence for the significance of Homeric poetry in the Hellenistic and Imperial periods: mythological compilations (*I.Cret.* I.VIII.12; I.XXIV.1), the use of selected Homeric passages in education (*SEG* LIX 1197; cf. *IG* IX².1.1036; *GV* 1305, 1729), the presentation of Homeric scenes by pantomimes and ὁμηρισταί (*I.Cret.* IV 222 A; *SEG* XLIII 920: πολλὰ κοσμήσας θυμέλαις τὸν θεῖον Ὅμηρον; *GV* 1305: ὅς ποθ' Ὁμη-

ρείαισι μετέπρεπον ἐν σελίδεσσιν, δεικνὺς ἡρώων ἠνορέην προτέρων), the use of Homeric hexameters as answers to oracular enquiries (*SEG* XLIII 945). On 268-272, C. discusses the relief vases that combine Homeric and other scenes with literary quotations (e.g. *SEG* L 533) [two more examples in our lemmata nos. 504 and 645, Chaniotis]. Although these vases do not directly copy illustrated manuscripts of Homer, they reflect the same taste and a strong interest in the combination of text and image (cf. epitaphs, the Tabulae Iliacae [see our lemma no. 1046], and the 'House of Epigrams' in Pompeii [*SEG* XLV 1455*; cf. LVII 2069 on p. 745 in fine, and LIX 1945]). On 259-262, C. collects references to performances by ῥαψῳδοί and their participation in agonistic festivals, noting the popularity of these performances in Boiotia (cf. our lemmata nos. 1984 and 2043; see also our lemma no. 930).

1942. Identity. C.P.Jones, in *Local Knowledge* 111-124, discusses the identity of people conferred by ancestry. He explores examples of the collective identity of cities (e.g. Pergamenes calling themselves Τηλεφίδαι, descendants of Herakles' son Τήλεφος), of individuals allegedly descending from legendary/mythical figures (gods; heroes as οἰκισταί/κτίσται; discussion and translation of *IG* XII.3.868/869 = *GV* 1010 and 1695; from Thera), and from historical ancestors (e.g. Themistokles, Brasidas, Alkibiades [*IG* XII.6.1.300 and 310]) or belonging to a long line of benefactors ('continuity in a long line of benefactors' in e.g. *IG* XII.6.1.296/297; *CIG* 2189 (Mytilene).

1943. Institutions. Ἀστυνόμοι. N.Giannakopoulos, *Egnatia* 13 (2009) 9-21, discusses the administrative and judiciary duties of ἀστυνόμοι in Greek poleis. They witnessed transactions, such as manumissions (*SEG* LVI 1030) and sales (*IG* XII.5.872), in order to authenticate, register, and keep deeds of sale and other transactions; and they were recipients of denunciations and legal charges (*IG* II² 1128; XI.4.1296; XII.5.594; *SEG* XLIX 1431). Cf. also our lemma no. 1987.

1944. Kings. Client kings in the Roman Near East. Several contributions to T.Kaizer, M.Facella (edd.), *Kingdoms and Principalities in the Roman Near East* (Stuttgart 2010), which we do not summarize in detail, draw (inter alia) on Greek inscriptions, notably A.Raggi, 'The first Roman citizens among eastern dynasts and kings' (159-179; on 81-97, he underlines the importance of *Iscr.Cos* EV 247 (b) as evidence for the enfranchisement of King Herodes [βασιλέα Γάϊον Ἰούλιον Ἡρώδην]); M.Facella, 'The advantages and disadvantages of an allied kingdom. The case of Commagene' (181-197; we refer to F.'s earlier analysis of Kommagene as a client state and the royal title φιλορώμαιος in her monograph La dinastia degli Orontidi: see *SEG* LVI 1837 on pp. 592/593; on 189/190 comments on *CIRB* 40 [βασιλεὺς Ἀσποῦργος φιλόκαισαρ καὶ φιλορώμαιος] [cf. also *SEG* XLII 685*; XLVI 920; LVI 932; LIX 2074]); J.-B.Yon, 'Kings and princes at Palmyra' (229-240; we mention the inscriptions including Greek for which Y. gives texts and translations: *IGLS* XVII.1.17 [*PAT* 1353; *Inv. Palm.* IX 12], 24 [*PAT* 0270; *Inv. Palm.* IX 6 [a]; *I.Estremo Oriente* 83], and 535 [*SEG* LII 1583; *PAT* 2801]); topics: Palmyra before Rome [institutions before becoming a polis; grandees and the struggle between tribes; marriages between members of different tribes]; Palmyra, Mesopotamia and Rome [role of temple of Bel; trade and Mesopotamia; relations with Germanicus] [cf. also Y.'s monograph summarized in *SEG* LII

1576]); U.Scharrer, 'The problem of nomadic allies in the Roman Near East' (241-335; numerous inscriptions adduced in the notes). Index of Greek and Latin inscriptions on 410-413.

1945. **Kings. Hellenistic kings: representation.** On the basis of archaeological (statues), numismatic and epigraphic evidence, J.Ma, in I.Savalli Lestrade, I.Cogitore (edd.), *Des Rois au Prince. Pratiques du pouvoir monarchique dans l'Orient hellénistique et romain (IVe siècle avant J.-C.–IIe siècle après J.-C.)* (Grenoble 2010) 147-164, studies the representation of members of Hellenistic royal families (notably statues and portraits on coins). Besides providing an image of a prince, the erection of statues was frequently used to display royal documents on the statue bases. Among the inscriptions quoted are *SEG* XXXVI 1218 [not 1281] ll. 7-15 (French translation) from Xanthos (M. points out that the sacrifice is not offered to the king [so H.Kotsidu, *Timè kai Doxa: Ehrungen für hellenistische Herrscher im griechischen Mutterland und in Kleinasien unter besonderer Berücksichtigung der archäologischen Denkmäler* (Berlin 2000) no. 293] but a sacrifice the theoroi perform during festivals held at Alexandreia) and *I.Tyr* II 18.

1946. **Kings. Hellenistic kings: royal correspondence.** Cf. *SEG* LIX 2001. On the basis of literary and epigraphic sources, B.Virgilio, in *Des Rois au Prince* (cf. our lemma no. 1945) 101-122, studies the perception and self-representation of the Hellenistic king in his capacity of administrator as expressed through his correspondence. The king with most letters epigraphically transmitted is Antiochos III (ca. 60), followed by Philip V (more than 30) and Eumenes II (ca. 20); ca. 40 letters of Ptolemy are preserved (ca. 30 on papyrus). Letters could, however, be forged or (parts of) their contents be wrong. Behind forgeries was, in particular, the king's entourage (mostly in cases of young kings), but they appear also in literary and epigraphic texts; for the latter, V. refers to *I.Labraunda* 5 (letter allegedly written by Antigonos Doson to the Χρυσαορεῖς) and to *I.Labraunda* 1-3 (concerning false statements in a letter by the priest Κόρρις to Seleukos II). The system of communication between king and subjects was well organized and quick, as is shown by a letter of Antiochos III, concerning the cult for Laodike, of which three copies are preserved, one each to Eriza in Phrygia (J.Ma, *Antiochos III and the Cities of Western Asia Minor* [Oxford 1999] 354-356 no. 37; *Jenseits des Euphrat* 302; *OGIS* 224; *RC* 36/37; *SEG* L 1103) and to Kermanshah and Laodikeia in Media (*I.Estremo Oriente* 271 [*Jenseits des Euphrat* 303] and 278 [*Jenseits des Euphrats* 301; *SEG* XIII 592; LIX 1652 (1)*], respectively): the time of transmission to Eriza was just over two months, that to Media about three months. In his letters, the king portrays himself as benefactor, sometimes even after he felt obliged to punish unruly subject cities such as Amlada (*RC* 54, letters of Eumenes II and Attalos II; cf. our lemma no. 1905). In rare cases, royal letters may contain personal remarks (in contrast to the usual bureaucratic style) as in the first of three letters from Eumenes II to the recently established city of Toriaion (*I.Sultan Dağı* I 393; cf. *SEG* XLVII 1745 and our lemma no. 1905), in a letter from the same king to the Ionian koinon (*RC* 52), or in a letter of Attalos II to Attis (*RC* 61). Thus, the Attalids (unlike the Seleukids) may have contacted the addressees themselves rather than via intermediaries (which would also explain why letters from Attalid officials are not known). Considering the different styles of royal letters, sometimes following the rules of rhetoric (e.g. *SEG* LVII 1109), sometimes possibly dictated in a hurry, V. examines the role of the ἐπιστολογράφος (in the Seleukid kingdom not attested

before Antiochos IV, in Egypt not before Ptolemy VIII) and of the chancelleries in kingdoms as well as in small principalities.

Finally, V. gives a brief overview of his research on royal lettes and argues, inter alia, that the communis opinio that the Seleukids as a rule used the plural for themselves has to be revised.

1947. **Kings. Hellenistic kings: publication of royal correspondence in Asia Minor, 3rd/2nd cent.** B.C. Cf. *SEG* LIX 2001. Starting from the assumption that epistolary correspondence does not by nature require publication on durable material, A.Bencivenni, *Studi Ellenistici* 24 (2010) 149-178, analyzes the written communication between kings, their representatives, and the cities by focusing methodologically on two premises: a) the presence or absence of a clause of publication in the letters, and b) the relation between the contents of the letters and their publication. Accordingly, B. distinguishes between: 1) letters addressed to cities containing grants of privileges without a clause of publication (e.g. *I.Pergamon* 18 LL. 18-20 [*OGIS* 267; *RC* 23; *SEG* LIII 1381]; *SEG* XXXIX 1426 [LII 1462*]; only exception: *I.Pergamon* 157 [*RC* 48; *SEG* XXXVII 1016, XXXIX 1332]); 2) letters addressed to groups of people not integrated into the city in which they reside, containing grants of privileges and a clause of publication (*I. Pergamon* 158 [*RC* 51; *SEG* XXXII 1252, XXXVII 1018]; 163 [*RC* 53]; *SEG* LIII 1386); 3) letters addressed to royal officials containing administrative orders and, possibly, a clause of publication (e.g. *I.Ilion* 33 [*OGIS* 221; *RC* 10-13; *SEG* LV 1319*]; *SEG* XXXIX 1426 [LII 1462*]).

B. further discusses the reasons for the publication of royal letters both by the cities and by the kings. The decision of the city to publish royal letters without being requested can be considered as 'un primo segnale degli effetti del linguaggio evergetico dei sovrani: i cittadini rispondono, innanzi tutto, con la monumentalizzazione, privilegio votato e massimo attestato di stima e di perenne considerazione' (161; cf. *I.Labraunda* 3, LL. 1-15 [*RC* 14; *SEG* XLV 1531, XLVI 1421]; *I.Pergamon* 18 [*OGIS* 267; *RC* 23; *SEG* LIII 1381]; *I.Priene* 14 [*OGIS* 11; *SEG* XLI 996]; *IGLS* 1183 [*RC* 45; *SEG* VII 62]; *Milet* I.3.139 LL. 51/52). It can also be seen as the attempt to 'appropriarsi nell'immediato della parola benefattrice del re ... come stabile e definitiva, in un contesto storico in cui, al contrario, l'instabilità e il cambiamento erano all'ordine del giorno' (167/168) (cf. *I.Didyma* 493 [*OGIS* 227; *RC* 22; *SEG* XLI 953]; *I.Labraunda* 1, 7, ■ B; *Staatsverträge* 429 [*Coll. Froehner* no. 52]). This is also the motive behind the publication of letters sent by rulers to their officials on matters relating to the interests of individual cities. B. observes that the kings, although at the beginning rather reluctant or not interested in publishing their own letters, soon became aware of the power inherent in this practice through the initiative of the poleis to publish the correspondence (*I.Estremo Oriente* 421/422 [*Jenseits des Euphrat* 604; *SEG* XX 411; LVI 1844]); *SEG* XXIX 1613 + 1808 [*SEG* LVII 1851]; *SEG* LII 1197; *SEG* LVII 1838 [cf. our lemma no. 1723]); *RC* 43).

1948. **Kings. Hellenistic rulers and death.** Mainly on the basis of literary sources, I.Savalli-Lestrade, in B.Boissavit-Camus (ed.), *La mort du souverain de l'Antiquité au Moyen-Âge* (Paris 2003) 65-82, analyzes the circumstances and consequences of the deaths of Hellenistic rulers, distinguishing four categories: natural death, violent death (in war, through crime or a similar punitive act, by suicide), accidental death, and unknown cause of death. Violent deaths were particularly frequent with the Seleukid dynasty, while the ratio between violent deaths and natural deaths is rather

balanced among the Antigonids and the Ptolemies; only the Attalids 'n'ont connu ni meurtres ni morts sur le champ de bataille pendant 152 ans' (68). The sudden deaths of Antiochos II and of the couple Ptolemy IV and Arsinoe III show how fragile the Hellenistic dynasties were because of all possible rumors relating to the causes of death, when the succession had not been settled in time. The 'belle mort' of ■ Hellenistic king was certainly 'une mort tardive et naturelle, dont il n'y a rien à dire, parce qu'elle se dissout dans l'avènement du nouveau roi et dans la suivie de la dynastie' (82; cf. *IGLS* I 1 [*OGIS* 383; cf. *SEG* XXXIV 1731 and LVI 1837) LL. 1-24]).

1949. **Law. Acquisition and expropriation of tombs in Asia Minor.** Using primarily the epigraphic evidence of Smyrna, K.Harter-Uibopuu, in *Symposion 2009*, 247-270, discusses the impact of Roman law on the acquisition and expropriation of tombs in the cities of Asia Minor (for a reply see P.Nigdelis, *ibid.* 271-275). She argues that despite the fact that fines against grave violators have their roots in Lycia (from where they found their way to Rome), the emphasis on the purchase of a tomb in the epitaphs of Roman imperial Asia Minor is influenced by Roman law. The archiving of the acts of acquisition (ἐπρίατο διὰ τῶν ἀρχείων: *I.Milet* VI.2.613 [*SEG* XXX 1352]; *I.Smyrna* 196, 226; *TAM* II.63, 260; 330/331; V.2.1106; [--- ἀπετ]έθη εἰς ἀρχεῖον: *SEG* XLV 1598, Smyrna; ἐξφράγισμα ἀπόκειται εἰς τὸ ἀρχεῖον: *I.Smyrna* 190; διὰ τοῦ χρεοφυλακίου: *I.Aphr.* 12.211; 411; for the submission and filing of such documents in the archives of provincial governors, cf. *TAM* II 122; 657 [τὸ δὲ ἀντίγραφον ἀνατέτακτε ἐν τοῖς σκρινείοις ἀνθυπατικοῦ], with the comments of Nigdelis on 274/275; cf. also *SEG* XXXIII 1177) and the rules for the collection of fines are of Greek origin and clearly show local peculiarities. H.-U. adduces numerous inscriptions in her discussion of purchasers and sellers (mostly Roman citizens), the objects of purchase or sale (discussion of ψιλός in *I.Smyrna* 234 [*SEG* LVII 1251]; possibly an adaptation of the Roman locus purus; *contra* P.Nigdelis, on 273), prohibitions against expropriation (ἀπαλλοτριῶσαι/ἐξαλλοτριῶσαι, analogous to Latin abalienare; μεταθεῖναι, for which cf. also Nigdelis on 273/274), and the acquisition of tombs or plots (either by purchase or succession).

1950. **Law. Civil and criminal law in the Greek provinces of the early Roman Empire.** In his exhaustive study *Entre tutelle romaine et autonomie civique. L'administration judiciaire dans les provinces hellénophones de l'Empire romain (129 av. J.C. - 235 apr. J.-C.)* (Paris 2010), J.Fournier examines the judicial administration in the Greek cities of the eastern part of the Roman Empire from the late Hellenistic period to the end of the Severan dynasty. There are three sections: 1) 15-256, on the judicial autonomy retained by the Greek cities (Sicily, Western Asia Minor, Achaia, Bithynia; especially Kyrenaika, and, to a lesser degree, Egypt); analysis of the provincial (conventus iuridici) and civic jurisdiction; for the latter F. offers case-studies of Athens (*IG* II^2 466; 1100; *LSCG* 50 A = *SEG* XXII 114 [XLV 125]; *RICIS* 101/0401; all with French translations), Sparta (tabular surveys of foreign judges: δικασταγωγοί, σύνδικοι, ἐπὶ τῶν δικῶν), Rhodes (table with details on the popular courts) and Mylasa (the δικαστήριον: Robert, *Sinuri* 2, 11-14; *I.Mylasa* 132, 134, 605 [*OGIS* 515; *SEG* XLVIII 1341]; *I.Labraunda* 56, 59, 61; all with French translations); 2) 261-501, on the division of responsibilities between civic and provincial jurisdiction in a) the civitates stipendiariae: *I.Eph.* 23 (edict of L. Antonius Albus; ca. 146/147 A.D.); 1486 (*Syll.*^{3} 833; letter of Hadrian, 119/120 A.D.; French translation); the edicts of Augustus in Kyrene (*SEG* IX 8; LVI 2028*); the manumission records of Tithorea (*IG* IX.1.188/189 [*SEG* XLVII

551], 190, 192-195); b) the civitates liberae: treaties between Rome and Greek cities: *I.Pergamon* 268 (*OGIS* 437; *IGR* IV 297; *I.Eph.* 7; *SEG* XXVIII 1267 [XLVIII 2158]; French translation); *F.Delphes* III.2.70 (a) (*Syll.*[3] 704/705; *RGDE* 15; Le Guen, *Technites* no. 12 = Aneziri, *Techniten* no. C2A 1275-1278; *SEG* XXXVIII 1933; XLIV 1732bis [8]); the decrees of Kolophon for Polemaios and Menippos (*SEG* XXXIX 1243/1244; LV 1247); the treaty between Rome and Lycia, 46 B.C. (*SEG* LV 1452); the imperial letters of Aphrodisias (*Aphrodisias and Rome* 6, 15, 17/18, 20, 25; cf. *SEG* L 1096; LVIII 1150); lists of correctores (διορθωτής) who have been sent to 'free' cities; 3) 503-591: how did Greeks try to ensure the best possible outcome for their legal disputes? F. deals with the appeals to the emperor or the provincial governor (evolution under the Principate; tabular survey of the terms ἔφεσις, ἔκκλησις/ἔκκλητος (δίκη), ἐπίκλησις) and reflects on the reasons for the 'afflux de procès généré par le développement de la procédure extraordinaire' (590), despite the government's attempts at restriction (e.g. *IG* XII.4.1.261 [*Insc.Cos* ED 43; *SEG* XXIX 751 [LV 935]; *IG* II[2] 1100 [*SEG* LI 98, LVIII 149]; *IG* V.1.21 [*SEG* XLVI 391, LV 473]; *TAM* IV.1.3).

The book closes with a summary (593-596), three appendices (on Cicero's letters of recommendation to governors of Achaia and Asia; litigation between the Roman tax collectors and communities in these two provinces; the epigraphic evidence for foreign judges in the imperial period; 599-609) and full indices. F. concludes that in spite of the growing influence of the Romans on the judicial administration of the provinces, they did not dismantle the city-model or reduce its judicial autonomy until the mid 3rd cent. A.D. The cities did not voluntarily sacrifice their autonomy by appealing systematically to Roman courts. Their point of view 'était tout aussi pragmatique que celui du pouvoir: il consistait à s'adresser à la jurisdiction supposée la plus favorable à leurs intérêts, tantôt romaine, tantôt civique, afin de multiplier leurs chances d'obtenir gain de cause' (595). For a summary see J.Fournier, *RHDFE* 88 [2010] 164-188.

Cf. also P.Fröhlich, *BE* (2011) no. 122, and the reviews of C.Ando, *BMCR* 2011.09.08; G.Kantor, *JRS* 101 (2011), 248-249; P. Sánchez, *Tyche* 26 (2011) 324-329; E.Meyer-Zwiffelhofer, *Klio* 94 (2012) 542-544.

1951. Law. The duplum and the law of para(kata)theke. P.Scheibelreiter, in *Symposion 2009*, 349-376, rejects the received opinion that the fine called duplum (διπλάσιον), attested in combination with the νόμος τῶν παραθηκῶν in the papyri of the Roman period (earliest example in 33 A.D.), originates in Roman law. Adducing *I.Cret.* IV 41 col. III ll. 7-17, *I.Sardis* 1 (Mnesimachos-inscription; *SEG* XXXV 1252 [XLV 1642*]; cf. also P.Scheibelreiter, *ZRG* 130 [2013] 40-71), *IPArk* 17 (treaty between Stymphalos and Demetrias/Sikyon; *IG* V.2.357 [*SEG* XLII 353; LI 513*]) and some speeches (*Dem.* 36.5/6.13; 45.29-33, *Isocr.* 17), he argues that this penalty existed already in ancient Greek legal practice either as result of a δίκη βλάβης (Athens) or in the context of a contract agreement as a procedural penalty imposed on a person who denied reliability (Gortyn: ἐξαρνεῖσθαι; Stymphalos: ξενατπάτιον; Sardis; cf. also P.Scheibelreiter, *RIDA* 56 [2009] 131-154).

1952. Law. Epigamia. S.Saba, *AncSoc* 41 (2009) 93-108, collects and discusses the epigraphic evidence for agreements between cities granting the right of intermarriage (ἐπιγαμία). This right appears in treaties of συμπολιτεία, which tried to limit or impose intermarriage in order to create a new community, and in a variety of agreements concerning alliance and arbitration, in which epigamia

was an auxiliary tool to help solve conflicts or cement alliances. S. discusses the following inscriptions: 1) *SEG* XLVII 1563; LIII 1198 (forced epigamia in the sympolity between Latmos and Pidasa; 96-98); 2) Chaniotis, *Verträge* nos. 14, 28, 35, 59, 60, 61; *SEG* LIV 841 (Cretan treaties of alliance and isopolity; 98-100); 3) *I.Cret.* III.III.3C (decree of Hierapytna for Magnesia on the Maeander; 100/101); 4) *SEG* XXIX 1149 (treaty between Teos and Temnos; 101/102); 5) *IG* IV^2.1.76+77; Ager, *Arbitration* no. 63 (arbitration between Troizen and Methone; 102/103); 6) *IG* V.2.419; *IPArk* 28 (treaty between Phigaleia and Messene; 103/104); 7) *IG* I^3.1.3; *Staatsverträge* III 480 (treaty between Akarnanians and Aitolians).

1953. **Law. Fines: the role of officials in the enforcement of public fines.** Adducing inscriptions in numbers which defy enumeration, L.Rubinstein, in *Symposion 2009*, 193-213, studies the role of officials in exacting fines payable to the public treasuries and sanctuaries in the late Classical and early Hellenistic period. After comments on the semantic nuances of the verbs (ἐκ-/εἰσ-/ἀνα-) πράσσειν/πράσσεσθαι, the variants πρᾶξιν ποιεῖν/ποιεῖσθαι, πρᾶξις ἔστω/γιγνέσθω and the cognate noun πρᾶξις, R. focuses on 1) penalty clauses; 2) clauses granting officials immunity from prosecution in disputes arising from their actions; 3) statutory or procedural cross references to other laws conferring authority on a board to carry out πρᾶξις when such authority did not belong to their responsibility as initially defined; 4) tropos clauses granting permission to officials to take action when exacting the penalty from the offender/debtor. The inscriptions show the different practices applied in the Greek cities, and record a wide range of officials engaged (e.g. ἀγορανόμοι [Delos, Kyme], ἀγωνοθέται [Ilion], ἀμφοδάρχαι [Pergamon; cf. *SEG* LVIII 1970], ἀρχοί [Thasos], ἀστυνόμοι [Pergamon], ἐπιμεληταί [Delphi], εὔθυνοι [Teos], ἐπιστάται [Delos, Thasos], ἐρευταί [Dreros, Hierapytna, Knossos; see also our lemma no. 985), ἐσπράτται [Gortyn], ἡγεμόνες [Tomis], ἱερομνάμονες [Delphi], ἱερονόμοι [Kyme], ἱεροποιοί [Delos, Eretria,], ὀροφύλακες [Chios], πεντεκαίδεκα [Chios], πράκτωρ/-ορες [Athens, Pergamon], τίται [Gortyn], φύλαρχοι [Kyme]; list of the officials responsible in an appendix). The active role of private persons in the process of praxis of penalties payable to the polis or to sanctuaries seems to have been limited, at least until the mid 2nd cent. B.C. Moreover, penalty clauses are found only in connection with polis officials; by contrast, the other clauses (our nos. 2-4) apply both to the volunteer private individual and to the polis officials. The use of penalty clauses only against officials may have been motivated by practical considerations like control and transparency of officials, debtors and cities alike; it certainly opposes a characterization of the Greek polis as a 'stateless society' (cf. M.Faraguna, *Dike* 3 [2000] 217-299; M.Gianguilio, in S.Cataldi [ed.], *Poleis e politeiai. Esperienze politiche, tradizioni letterarie, progetti costituzionali. Atti del Convegno Torino, 29-31 maggio 2002* [Alessandria 2004] 31-53).

In his comment on R.'s paper F.Mitthof, *ibid.* 217-221, points to the importance of the papyrological sources for questions of the authority of private persons by acts of enforcement and of the forcible seizure of a debtor (ἐνεχυράζειν τινά), which cannot be sufficiently answered on the basis of the epigraphic evidence.

1954. **Law. Law and jurisdiction in the Hellenistic period.** For A.Cassayre, *La justice dans les cités grecques. De la formation des royaumes hellénistiques au legs d'Attale* (Rennes 2010; non

vidimus), see the detailed discussion by P.Fröhlich, *BE* (2011) no. 121 and the comments by D.Knoepfler, *ibid.* nos. 288, 311, and 316; see also J.-Y.Strasser, *An.Ép.* (2010) [2013] no. 64. In Part I the new framework of the Hellenistic period is delineated: kingdoms ('une nouvelle source de droit'), leagues, relations between cities (treaties; conventions), foreign judges (a royal initiative according to C.). In Part II the focus is on 'Le passage en justice', i.e. on Hellenistic law-courts, whereas Part III is devoted to the handling of cases in the courts, with special reference to disturbance of the judicial process and the importance of economic and political factors (elites dominating the trials; creditors treated better than debtors). Inscriptions play a cardinal role in this book.

P.Fröhlich, *loc.cit.*, criticizes C.'s idea of foreign judges not being a regular, institutionalized phenomenon, and her views about the composition and financing of courts (both civic and those of foreign judges) and the treatment of creditors by courts.

1955. **Law. Military organisation and the constraints of the rule of law.** E.M.Harris, in *Symposion 2009*, 405-418, discusses the impact of the cities' policies to decentralize power and restrict the powers of officials on the military organisation. In order to prevent generals from becoming tyrants (cf. the laws against tyranny in Eretria [*SEG* LI 1105; LVII 826*], Ilion [*I.Ilion* 25; [*OGIS* 218; *SEG* XLVI 1562; LV 1318 bis*] and Abdera [*I.Thrac.Aeg.* no. E2]), the Greek poleis adopted measures similar to those for political officials like annual rotation in office (or even a four-month term [τετράμηνος]: *SEG* XXVI 1306 [Teos]; *I.Erythrai* 24 [*Syll.*³ 410], 29 and 32 [cf. also *SEG* XXXVII 934/935, Stavrianopoulou]), submission to euthynai, and above all appointment of a board of generals in charge of an army. The examples from the military history of Athens, Sparta, and Thebes show that this assimilation of the civilian and military spheres and the absence of a centralised and professional command structure was obstructive, especially if compared to the Macedonian army.

1956. **Law. The penalty of ἀτιμία in Hellenistic and early Imperial times.** In the context of her observations on the penalty of ἀποξενοῦσθαι, A.Dimopoulou-Piliouni, in *Symposion 2009*, 223-240, collects the epigraphical attestations of the penalty of ἀτιμία in post-classical times (Kyrene: *SEG* IX 1 [LI 2011*; *SB* 10075] L. 48; Delphi: *Syll.*³ 672 [*LSCG* 80; Laum, *Stiftungen* no. 28] LL. 81-85; Pergamon: *OGIS* 483 [cf. *SEG* XIII 521, LVIII 1386; *SEG* LVIII 1970] LL. 26-130; Aigiale: *IG* XII.7.515 [Laum, *Stiftungen* 50; *LSCG Suppl.* 61; *SEG* XXX 1084, LIII 906 bis*] LL. 128/129; Athens: *Agora* XVI 333 LL. 21-23; Thasos: *IG* XII Suppl. 364 LL. 14-20). The small number of attestations shows on the one hand that 'the penalty did not cease to exist until early imperial times and that, although rarely, it continued to be threatened for offenses broadly similar to these known from Athens up to the 4th cent. B.C.', but on the other that 'the more the cities' autonomy and independence receded, the less ἀτιμία was evoked as a sanction against citizens' (236/237). For previous studies on atimia see *SEG* XXXI 1649 and XXXVI 1527.

1957. **Law. Roman citizens in courts in the Roman East, Republican period.** Reproducing (with a different interpretation of the expression ἐπὶ Ῥωμαϊκῶι θανάτωι in the decree for Menippos; see our lemma no. 1246) his article in B.Santalucia (ed.), *La repressione criminale nella Roma repubblicana*

fra norma e persuasione (Pavia 2009) 127-167, U.Laffi, in D.Mantovani, L.Pellecchi, *Eparcheia, autonomia e civitas Romana. Studi sulla giurisdizione criminale dei governatori di provincia (II sec. A.C.-II d.C.)* (Pavia 2010) 3-44, attempts to determine the limits within which allied and free cities in or outside Roman provinces were allowed to bring into court Roman citizens. He studies the treaty between Rome and the Lycian League (cf. our lemma no. 1530), the decree for Menippos (see our lemma no. 1246) and the senatus consultum for Chios (*RDGE* 70), and concludes that allied and free cities had no right to try Roman citizens and that, on the other hand, citizens of those cities, even when accused by a Roman, were tried in their home towns. There seems to be only one exception to the rule, namely that new Roman citizens could choose by which court they preferred to be tried (for which he refers to the edict for Seleukos of Rhosos: *IGLS* 718 [*RDGE* 58; *SEG* LVIII 1733*]).

1958. **Letters. Personal letters on lead tablets and ostraka.** Cf. *SEG* XLII 1750; LII 1938; LVII 689. E.Eidinow, C.Taylor, *CQ* 60 (2010) 30-62, examine the historical significance of letters preserved on lead and ostraka: the evidence they provide for literacy; the social status and relationship between the correspondents (family members, citizens, slaves, women); the character of communication (instructions, petitions, responses to a crisis such as the seizure of property). E.-T. note similarities between letter writing and cursing (emotional content, response to a crisis, conception of curse tablets as letters to the dead). In an appendix (49-61) they provide a list of 31 personal letters from Attica, Torone, Mende, and the Western Mediterranean and the Black Sea; we mention those written on lead. **Attica:** A1 (*IG* III.3 App. pp. II/III; *Syll.*³ 1259; *SEG* XLII 1750 [1]); A2 (A.E.Raubitschek, *Hesperia* Suppl. VII 10/11 no. 17; cf. *SEG* XLII 1750 [4]); A3 (*SEG* L 276; LVII 294*); A4 (*SEG* LIII 256; LVIII 264). **Chalkidike:** B1 (*SEG* XLIII 488; LII 646; Torone); B2 (Mende; unpublished). **Western Mediterranean:** C1 (unpublished; cf. *SEG* LII 994 [1]; LII 1938 [8]; Agde/Agathe) [for a new commercial letter on lead from Lattara see our lemma no. 1055]; D1 (*SEG* XXXIX 1088; *IGEP* 130 [for *IGEP* see our lemma no. 1059]; Emporion); D2 (*SEG* XXXVII 838 [LIII 1153*]; *IGEP* 129; Emporion; cf. also our lemma no. 1052); D3 (*IGEP* 131; Emporion) [for a new personal letter (ostrakon) from Valentia see our lemma no. 1061]. **Black Sea** E1 (*IGDOP* 23; *SEG* XXVI 845; LVII 693*; Berezan); E2 (*IGDOP* 25; Olbia); E3 (*SEG* XLVIII 988; LVIII 742*; Berezan); E4 a/b (*SEG* XLVIII 1011; LVIII 767; Olbia); E5 (*SEG* XLVIII 1012; LIV 694; Olbia); E6 (ineditum; Olbia); E7 (*SEG* XLVIII 1029; Olbia); E8 (ineditum; Nymphaion); E9 (*SEG* L 704); E10 (ineditum; Hermonassa); E11 (*SEG* XLVIII 1024; Phanagoreia); E12 (*IGDOP* 24; *SEG* LI 970; Olbia); E13 (*SEG* XXXVI 949; Olbia); E14 (*SEG* XLVII 1175; Gorgippia); E15 (*IGDOP* 26; Olbia); E16 (*SEG* LI 984; Panskopje).

1959. **Libraries.** Inscriptions play an important role in several articles in Y.Perrin (ed.), *Neronia* VIII. *Bibliothèques, livres et culture écrite dans l'empire romain de César à Hadrien. Actes du VIII Colloque International de la SIEN, Paris, 2-4 octobre 2008* (Brussels 2010). G.Coqueugniot (41-53) draws the attention to libraries in Hellenistic Rhodos (*SEG* XXXVII 699; probably founded by a group of citizens) and Kos (founded through ἐπιδόσεις of citizens: see L.Robert, *OMS* I 178-182); in Roman imperial Kos (βυβλιοθήκα financed by C. Stertinius Xenophon, for whom cf. *SEG* L 754); Athens (library of Pantainos: see our lemmata nos. 220/221); Ephesos (library of Celsus, combined with the tomb of his father; for the inscriptions connected with this library see our lemma no. 1154) and Nysa (combined

with the tomb of the library's founder; L.Robert, *Hellenica* I 144-148 [cf. now V.M.Strocka, S.Hoffmann, G.Hiesel, *Die Bibliothek von Nysa am Mäander* (Darmstadt 2012)]).

1960. **Linguistics. Various studies: Asia Minor, bilingualism and dialects.** The volume *Companion -- Greek Language* (cf. our lemma no. 1893) includes three contributions which are relevant to epigraphy (little discussion of individual inscriptions): 1) S.Colvin, 'Greek dialects in the Archaic and Classical ages' (200-212; inter alia: dialectal diversity and awareness in the early period; three dialect groups [Dorians, Ionians and Aeolians] already distinguished by the ancient Greeks, with modern scholarship adding Arcado-Cypriot; differences in phonology); 2) C.Brixhe, 'Linguistic diversity in Asia Minor during the Empire: Koine and Non-Greek languages' (228-252; origins of the linguistic situation in the Imperial period; koine and Greek dialects; koine and non-Greek languages (except Latin); Greek and Latin; phonetics and phonology; morphology and morphosyntax; the disappearance of the dative case; pronouns; spelling; onomastics [personal and geographical names]); 3) B.Rochette, 'Greek and Latin bilingualism' (281-293; bilingualism in Classical Greece; the encounter of the Greek world with Rome [flexible linguistic policies; promotion of Latin; the ambiguous status of Greek; assimilation of Latin to Greek]; Greek in Rome [Latin borrowing from the Greek; code-switching]; the balance of the two languages in the Empire [co-existence; 'bilateral unilingualism']; Latin in the Greek world [increasing importance and decline of prestige of the Greek; Latin influence on Greek]).

1961. **Linguistics. Ὀπεῖος.** S.Mimbrera Olarte, *Glotta* 86 (2010) [2011] 25-29, focuses on the relative pronoun ὀπεῖος ('whoever') on record in the Sacred Law from Selinous *SEG* XLIII 630 B L. 3 (460-450 B.C.), which has been considered a derivation from the locative ὅπει or as an Aiolism. She points to parallels in Gortyn in the 3rd cent. B.C. (*I.Cret.* IV 163 L. 8 and 165 L. 4, as read by A.Wilhelm: see *SEG* XIII 467 and 466, respectively), where the indefinitive relative replaces an older relative ὀτεῖος (*I.Cret.* IV 72 Col. IV L. 52 and Col. V L. 1) due to an analogy with ὀποῖος. The same explanation should be applied to the Selinountine form.

1962. **Medicine. Bottles containing λύκιον.** L.Taborelli, S.M.Marengo, *ArchClass* 61 (2010) 211-242, continue their study of small medicine bottles containing the collyrium λύκιον/λύκιος (*SEG* XLVIII 2141). They offer a catalogue of eight new inscribed bottles (and one with symbols only) which updates the previous list: 212/213 no. 4 = *SEG* LV 722; 216 no. 9 = *SEG* LI 901 (ph.); 216/217 no. 10 = *SEG* LVI 1163 (ph.; dr.); 217/218 no. 1 = *SEG* LIII 1086 (ph.; also discussed on 223/224 and 233/234; the authors accept the reading διάσμυ(ρνον) for the monogram [see LIII 1086 app.cr.], though they do not exclude Μουσ(εῖον) or Μουσ(είου): a reference to the famous institute in Alexandria); for the four remaining bottles see our lemmata nos. 1177, 1680, and 1712. An example with a rose (our lemma no. 1712 [1]) confirms the existence of a production center in Rhodes, so far considered probable on account of the typically Rhodian name of the pharmacist Ἀκεστίας. Reflections on the multiple purpose of the stamps (indication of contents; publicity; guarantee), on the relationship between the production of lykion and sanctuaries, especially that of Delphi (tripod on the bottles of Ἀρτεμίδωρος;

omphaloi on *SEG* LIII 1086; some bottles were found in or near several sanctuaries), and on the trade in such medicaments. On 224-232 (catalogue with ph. and/or dr.), T., M. study a series of eight lead miniature amphoras stamped Φοιβαρίου, found in Cyprus (inter alia *SEG* XXXI 1379 = T., M. 226/227 no. 4, and our lemma no. 1637) and the Near East (inter alia *SEG* LIII 1833 [2-4] = T., M. 227/228 nos. 6-8). The name Φοιβάριος, unattested otherwise, may be a 'nome d'arte' (230) alluding to a sphere of light and the power of Apollo; other names on lead amphoriskoi are similarly evocative: Ἀστέριος, Δρακόντιος, Εὐθήριος, Μύρων. On 232/233, a brief discussion of two documents which shed some light on the production and consumption of medicaments: Bernand, *Inscr. métriques* 27 (*GV* 1887) and a circular bronze label from Ephesos (E.Q.Visconti, *JS* [1817] 166-173).

1963. **Medicine. Rooms for practice.** On the basis of literary, epigraphical and papyrological evidence, C.Nissen, *AC* 79 (2010) 117-135, studies the vocabulary of the offices where private doctors exercised their practice. The key terms are ἰατρεῖον and ἐργαστήριον; the former is a room of modest size (a consultation room, not a hospital; *I.Délos* 1408 C L. 5 and 1416 B I L. 69 [cf. *SEG* XXXV 872]; *SEG* XLI 680 [Samama, *Médecins* no. 137; Kos] LL. 24/25: the honorand, a public physician, opens a ἰατρεῖον at his own expense for private practice [ἰδιωτεύειν κατὰ πόλιν]). The general term ἐργαστήριον ('workshop', 'shop', etc.) is occasionally used to indicate a medical office on a larger scale. The defixio *IGDGG* II 60 (*SEG* XXX 1075 [Samama, *Médecins* no. 506]; Metapontion) mentions an ἐργαστήριον in which 17 doctors worked together in what must have been a sort of 'medical center'. Similarly, the plural ἐργαστήρια in *I.Magnesia* 113 (*Syll.*³ 807; Samama, *Médecins* no. 224) LL. 22-24, suggests that several doctors worked in these rooms. They were built in a village belonging to Magnesian territory by an imperial freedman honored by the emperor and the city for his medical qualities; contra Samama, who interpreted the ἐργαστήρια in a general sense and considered their construction a commercial investment after the honorand's retirement to his native city, N. argues that the he was still active in the medical branch and that his buildings served medical purposes.

1964. **Mines and quarries.** A.M.Hirt, *Imperial Mines and Quarries in the Roman World. Organizational Aspects 27 BC-AD 235* (Oxford 2010), is largely based on Latin inscriptions. Relevant for Greek epigraphists are his sections on the quarrying procurators of the Mons Claudianus, Mons Porphyrites and Mons Ophiates in Egypt (ἐπίτροπος τῶν μετάλλων; imperial slaves as μισθωτὴς τῶν μετάλλων; prior to the ἐπίτροπος there was an (ἀρχι)μεταλλάρχης [107-113]; see also 168-184 for the involvement of Roman soldiers in the Egyptian quarries, and 206-211 for the recruitment and pay of the workforce: παγανοί and φαμελιάριοι; ἀρχιτέκτονες) and on the quarries in Asia Minor (especially Dokimeion; 291-303) and Achaia (especially Karystos; procurator marmorum; 113-115).

On 115-117 H. comments on the procurator a marmoribus Χρήσιμος on record in recently discovered inscriptions from Ephesos, Miletos, Tralles and Mylasa (see P.Herrmann in *SEG* XXXVIII 1073; ἐπίτροπος λατομίων; contra Herrmann, H. suggests that Chresimos was involved in the export of marble produced in imperial quarries rather than in the quarrying of marble in Ionia and Caria).

In a long Appendix (370-445), H. gives a tabular survey of all the inscriptions from the various quarries. The texts are all in Latin; occasionally marble blocks carry a number in Greek letters.

1965. Onomastics. Lexicon. T.Corsten et alii (edd.), *A Lexicon of Greek Personal Names* V.A. *Coastal Asia Minor: Pontos to Ionia* (Oxford 2010), covers the names from Pontos, Bithynia, Mysia, Troas, Aiolis, Ionia, and Lydia. See now also J.-S.Baizat et alii, *A Lexicon of Greek Personal Names* V.B. *Coastal Asia Minor: Caria to Cilicia* (Oxford 2013).

1966. Onomastics. A family involved in trade in the 6th cent. B.C. A.W.Johnston, in *Onomatologos* 471-478, re-examines the evidence claimed for the existence of two families involved in trade in the 6th cent. B.C. While he urges caution in one case (see our lemma no. 1802), he argues that at least four persons bearing the rare name Λήθαιος are members of one family or family group (471-474; tentative stemma on 474): 1) Λάθαιο[ς] (W.M.Flinders Petrie, *Naukratis* I [London 1886] pl. 34 no. 510 ca. 500 B.C.; ph.); 2) the dedicant in our lemma no. 661; 3) Λήθαος Ἥρη(ι) (for Λήθαιος; *SEG* XXXII 949 = *Gravisca* 15 [see *SEG* L 1039] no. 24; 530-500 B.C.; dr.); 4) *leϑaies* on an Etrusco-Corinthian phiale from Veii (M.Pallottino, *SE* 20 [1949] 259-261; 575-550 B.C.; dr.); possibly 5) [--]λες Λε̄ vacat? [--] (*Naukratis* I pl. 32 no. 178 = A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* [Cairo 1970] 657 no. 139; 575-550 B.C.; ph.; dr.; if undestood '[--]les, son of Le(thaios)', he is perhaps identical with the man from Veii mentioned sub [4]). Lethaios presumably belongs to the potamonyms, an onomastic category popular especially in Asia Minor (cf. *SEG* LVI 2119); of the three known rivers of this name, the tributary of the Maeander (Strabo 12.554) is the most plausible 'home' for our 'family'. [On the name, cf. also *SEG* XXVII 671, XXXI 856, and XXXII 939. Tybout].

1967. Onomastics. Double names. For double names in inscriptions from Hellenistic-Roman Lydia see our lemma no. 1161 app. cr. in fine.

1968. Onomastics. Four rare names. Three of the four rare names discussed by J.Curbera, in *Onomatologos* 601-605, are known from literary souces: Βαταχαρᾶς (Hesych. B 312: Βάστα Κάρας, to be read as Βαταχαρᾶς, derived from the epigraphically attested Iranian or 'Asiatic' name Βατάκης, with the suffix as a variant of the diminutive -άριον), Διγαῖος and Λιπόδωρος (Diod. 18.7.5/6; also attested on sling bullets from Cyprus: *SEG* XXVII 966; XXVIII 1303; XXIX 1581; XXX 1606; XXXV 1472; probably *λιπόδωρος is a synonym of ἄδωρος, 'taking no gifts', 'incorruptible'); for Ὀκτησίβιος, on record in an epitaph, see our lemma no. 1018.

1969. Onomastics. Indigenous names in northwestern Asia Minor. Cf. *SEG* LVII 1271 (Bithynia). P.Özlem-Aytaçlar, in *Onomatologos* 506-529, examines the indigenous population of northwestern Asia Minor on the basis of the onomastic evidence, mainly derived from inscriptions (Troas, Mysia, Bithynia). On 521-527, alphabetically and geographically arranged lists of indigenous names (Thracian and Thraco-Bithynian, Thraco-Phrygian and Phrygian) in the three areas concerned. Ö.-A. focuses on the geographical distribution of Thracian names both in and outside Bithynia, on the demarcation of the borders of the area where the population of Thracian origin lived and on the socio-economic status of the carriers of these indigenous names. The general picture seems to be one of com-

plete assimilation of the carriers of indigenous names to city-life in the Roman period; at the same time Thracian elites continued to be rich landowners in the countryside. Hellenization went together with the usage of indigenous names. Reflections on Phrygian names in southern Bithynia (close to Phrygia) and in Mysia, especially the eastern part.

1970. **Onomastics. Latin cognomina.** Cf. *SEG* LIX 2010*. From H.Solin's annual update of 'weitere lateinische cognomina', *Arctos* 44 (2010) 231-255, we continue to select those names for which S. gives the Greek form, and to mention the Latin equivalents where attested: Ἀντωνιανή (*I.Klaudiopolis* 34: or [Κα]τωνιανή?; Antoniana), Αὐσπικᾶτος (Auspicatus), Αὐσπίκιος (Auspicius), Βιβόυλη (Bibula [?]: 'hierher gehörig?' [235]), Κασπεριανός (Casperianus), Κλαρανός (Claranus), Μαγνίων (Magnio), Ὀνορατιανή (Honoratiana), Οὐικτωριανός (Victorianus), Οὐίταλος (Vitalus), Οὐρβίκιος (Urbicius), Πακωνιανός (Paconianus), Πέρφεκτος (Perfectus), Πρινκίπιος ([Πρ]ινκίπιος is the probable restoration in *I.Kios* 77; Principius), Πρωφικία (Proficia), Σουπερστιανός (Superstianus), Φουκέντιος (Fucentius), and Φρεκουεντεῖνος (Frequentinus). Patera is a Greek rather than a Latin name (cf. Πατερᾶς, Πατηρᾶς).

In the section 'Varia urbana', *ibid.* 259-261, S. comments on Lepusclus Leo in *ICUR* 17252: for the otherwise unattested Lepusc(u)lus, he adduces the female counterpart Λεπούσκλα (*SEG* XXXIX 372).

1971. **Onomastics. 'Megarian names' in the Black Sea region.** A.Robu, *Il Mar Nero* 8 (2010/2011) 281-293, provides a detailed discussion of rare names from Megarian colonies in the Black Sea area which he considers characteristic of the 'monde mégarien': Βοσπόριχος, Βόσπων, Δηλόπτιχος, Καθαρά, Καλλίχορος, Καλχαδών, Κοτυτίων, Μελσέων, Μενδίδωρος, Τελαμών and Τυνδάριχος. The geographical distribution of these names is an indication of the relations between the various Pontic cities. [Cf. now A.Avram, *Prosopographia Ponti Euxini externa* (Leuven 2013), Kantor].

1972. **Onomastics. Slave names in Latin comedy.** P.Flobert, *REL* 88 (2010) 30-40, studies the names of slaves in the comedies of Plautus and Terentius, which derive from geographical, mythological or historical names or reflect personal characteristics of physical or moral nature. They are Greek names for the greater part, either attested in Greek or new creations of the authors. On 38/39, a survey of Greek suffixes and their Latin equivalents.

1973. **Onomastics. Names in Xenophon's *Ephesiaca*.** Adducing numerous epigraphical parallels drawn from *LGPN*, N.Kanavou, in *Onomatologos* 606-616, shows that the anthroponyms used in this novel are all historical or at least historically plausible. They were selected to underline the geographical or social affiliations of their bearers (e.g. Egypt or Asia Minor, but some names point to specific places; some names are used for slaves because they were considered appropriate for this category). The study confirms the view that the novel was written in Asia Minor in the Imperial period. Tabular survey of all the names and their provenance.

1974. **Onomastics. Names composed with Ἀμφι- and -αρ(ι)-.** Starting from the new name Ἀμφαρῖον (see our lemma no. 339), S.Minon, *RPh* 84 (2010) [2012] 289-324, studies the etomology of this and other names, inter alia the anthroponyms Ἀμφάρης, Ἀμφήρης, Ἀμφιάρηος, Ἀμφιάραος, Ἀμφιάρης, Ἀμφίας, Ἀμφιέραος, Δαμαρής, Δαμαρίων and Θεαρίων, the element -φαρ- in onomastics, the mythical name Ἀφαρεύς and the toponym Φάρος. Full list of the lexemes, anthroponyms and toponyms discussed on 319-321.

1975. **Onomastics. Ἀσάλατος.** R.H.J.Ashton, N.V.Sekunda, in *Onomatologos* 436-439, read the name Ἀσάλατος on a number of silver hemidrachms from Aiolian Kyme. They refer to *CID* II.5.21 (Ἀσάλατος, an Arkadian from Pallantion [359 B.C.]), suggest that the Arkadian may be identical with the bearer of the Kymaian homonym and speculate about how that has come about: an Arkadian mercenary commander enfranchised by the Kymaians?

1976. **Onomastics. Names composed with δίκη.** As a sequel to his study on names composed with Θεμισ-/-θεμις (see *SEG* LV 2044), I.N.Arnaoutoglou, in *Onomatologos* 582-600, examines the names ending in -δικος/-δικη for the light they shed on Greek perceptions of δίκη. In a tabular survey on 589-599, he collects 195 names mainly drawn from inscriptions, specifying their places of attestation and dates (from the 7th cent. B.C. to the 1st-3rd cent. A.D.). They are especially popular in northern Greece and in late Hellenistic and Roman Asia Minor. Their association with religion is much weaker than that of the 'themis-names'; theophoric names (15 examples) are far less numerous than names in which δίκη refers to a judgement or a judicial process (which should be straight: cf. Εὐθύδικος and related names, borne by ca. 100 individuals) or to other positive values like glory, virtue, honor, leadership, victory, beauty, etc.

1977. **Onomastics: Ἑρμάνουβις.** A.Benaissa, in *Proceedings* -- (cf. our lemma no. 1799) 67-76, collects the evidence (literary, papyrological, and epigraphical) for Ἑρμάνουβις. This theophoric name is the same as that of the deity Hermanoubis, a single god resulting from the assimilation of Anubis to Hermes; the divine name is restored in *I.Délos* 2156 L. 2, which would be the earliest attestation overall (2nd cent. B.C.), and in two texts of the Imperial period: *I.Alex. Imp.* 66 and *IG* X.2.1.220 (Thessalonika; cf. *SEG* LVI 740 bis sub 3 [mentioned, though without reference, on 67 and 71]). The personal name appears in one inscription of the Imperial period: *I.Hermoupolis* 42 [but note that the name is restored: Ἑρμαν[ούβιδος]]; both the name and representations of the god are especially popular in Egypt in the 2nd/3rd cent. A.D. There is one female bearer (Ἑρμανουβίς) and the following related names are known: Ἑρμανουβᾶς (inter alia *I.Portes* 7), Ἑρμανούβης (*AP* 11.360; see Appendix 2 on 73/74), Ἑρμανουβίαινα, Ἑρμανούβιος (*SEG* XXXIV 625; Dion) and Ἑρμανουβίων; cf. also the polytheophoric names Ἑρμανοβάμμων and Ἡρακλερμάνουβις. [For polytheophoric names in Egypt, see *SEG* LIX 1749, Tybout]. Most Egyptian attestations either come from Alexandria, where the anthropomorphic shape of the deity was probably developed, or from the Kynopolite nome, where the principal god was Anubis. Tabular survey of 22 attestations (including all variants) in papyri and inscriptions in Appendix 1 (71/72).

1978. **Onomastics. Names in -ιανός in Asia Minor.** T.Corsten, in *Onomatologos* 456-463, presents a preliminary study of the distribution and meaning of names in -ιανός in Roman Asia Minor. From their traditional use as indicating adoption they developed into a sign of filiation, perhaps as a substitute for the Roman formula 'son of (father's praenomen)'; they were soon also derived from family names and cognomina, and subsequently from Greek and indigenous names as well. In addition, they could point to the descent on the mother's side or refer to the paternal as well as to the maternal grandfather. In a later stage they became detached from family relationship and only reflected 'Romanization' or simply fashion. This phenomenon was not restricted to areas with a strong Roman presence (such as coloniae), but can be observed all over Asia Minor.

1979. **Onomastics. Names in -ίδης and -άδης.** A.Duplouy, 'Observations sur les noms en -ίδης et -άδης aux époques archaïques et classique', in *La cité et ses élites* 307-344, is only marginally epigraphic (see especially 315-317).

1980. **Onomastics. Καλανδίων (and related names).** P.M.Nigdelis, in *Onomatologos* 617-627, collects 44 epigraphic attestations of Καλανδίων, Καλανδία, Καλανδίκη, Κάλανδος, Καλανδάριος (or -ία) and explores the factors behind their use in the Graeco-Roman East (Achaia; Macedonia; Thrace; Lower Moesia; Asia Minor; Cyprus): birth of a child on the first day of the month (cf. the name Νουμήνιος); familiarity with the word Kalendae, not by the adoption of the official Roman calendar but due to the diffusion of the festival of Kalendae Ianuariae and to financial transactions between Greeks and their Roman creditors, who demanded interest on loans by the first of the month.

1981. **Onomastics. Names in -οῦς.** L.Dubois, in *Onomatologos* 398-421, collects male and female names ending in -ους, which are strongly represented in northern Greece and the Black Sea (e.g. female: Δωροῦς, Νικοῦς, Σαρκοῦς, Τυχαροῦς; genitive -οῦνος or -οῦτος; male: Ἀπολλοῦς, Ἡγοῦς, Σεραποῦς etc.); cf. our lemma no. 796. He studies their morphology, origin, and diffusion in the rest of the Greek world, especially in Egypt and Asia Minor. The origin of the female names in -οῦς is a 'renouvellement de la flexion des noms féminins en -ώ', whereas the male names originate in 'restructuration à partir du génitif de noms courts thématiques'.

1982. **Onomastics. Names in -πυθος.** Mainly on the basis of epigraphical evidence drawn from *LGPN*, J.Oulhen, in *Onomatologos* 628-645, studies compound names in -πυθος: Δημόπυθος, Ἡρόπυθος and Μητρόπυθος. Rather than considering them theophoric names derived from the epithet of Apollo, he suggests a connection with names in -φυτος; the latter (e.g. Ἡρόφυτος, Καλλίφυτος, Κλεόφυτος, Νεόφυτος) do not belong to 'une série d'*authentiques* composés en -φυτος' (634). O. discusses at great length Ἡρόφυτος (adducing many other names in passing), which he explains as a contraction of ἑαρο- (the usual form of ἔαρ in compounds) rather than as a theophoric name related to Ἥρα; it is a nickname based on the adjective *ἑαρόφυτος ('sprouting in spring').

1983. Pantomimes. M.-H.Garelli, *Danser le mythe. La pantomime et sa réception dans la culture antique* (Louvain 2007). Non vidimus; see W.Slater, in the review-article mentioned in our lemma no. 1034, on 540/541: 'Annexes contain treatments of some important inscriptions for female dancers from epigraphy and the *Greek Anthology*, child dancers, bad and dead dancers immortalized in verse, and of all known pantomimes based on Leppin's list (though her discussion is in part superseded by the remarks of Caldelli and Strasser)' (540 [H.Leppin, *Histrionen* (Bonn 1992), deals with the Roman material; M.L.Caldelli, 'Varia agonistica ostiensia', in G.Paci (ed.), *Epigrafia in area Adriatica* (Pisa 1998) 225-248; for J.-Y.Strasser's essay see *SEG* LIV 1864; for other recent discussions based on Greek inscriptons see *SEG* LV 2045 and 2108, and LVIII 1767 in fine]). S. offers some comments on inscriptions discussed by G., inter alia *I.Cret.* IV 222 (a) (Gortyn), *SEG* XI 923 (Gytheion), and XXXIII 770 (*I.Napoli* 54; cf. also S. on 536, and *SEG* LVIII 1085), and XLVIII 1844 (Apamea); cf. also S.'s remarks (535) on *SEG* XI 838 (Sparta) and LIV 961 (Petelia).

1984. Poetry. Rhapsodes. M.L.West, *ZPE* 173 (2010) 1-13, strudies performances of ῥαψῳδοί in festivals. In the pre-Hellenistic period, competitions are attested for the Panathenaia (*IG* II² 2311), the Artemisia in Amarynthos (*IG* XII.9.189 LL. 15-20), the Asklepieia of Epidauros (Plato, *Ion* 530a), and possibly the Naia (cf. *SEG* XLVI 2312). Performances in festivals are attested mainly in the Hellenistic period, mostly in Boiotia. In victor lists, the victorious ῥαψῳδός is often preceded or followed by a ἐπῶν ποιητής. From this, W. infers that the rhapsodes presumably recited the competing poets' new poems, and that there was one prize for the best poem and another for the best performance. There were recitations outside of the competitions (Delos: *IG* XI.2.105; Koresia: *IG* XII.5.647 L. 35). Competitions took place at the Ἐρεθίμια in Rhodes (V.N.Kontorini, *BCH* 99 [1975] 102 fr. B), the Amphiktyonic Σωτήρια (*SEG* I 187a; XVIII 230, 235; *SGDI* 2563-2566) and the Aitolian Σωτήρια at Delphi (*SEG* II 260; *F.Delphes* III.4.125-128), the Ἀρτεμίσια in Amarynthos (*IG* XII.9.139), a festival in Chios (*Syll*³ 959) and in a large number of Boiotia festivals (Μουσεῖα: *I.Thespiai* 163, 170-172 [cf. our lemma no. 522]; Ῥωμαΐα: *SEG* LIV 516-517; Ἀμφιάραια Ῥωμαΐα: *I.Oropos* 523-524, 526, 528; Χαριτήσια: *IG* VII 3195-3197; Πτώια: 4147; Σωτήρια: *IG* VII 2727; Σαραπιεῖα: *IG* VII 540). In the Imperial period, rhapsodic contests are only attested, probably after an interruption, in Boiotia (*I.Thespiai* 178/179; *IG* VII 2726, 4145; L.Bizard, *BCH* 27 [1903] 296-299 A 12). Two poets are designated as ῥαψῳδοί in their epitaphs in Argos (*IG* IV 649) and Salamis (*Salamine* XIII 272B); on P.Aelius Pompeianus Paion (*I.Ephesos* 22; *I.Side* 70) see our lemma no. 1159. To demonstrate the rhapsodes' mobility, W. presents a list of rhapsodes performing in a city other than their own or who won victories in more than one place (12). For additions and corrections see id., *ZPE* 174 (2010) 32. Cf. our lemmata nos. 1941 and 2043.

1985. Politics. Democracy in the Hellenistic period. Exploiting the information contained in decrees, S.Carlsson, *Hellenistic Democracies: Freedom, Independence and Political Procedure in Some East Greek City-States* (Stuttgart 2010), studies the political institutions in Kalymna, Kos, Iasos, and Miletos, arguing that they maintained a democratic character until ca. 150 B.C. She focuses on magistrates and boards of magistrates, processes of decision-making, the frequency of the meetings of the assembly, the submission of proposals, and the ideals revealed by the vocabulary of decrees (αὐτονομία, ἐλευθερία, δημοκρατία), and the freedom of cities in their international relations [cf. *SEG* LVIII 1926;

for a more balanced assessment of Hellenistic 'democracy' see the contributions in C.Mann, P.Scholz (edd.), *'Demokratie' im Hellenismus. Von der Herrschaft des Volkes zur Herrschaft der Honoratioren* (Mainz 2012); see also the review by S.Wallace, *Polis* 30 (2013) 179-184, Chaniotis]. Cf. also our lemmata nos. 1943 and 1987.

1986. **Politics. Hellenistic kingdoms: rivalry between Bithynia and Pergamon.** H.-L.Fernoux, in *Pergame* (cf. our lemma no. 1905) 223-244, analyzes the wars between Bithynia and Pergamon between 230 and 150 B.C., which began with Attalos I's victory over Antiochos Hierax (229-227 B.C.) and the accession to the throne of Prousias I (230/229 B.C.) and of Philip V (220 B.C.). Their aim was the possession of northwestern Asia Minor, and F. discerns two means used by both sides to attain it: 1) alliances with other states; 2) propaganda, with which they presented themselves as saviors from the Galatian danger and champions of hellenism. In addition, F. examines sculpture and coins known from Bithynia and argues that artists, employed by the kings, did not follow models from the Attalid kingdom, whereas those employed by the cities within Bithynia did. F. refers to the following inscriptions (of which some are quoted in part): *IG* XI.4.1107-1110, 1206-1208; *I.Kios* 17; *I.Prusa* 1; *MAMA* X pp. XXXVI-XLIII; *OGIS* 267, 269, 273-280, 344; *Syll.*³ 627; *RC* 55-61; M.Segre, *RFIC* 10 (1932) 446-452; A.Jacquemin, D.Laroche, *BCH* 110 (1986) 785-788.

1987. **Politics. Institutions.** L.Pietragnoli, in *Lo spazio ionico* 245-256, discusses the literary and epigraphic evidence for the πρόβουλοι in Greek cities, especially in Leukas and Korkyra. A comparison of Aristotle's treatment of the πρόβουλοι (*Politics* 1299b 30-39) and the epigraphic evidence shows that the role of the πρόβουλοι was much broader than that of conducting preliminary deliberations and chairing the council (e.g. *IG* IX².1.786-789) and included administrative duties (e.g. in Lokroi Epizephyrioi; cf. *SEG* XXXVIII 944). They did not only exist in oligarchic constitutions.

F.Crema, *ibid.* 201-223, discusses the political and religious functions of the πρυτάνεις in the poleis of the Ionian Islands, Akarnania, and Epeiros; she also discusses the various magistrates that served as eponym and the offices of πρόβουλοι and προστάτας. She adduces numerous inscriptions, discussing *IG* IX².1.212 and 245 in some detail (203/204). See also our lemma no. 567 bis.

S.De Vido, *ibid.* 257-271, gives an overview of the political institutions in the cities of northwestern Greece (especially Korkyra, Apollonia, Bouthrotos): assembly (ἀλία, ἐκκλησία, δᾶμος), council (βουλή), civic subdivisions, and magistrates.

Cf. also our lemmata nos. 1943 and 1985.

1988. **Politics. Sympolities in Caria and Lycia.** C.Schuler, in *Hellenistic Karia* 393-413, examines sympolities in Caria, Lycia and Pisidian Termessos. In Lycia, they developed from a union of a powerful city with smaller cities, subsequently called δῆμοι or περιπόλια which disposed of local self-administration with a δήμαρχος as supreme magistrate. Such subordinated communities existed in the territories of Xanthos, Tlos, Phellos, Kyaneai, Myra, Arykanda and Limyra, and are attested from the 2nd cent. B.C. to the 3rd cent. A.D. Similar περιπόλια, which had previously been independent πόλεις, are known from Termessos (Kelbessos, Neapolis). In Caria, sympolities are known from the territory of Stratonikeia. S. argues that the κοινόν of Panamara (*I.Stratonikeia* 6) was part of a sympo-

lity with Stratonikeia already at about 200 B.C. [which is the traditional date; for a new suggestion see our lemma no. 1140, Corsten] as the title δήμαρχος shows, which also occurs in *I.Stratonikeia* 801 (unknown community). Lagina is called a (ἱερὸν) περιπόλιον (e.g. *I.Stratonikeia* 524 and 685) in the Imperial period, where, in contrast to Lycia, the term designates a form of settlement, not a political community. Unlike in Lycia, no δήμαρχοι are attested in Carian περιπόλια. S. tentatively suggests that the Carian and Lycian sympolities were induced by the Rhodians between 188 and 167 B.C., who in this way facilitated their hold on the regions. The basis for this organizational reform was their own συνοικισμός in 408/407 B.C., after which the formerly independent cities lost their status as πόλεις (Kamiros is named περιπόλιον in *Tit.Cam.* 110); cf. also Kos which had a strong connection to Rhodes. Termessos in its turn, when integrating smaller communities, copied the institution from the Lycians. In an appendix (409-413), S. presents a list of epigraphic attestations of περιπόλια in Ionia, Lycia, Termessos, Caria, Rhodes and Kos.

1989. **Politics. The role of the inscribed stele in the political community.** E.Culasso Gastaldi, in *Philathenaios* 123-137, draws attention to the multiple functions of stelai (cf. also *SEG* LIII 8 bis). From a mnemonic aid for events belonging to collective memory, the stele develops into the protagonist of political decision making, since the act of engraving and the contents of the text gave it prescriptive (regulating and sanctioning) authority. We single out the following expressions: στᾶσαι τὴν ὁμολογίαν ... γράψαντανς ἐστάλ[αν] λιθίναν (*I.Cret.* IV 182 LL. 17/18 [Chaniotis, *Verträge* no. 44; *SEG* XXIII 590; LIII 943]; Gortyn); ἐμμενεῖν ἐν τᾶι στάλαι καὶ τᾶι ὁμολογίαι καὶ ἐν τῶι ψαφίσματι (*IG* V.2.344 L. 9 [*Syll.*³ 490; *Staatsverträge* 499; *SEG* XI 1102; XXXV 368]; Orchomenos); ἀναγινωσκόντων ... τὰν στάλαν κατ' ἐνιαυτόν (*I.Cret.* III.III.4 LL. 40-42; [Chaniotis, *Verträge* no. 28; *SEG* XLVI 1239; L 909]; Hierapytna); *I.Cret.* I.XIX.1 LL. 20-23 (Chaniotis, *Verträge* no. 11; *Staatsverträge* 511 [*SEG* XXXII 910; XLVIII 1228]; Malla); *I.Cret.* I XVI 5 A LL. 22/23 (Chaniotis, *Verträge* no. 61 A [*SEG* LI 1168]; Lato); τὰ ... κριθέντα καὶ ἀναγραφέντα ... τὰ εὐδοκημένα καὶ κριθέντα ... ἐν στάλαι (*I.Cret.* I.XVI.3 LL. 13-16 [*I.Délos* 1514; Chaniotis, *Verträge* no. 54 *SEG* XLVI 1231]; Lato); ἐπιφανέστατος τόπος/ἐπισημότατος τόπος (*IG* V.2.265 LL. 41-45 [*SEG* XXXV 358; XLVI 445; Mantinea]; *I.Pergamon* 268.30-34 [*OGIS* 437; *IGR* IV 297; *I.Eph.* 7; *RDGE* 47; *SEG* XLVIII 1267]); προσθεῖναι ἢ ἀφελεῖν (*IG* XII.3.173 B [+ XII Suppl. p. 278] LL. 45-48 [*IGR* IV 1028; *RDGE* 16 b; *ISE* III 151; *SEG* XV 506; LVII 2140; Astypalaia]; *IG* XII.2.510 LL. 17-20 [*Syll.*³ 693; *IGR* IV 2; *SEG* XLIX 1087; Methymna]); διορθώσασθαι/ἐπιδιορθῶσαι (*I.Knidos* 33 B LL. 6-10 [Canali de Rossi, *Ambascerie* (cf. *SEG* LV 1121) 442]; *I.Cret.* III.III.3 A LL. 85/86 [*Syll.*³ 581; *Staatsverträge* 318; *SEG* XXV 1034 ;, XXXIX 966] and III.III.4 LL. 74-77; Hierapytna]).

[A full authoritative English translation of Culasso Gastaldi's article has now been published on the website *Attic Inscriptions Online* (https://www.atticinscriptions.com). We will present this new website (*AIO*), which was first launched in 2012, in a future volume of *SEG*, Papazarkadas].

1990. **Politics. Seleukid rule and the Hellenistic ruling class.** In an article on the character of the Seleukid monarchy, T.Brüggemann, in T.Brüggemann, B.Meissner, C.Mileta, A.Pabst, O.Schmitt (edd.), *Studia Hellenistica et Historiographica. Festschrift für Andreas Mehl* (Gutenberg 2010) 19-57, argues that the communis opinio prevailing since C.Habichts' study of the Hellenistic 'herrschende Gesellschaft' (*Vierteljahresschrift für Sozial- und Wirtschaftsgeschichte* 45 [1958] 1-16; cf. also *SEG*

XLVI 2342 [C.Carsana rejecting Habicht's thesis] and XLVIII 2115 [I.Savalli-Lestrade following Habicht's thesis]) should be modified. According to B. the ruling class in the Seleukid kingdom consisted of the local elites who had already served under the Achaemenids, together with members of the Greco-Macedonian royal elite. The selection of the philoi and of royal (court and administrative) officials was based on pragmatic rather than ethnic considerations and served primarily the establishment of the personal network of the king. The literary sources are not much interested in portraying a symbolic Macedonian Seleukid uniformity and therefore often refer to persons of local origin (to be identified through the use of a double - Greek and indigenous - name); the epigraphical evidence, however, testifies to the homogeneity in status and roles of the Seleukid officials, and thus points to the Greco-Macedonian character of the monarchy and the unity of the empire. Consequently, the possibility that a substantial number of local people held higher offices in the Seleukid Empire cannot be ruled out. See now also R.Strootman, *Courts and Elites in the Hellenistic Empires: The Near East After the Achaemenids, c. 330 to 30 BCE* (Edinburgh 2014) and, for Ptolemaic Egypt, I.S.Moyer, *AJPh* 132 (2011) 15-44.

1991. **Prospopography. Queen Pythodoris of Pontos and her family.** Cf. *SEG* LIV 1876. D.Campanile, *SCO* 56 (2010) 57-85, examines the family background of Πυθοδωρίς (*PIR*² P 1114). She subscribes to the view (cf. *SEG* LIV 1876) that her mother Antonia was not the daughter of the triumvir M. Antonius but of one of his brothers, presumably Lucius who, as (pro)quaestor pro praetore in 50/49 B.C., spent some time in Caria, where he may have met Πυθόδωρος of Tralles (*PIR*² P 1116) who then married Antonia. This Pythodoros was the son of Πυθίων and grandson of Χαιρήμων of Nysa [in this she disagrees with P.Thonemann, *EA* 37 (2004) 144-150 (SEG LIV 1876; repeated in id., *The Maeander Valley. A Historical Geography From Antiquity to Byzantium* [Cambridge 2011] 205-211) who sees in both Pythion and Pythodoros sons of Chairemon and in Antonia a citizen of Smyrna, Corsten]. He moved to the more important city of Tralles where Strabo made his acquaintance (Strabo 14.1.42). Pythodoris' son Ζήνων (*PIR*² A 1168) is honored in Smyrna (*I.Smyrna* 614; Greek text), before he was made king of Armenia.

1992. **Provinces. Lex Cornelia.** After an introduction on the concept of Lex Provinciae and on the various cases of Roman governors who 'gave laws' (a kind of 'charte provinciale'; 138) to provinces (without using the term Lex Provinciae), M.Coudry, F.Kirbihler in N.Barrandon, F.Kirbihler (edd.), *Administrer les provinces de la république romaine. Actes du colloque de l'Université de Nancy II, 4-5 juin 2009* (Rennes 2010) 133-169, collect the attestations of the Lex Cornelia. After an analysis of Cicero, *Fam.* 3.8.3 and 10.6, which shows that the Lex Cornelia limited the expenses of the cities in Asia for embassies to Rome, two inscriptions are discussed at some length: 1) *TAM* V.2.856 L. 5 (Thyateira): [--]ωι γράψασα κατὰ τὸν Κορνήλιον νόμον διάταξιν, preceded by a passage about a foundation. The Lex Cornelia forced the cities to register the regulations of a foundation; alternatively, it could have forced the authorities to specify the expenses, for which the revenues of the foundation were to be used (protection of the donor or concern about urban financial policy?); 2) *OGIS* 458 D LL. 82-84 (*I.Priene* 105; *MAMA* VI 174/175; *SEG* IV 490; XV 815; cf. LVI 1233; *RDGE* 65): in this decree concerning the introduction of a new calendar, implying the same day for the beginning of the year and, therefore, of urban magistracies in all cities of the province, the Asian Koinon decides: γείνεσθαι

τὰ κατὰ τὰ ἀρχαιρέσια μηνὶ δεκάτῳ, ὡς καὶ ἐν τῷ Κορνηλίωι νόμωι γέγραπται: the law apparently contained regulations concerning the election procedure for urban magistracies.

C.-K. suggest that the Lex Cornelia, issued by Sulla, initiated constitutional reforms in the cities and in the provincial Koinon. In the cities the γραμματεὺς τοῦ δήμου together with a college of magistrates monopolized the initiative to make propositions to the assembly; regulations concerning the ἀρχαιρέσια generated more time for a solid δοκιμασία of magistrates (cf. *SEG* LIX 2017); census-criteria may have been introduced for the holding of magistracies and for access to the βουλή. The adoption of the Sullan era in many cities may also have to be related to Sulla's Law Cornelia.

1993. **Religion. Aphrodite.** D.Demetriou, *Kernos* 23 (2010) 67-89, studies Hellenistic epigrams which refer to Aphrodite as a divine patron of seafaring. Inscriptions attest the epithets Εὔπλοια, Ἐπιλιμενία, and Ποντία, and dedications to Ἀφροδίτη by traders and sailors (*IG* XIV 401; *I.Délos* 2305; *SEG* XXXVI 798; cf. *Iscr.Cos* ED 178 a and *SEG* L 766).

1994. **Religion. Asklepios: public performances in sanctuaries in the Roman Period.** M.Melfi, *ABSA* 105 (2010) 317-338 (ph.), surveys the archaeological, epigraphic, and literary evidence for public ritual celebrations in the sanctuaries of this deity in Epidauros, Athens, and Messene. Among the numerous inscriptions forming an essential part of her argument for the increase in this kind of activity particularly under the influence of the Second Sophistic we single out *IG* IV.^{2}.1. 25, 128-135, 269, 270, 273-5, 282-283, 294-296, 301, 304, 305, 311, 383, 391, 397, 454, 456, 479, 500, 567 (Epidauros); *IG* II^2 1368, 1948 + 2000 et al. *SEG* XXVIII 225, Serapion Monument and Hymn of Sophokles; 2481, 3081, 3120, 3195, 3704, 4509, 4514; *SEG* XLVII 71 (Athens): *IG* V.1.1451, 1455 (Messene); '... writing, singing, and performing for Asklepios would have been the perfect way to attain good health while actively participating in the contemporary cultural environment.'

1995. **Religion. Christianity: Christianisation of Asia Minor.** On the basis of inscriptions, S.Destephen, in H.Inglebert, S.Destephen, B.Dumézil, *Le problème de la christianisation du monde antique* (Paris 2010) 159-194, examines the spread of Christianity in Asia Minor (besides Rome and Ostia the only region with significant evidence) until the early 4th century A.D. He has collected 276 inscriptions (mostly epitaphs), that are with more or less probability considered Christian (list on 177-190); the main reason for the comparatively small number of Christian inscriptions (as opposed to the picture provided by martyrs' acts) seems to be the early Christians' need to hide their religion out of fear. On the basis of this collection, he points out that the geographical distribution within Asia Minor is unequal, with the interior providing more evidence than the coastal areas; the highest concentrations are in western and northern Phrygia (altogether almost 170 in Phrygia, about 40 of those from Eumeneia alone) as well as in southwestern Lykaonia. However, even in central Anatolia inscriptions point to an uneven spread of Christian communities in that they often seem to be isolated pockets in a pagan environment. Most of the early Christians seem to have belonged to the lower classes. D. also addresses two major problems: first the difficulty, sometimes even impossibility, of assigning secure dates to the inscriptions (there are only about 30 precisely dated texts), and

secondly the debatable Christian character of many, if not most of the epigraphic evidence in question. As to the second point he stresses that, other than in inscriptions containing the designation Χριστιανοί or the 'Eumeneian formula' (ἔστω αὐτῷ πρὸς τὸν Θεόν), a decision can only be based on a combination of iconographic and textual evidence, although personal names may help in certain cases (e.g., Παῦλος, Πέτρος, Μαρία, Σουσάννα, Δόμνος/Δόμνα, Κύριλλος/Κυρίλλα, Κυριακός/Κυριακή). Cf. J.-Y.Strasser's summary in *An.Ép.* (2010) [2013] no. 1509.

For a study of monasticism in Asia Minor from the 4th to the 7th cent. A.D. see S.Destephen, *JS* (2010) 193-263, with discussion and translation of several inscriptions. On 202-206, a tabular survey of monasteries in Asia Minor attested in literary sources and inscriptions; on 221/222, with note 93, some inscriptions recording a μονάζων/μόναχος; on 228 epigraphical attestations of πρωτοπρεσβύτεροι and οἰκόνομος and, on 230, of κελλάριοι, δευτεράριοι and παραμονάριοι. On 252-254, discussion of inscriptions mentioning Montanists and other heretics.

1996. **Religion. Competitive cults and the search for one God.** A.Chaniotis, 'Megatheism: the search for the almighty god and the competition of cults', in S.Mitchell, P.van Nuffelen (edd.), *One God. Pagan Monotheism in the Roman Empire* (Cambridge 2010) 112-140, prefers the concept of 'megatheism' to that of 'henotheism'. Both concepts denote a system of one god being elevated above and superior to other gods, but megatheism involves a 'highly *competitive* [emphasis added] context of the quest for the divine in the imperial period'. [For competition in the religious market see now D.Engels, P.van Nuffelen (edd.), *Religion and Competition in Antiquity* (Brussels 2014), Pleket]. In the process C. adduces a large number of inscriptions. We restrict ourselves here to those translated and discussed at some length: *SEG* XXVII 933 (LIII 1691; Oinoanda; oracle of Apollo of Klaros: one supreme god, with the traditional gods as ἄγγελοι); L 1225 (dedication to Ὕψιστος θεός upon the command of Apollo, presumably from Klaros) and LIII 1587 (dedication θεοῖς καὶ θεαῖς in accordance with the interpretation of an oracle of Apollo Klarios; cf. also Mitchell, *ibid.* 178). All these texts attest to the dissemination of religious ideas, with a 'shared vocabulary' but not necessarily 'homogeneous concepts' (219 [for dissemination of 'documents of religious authority, especially oracles' see also S.Mitchell, 'La comunicazione di ideologie religiose nell' impero romane' in M.Angeli Bertinelli (ed.), *La comunicazione nelle stortia antica: fantasia e realtà* (Rome 2008) 57-69]). For similar ideas about θεὸς Ὕψιστος cf. *SEG* LV 2077 and 2102.

For θεὸς Ὕψιστος in general see our lemma no. 2036. C. further adduces *TAM* V.1.359 and *SEG* XLIX 1588 (a θεὰ Ὑψίστη who is the patron – προκαθημένη – of a village; Hypsiste 'cannot be regarded as deriving from a homogeneous concept of the "Highest God" ' (120; cf. Mitchell, *ibid.* 182: 'a supreme female divinity in place of a divine overlord'); *IG* IX^2.1. 1024 (Korkyra; many ἀθάνατοι δαίμονες under one father-god); *SEG* LIII 1344 (relation between various gods: Μήτηρ of Μήν; Μὴν Οὐράνιος; the δωδεκάθεον; cf. our lemma no. 2005); *SEG* LVII 1186 and Petzl, *Beichtinschriften* 5 (Μήν as 'emperor'; the other gods constitute 'the senate' [σύνκλητος; συνᾶτος]; clear priority of Men); *SEG* LI 613-631 (Ἀπόλλων Πύθιος as Εἷς θεός; competition between Artemis, Hekate and Apollo; εἷς (καὶ μόνος) points to superiority and uniqueness; cf. already *SEG* LIX 2023); *SEG* L 1222 (with many epithets in the superlative like ἄριστος, μέγιστος, κύδιστος, all related to acclamations; a 'koine of acclamatory epithets'; 130); *TAM* V.1.246 (Εἷς καὶ μόνος θεὸς καὶ ὁ ὅσιος καὶ δίκαιος; 'acclamatory hyperbole' (131); no monotheism, not ▪ single god but a uniquely superior one; cf. our lemma no. 2005).

Importance of 'acclamations' and 'acclamatory epithets' as a 'medium for the conceptualisation of divine presence and efficiency (135; for religious acclamations see already *SEG* LIX 2023).

Conclusion: 'The acclamatory phrase "One God in heaven" (Εἷς Θεὸς ἐν οὐρανῷ) epitomises both convergence in religious vocabulary and conscious differentiations in conceptions of the almighty god' (140).

1997. **Religion. Death and afterlife.** Cf. our lemma no. 1041.

1998. **Religion. Dionysos: his cult in Asia Minor, Imperial period.** On the basis of archaeological, numismatic, and (mainly) epigraphic attestations, B.Öztürk, *Roma imparatorluk çağı Küçükasaysı'nda Dionysos kültü* (Istanbul 2010), studies the cult of Διόνυσος in Roman Asia Minor. After general remarks about the god, he presents a geographically arranged catalogue of the relevant inscriptions with brief comments (ph. of some texts). On 196-209, Ö. provides a register with explanations of the most important terms found in the inscriptions, and on 210/211 a list of epithets.

1999. **Religion. Dreams in dedicatory and funerary inscriptions.** G.H.Renberg, in E.Scioli, C.Walde (edd.), *Sub imagine somni. Nighttime Phenomena in Greco-Roman Culture* (Pisa 2010) 33-61, first presents a survey of the more than 1300 Greek and Latin dedications (5th cent. B.C.-4th cent. A.D.) made in response to a god-sent dream or vision, as appearing from expressions like κατ' ὄναρ/ὄνειρον (κατὰ τὸν ὄνειρον [*I.Erythrai* 518] indicates a divine or human dream-figure), καθ' ὕπνον, ex viso/visu or - less specific - καθ' ἐπιταγήν; κατὰ κέλευσιν; κατὰ πρόσταγμα; κατὰ χρηματισμόν; ex imperio, ex iusso/iussu, ex praecepto, ex monitu; 450 texts explicity refer to one or more dreams or visions. Subsequently he analyses inter alia the following Greek inscriptions providing details on the dreams' contents or circumstances (texts and translations): *IG* IV^2.1.127 (Epidauros; appearance of Asklepios resembling his statue in the temple); EAM 15 (Aiane; dream vision [?] of Πλούτων and his temple); *IGBulg* II 680 (Nikopolis ad Istrum; the βουλή and δῆμος erect an altar θεοῖς Ὁσίωι καὶ Δικαίωι κατὰ ἐπιταγὴν ὀνείρου; unbidden dream or consultation of a dream oracle?); V 5220 (Nikopolis ad Istrum; dedication Διὶ Κεραυνίῳ ... κατὰ ὀνείρο[υ] ἐπιταγήν); *IGUR* I 184 (+ IV Add. on p. 149; daytime vision of Πάν); *Syll.*^{3} 763 (*SEG* XXVI 1337; cf. XLIII 1309; Kyzikos; Μήτηρ Κοτ[υανά] speaking to the dedicant, a γάλλος, on saving a friend taken prisoner; R. prefers restoring in L. 9 κατ[ὰ τὸν ὕπνον] or κατ[ὰ τοὺς ὕπνους] rather than κατ' [ἐνύπνιον]); Petzl, *Beichtinschriften* 1 (appearance of Ζεὺς τοῦ Τρωσου) and 106 (sanctuary of Ἀπόλλων Λαιρβηνός near Motella; appearance and spoken orders of the god); Merkelbach-Stauber, *SGO* I 01/01/06 = V 24/01 (*I.Knidos* 131; R. follows K.J.Rigsby's interpretation [see *SEG* LIII 1225], though allowing for the possibility of an otherwise unknown word σταθνῆι to be retained instead of being emended to σ(εμ)νῆι); I 03/01/01 (*I.Priene* 196; Demeter and Kore - the θεσμοφόροι - wearing white garments). Finally R. shows that the more extended dream narratives in ancient literature may shed light on the contents of dreams succinctly recorded on stone; an example is *SGO* I 04/08/01 (*TAM* V.1.661; Daldis; cenotaph erected by a wife for her husband, who apparently died by shipwreck and appeared to her in a dream). [For dreams in literature see *SEG* LIX 1960].

In an article on Hadrian and the oracles of Antinoos (SHA, *Hadr.* 14.7), id., *MAAR* 55 (2010) 159-198, on 161-170 collects and discusses epitaphs in which the dead appear and communicate to the living in dreams. From the numerous texts adduced we mention those in Greek discussed at some length: *SGO* I 04/08/01 (see above); messages on divinisation: *SEG* LIV 1221 (Malay, *Manisa Museum* [cf. *SEG* XLIV 952] no. 20; the 'Testament of Epikrates', who requires to become the focus of a new hero cult) and *I.Hermoupolis* 77/78 (Bernand, *Inscr. métriques* 78 and 86, respectively); messages comforting the survivor in other ways: *SGO* I 04/05/07 (*TAM* V.2.1108 a; Thyateira), I 05/01/55 (*I.Smyrna* 549; text and translation), and II 08/01/51 (*I.Kyzikos* 518; *I.Varsovie* 16; cf. also the dedicatory epigram I 01/01/06 mentioned above).

Inscriptions and other testimonia of Antinoos being worshipped as a hero or god at sites other than Antinooupolis are collected on 171/172 note 47.

P.Pilhofer, *Neues aus der Welt der frühen Christen* (Stuttgart 2011) 18-22, draws attention to the similarity of the terminology concerning divine instructions given in a dream (κατ᾽ὄναρ; χρηματισθείς; ex visu) in the New Testament and pagan inscriptions, referring to *CIL* VI 27365 and *IG* X.2.1.67 (ph.).

2000. Religion. Earthquakes. F.Graf, in *Myths, Martyrs, and Modernity* 95-112, studies how the Greeks and Romans conceptualized natural disasters, such as to earthquakes, as being sent by the gods, often but not always due to divine anger. To certain divinities protective functions were attributed against earthquakes (Ποσειδῶν Ἀσφάλειος), but ideas concerning the divine origin of earthquakes were complex. G. discusses in detail two inscriptions: 1) a Delphic oracle from Tralleis (*I.Tralleis* 1; 2nd/3rd cent. A.D.) attributes an earthquake to the wrath of Zeus; the oracle instructed the erection of an altar of Poseidon (εἰνάλιος, τεμενοῦχος, ἀπότροπος, ἵππιος, ἀργής), the offering of sacrifices, and the singing of a hymn praising him together with Zeus. 2) a dedicatory epigram from Kos (ca. 200 B.C.) narrates how an earthquake threatened the celebration of the Thesmophoria on 11 Boedromion; the prayers of the dedicant made Demeter and Kore stop the disaster; the dedication was addressed to Δημήτηρ Σωτεῖρα, Κόρη, and Ποσειδῶν (R.Herzog, 'Zwei griechische Steinepigramme', *Philologische Wochenschrift* 52 [1932] 1013-1017; now in *IG* XII.4.514).

2001. Religion. Emotions. A.Chaniotis, 'Dynamic of Emotions and Dynamic of Rituals. Do Emotions Change Ritual Norms?', in C.Brosius, U.Hüsken (edd.), *Ritual Matters: Dynamic Dimensions in Practice* (London 2010) 208-233, argues that the observation of how people emotionally respond to rituals was one of the factors that led to the modification of pre-existing rituals or even to the creation of new ones. Ritual practices (εὐφημία, acclamations, abstinence from food and sex, etc.) aimed at creating the proper emotional frame for a celebration (e.g. *LSAM* 81). Some measures in cult regulations, such as prohibitions against the wearing of see-through clothes, expensive jewelry, and weapons, measures for order and against drunkenness, rules concerning the arrangement of processions, or prohibitions against the presence of traitors in sanctuaries or the participation of an adulteress in a mystery cult, diminished the danger of tensions caused by envy, anger, hatred, pride and other emotions; he adduces and briefly discusses the following inscriptions: *IG* IV^2.1.40 (*LSCG* 60); *IG* V.2.1390 (*LSCG* 65); *SEG* XXVII 261 (*NGSL* 14); *SEG* XXXI 122 (*NGSL* 5); *SEG* XLI 739 (*NGSL* 22);

I.Kios 19 (*LSAM* 6; *SEG* LIX 1437*); *TAM* V.3.1539 (*LSAM* 20); *LSAM* 58 and 61; *LSCG* 51, 59, 83, 94 (*SEG* LI 1019*), 124, 173. Emotional excesses in funerals were one of the reasons for the introduction of strict limitations concerning funerary rituals (e.g. *CID* I 9 = *LSCG* 77; *LSAM* 16; *LSCG Suppl.* 64 = *SEG* LVII 820). The emotional response to the death of benefactors or prominent citizens introduced a new ritual: the population seized the corpse and transformed the private funeral into a public event (*I.Knidos* 71; see our lemmata nos. 1936 and 2031). The experience of extreme violence during civil war led to the introduction of elaborate rituals for the establishment of concord, such as measures after the civil war in Nakone (*SEG* XXX 1119; XLII 839*; *NSGL* 26) [on this subject see now A.Chaniotis, 'Normen stärker als Emotionen? Der kulturhistorische Kontext der griechischen Amnestie', in K.Harter-Uibopuu, F.Mitthof (edd.), *Vergeben und Vergessen? Amnestie in der Antike. Akten des ersten Wiener Kolloquiums zur Antiken Rechtsgeschichte, Wien, 27.-28.10.2008* (Vienna 2013) 47-70, Chaniotis]. New rituals were also introduced in order to display the gratitude of a city towards a benefactor (new rituals in Teos for Antiochos III and Laodike: *SEG* XLI 1003).

2002. Religion. Emperor cult and urban cults. G.Frija, 'Nommer les empereurs divinisés. Epiclèses et assimilations dans le culte impérial des cités grecques d'Asie à l'époque julio-claudienne', *ARG* 12 (2010) 41-64, argues that, at least in the Julio-Claudian period, there is epigraphic evidence to show that deified emperors were not worshipped in one 'culte unificateur' (42) but were individualised through the addition of specific epithets ('épiclèses') or assimilation to traditional deities from the Greek pantheon. This individualisation-trend was a minor phenomenon; in most cases deified emperors either carried their own names or were simply called οἱ Σεβαστοί. F. distinguishes two 'logiques divergentes' (44): 1) on the one hand epithets and assimilations pointing to a specific sphere of action or power of the emperor; 2) on the other hand those, which merely add to his prestige and qualities.

Ad (1): analysis of Livia as Σεβαστὴ Πρόνοια (*IGR* IV 584 from Aizanoi; *IG* XII Suppl. 124 from Eresos; *IG* II² 3238; not the equivalent of Providentia Augusta (and, accordingly, a cult of an imperial virtue) but Σεβαστή as noun and a cult of Livia Pronoia); Σεβαστὴ Εἰρήνη (*IGR* IV 739 from Phrygian Eumeneia; not the equivalent of Pax Augusta but the empress assimilated to Εἰρήνη), Σεβαστὸς Ζεὺς Πατρῷος (*I.Smyrna* 591; *OGIS* 497 from Dorylaion; *I.Aphr.* 4.4; Πατρῷος refers to Augustus as protector, even as father of humanity, and perhaps echoes his title of pater patriae); Augustus as Ζεὺς Ὀλύμπιος in Mytilene and Eresos (*IG* XII.2.540; *SEG* LII 774; Augustus, like Zeus, is the highest authority); Livia as Δημήτηρ Καρποφόρος (*I.Eph.* 4337) and as θεὰ Ἰουλία νέα Δημήτηρ (*I.Aphr.* 12.1002; empress as symbol of fertility and abundance in the imperial propaganda); Σεβαστὴ Εὐβοσία (*MAMA* VI 265 from Akmonia; empress Agrippina assimilated to Εὐβοσία); θεὰ Καρπόφορος Εὐετηρία Σεβαστὰ Ἀγριππεῖνα (*SEG* LII 783 from Mytilene; Εὐετηρία is a name of Δημήτηρ, not the equivalent of Roman Annona/Abundantia); Τιβ. Κλ. Δροῦσος Νέρων Νέα Ἀνατολή (mentioned by L.Robert, *RA* [1935] 2.156; no Greek text but only 'nouvel Orient'; Ἀνατολή = Ἥλιος; numerous texts in which Nero is νέος Ἥλιος: 'caractère "pan-impérial" ' [53]).

On 55-58, F. deals with *IGR* IV 144 (Livia as Σεβαστὴ Νεικήφορος; from Kyzikos) and *I.Pergamon* 497 (a sister of Caligula [Drusilla?] as Νέα Νικήφορος): both are cases of assimilation to local deities without any connection with specific qualities of the deified persons; N(ε)ίκη played no role in the worship of deified emperors in the 1st cent. A.D. On 58/59, some examples of assimilation to a polis-

deity 'sans lien particulier avec la propagande impériale ou la personnalité de l'empereur' (58). Ἀσκλαπιὸς Καῖσαρ (Claudius on Kos; *I.Cos* 92 and 345), Ζεὺς Λαράσιος Σεβαστὸς Εὐμενής (Augustus; *I.Tralles* 23) and Σεβαστὸς Ἐρέσης (or -ευς) Ἀπόλλων (Augustus; *IG* XII Suppl. Addenda 693 [on p. 210]).

Ad (2): epithets like σωτήρ, εὐεργέτης, κτίστης, ἐπιφανής belong to a honorific rather than a cultic context, except for some cases of an emperor being called σωτήρ.

2003. **Religion. Emperor cult: the ἀρχιερεύς.** G.Frija, in I.Savalli-Lestrade, I.Cogitore (edd.), *Des rois au prince. Pratiques du pouvoir monarchique dans l'Orient hellénistique et romain (IV^e siècle avant J.-C.-II^e siècle après J.-C.)* (Grenoble 2010) 291-308, argues that the high priest of the imperial cult is a continuation of the ἀρχιερεύς in the Hellenistic ruler-cults; in the Hellenistic period the title ἀρχιερεύς for priests of a civic ruler-cult is rarely used; the use of the title is restricted to the domain of 'supra-civic' authorities. The title emerges in the Asian Koinon in the cult of Ῥώμη and Augustus; subsequently the cities themselves organized emperor-cults and adopted the title ἀρχιερεύς by imitation. High priests for the collective cult of the emperors prevail; there are examples of high priests of a specific emperor, often together with a local god (cf. our lemma no. 2002). From ca. 100 A.D. this focus disappears in favor of the collective cult of the Σεβαστοί. Examples of ἀρχιερεῖς of a cult other than that of the emperor are very rare. Non vidimus; see J.-Y.Strasser, *An.Ép.* (2010) [2013] no. 1530 and P.Hamon, *BE* (2011) no. 156. Cf. now G.Frija, *Les prêtres des empereurs. Le culte impérial civique dans la province romaine d'Asie* (Rennes 2012). For the emperor cult cf. also our lemma no. 51.

2004. **Religion. Ἐνθύμιος et ἐνθυμιστός.** K.Karila-Cohen, in *Paysage et religion* 109-121, discusses the terms ἐνθύμιος and ἐνθυμιστός, attested in cult regulations of Thasos and Kos (*LSCG Suppl.* 64, 72, 154; *SEG* LIV 743; *Iscr.Cos* ED 122 = *IG* XII.4.76b), in a funerary imprecation from Kos (*PH* 319), and in a prayer for justice (*I.Knidos* 150 B; cf. our lemma no. 2018 in fine), as well as in a few literary sources [two more attestations in Thasos and Kos: *SEG* LV 930 and *SEG* LVI 1017; see also our lemma no. 891, Chaniotis]. These words always appear in the context of transgressions committed by humans and subject to divine punishment: 'Il s'agit d'un sentiment de danger impliquant l'action d'une puissance supérieure'.

2005. **Religion. Expressions of distinction.** N.Belayche, 'Deus deum ... summorum maximus (Apuleius): ritual expressions of distinction in the divine world of the imperial period', in *One God* (cf. our lemma no. 1996) 141-166, focuses on deities called in acclamatory inscriptions/formulas Εἷς θεός, Εἷς καὶ μόνος θεός, μέγας ὁ θεός, with special reference to Εἷς Ζεὺς Σάραπις and the Εἷς θεὸς βοήθει/βοηθός-formula [for Εἷς θεὸς Σάραπις cf. *SEG* LIX 688 app.cr., Sverkos]. Such acclamations have a ritual function. Comment on *TAM* V.1.246 (ph.; an 'exalted divinity with his anthropomorphised quality'; 135; cf. our lemma no. 1996); *TAM* V.1.75 (Εἷς θεὸς ἐν οὐρανοῖς, μέγας Μὴν Οὐράνιος, μεγάλη δύναμις τοῦ ἀθανάτου θεοῦ; comparison with *SEG* LIII 1344 for which see also our lemma no. 1996); L. Di Segni, *SCI* 13 (1994; cf. *SEG* XLIV 1340) 94-115 no. 28: Εἷς Ζεὺς Σάραπις, μέγας ὁ ἐπήκοος Σάραπις (the formula is 'not theologically exclusive'; 158). Further reflections on acclamations of gods 'objectivis(ing) the hierarchical ranking of contemporary society' (159); no difference between the acclamations μέγας

and εἷς; Θεὸς Ὕψιστος is used to qualify various gods as personalised beings (163): see *TAM* V.2.737 (Θεὸς Ὕψιστος, Μήτηρ Ὀρεία and 'all the gods and goddesses'; see also Mitchell, ibid. 182/183).

Conclusion: 'The term heis theos, "alone/unique", signifies that the divinity was alone of his type ... but not one god as such' (166). [See now also N.Belayche, 'Individualization and religious rhetoric in imperial Anatolia', in J.Rüpke (ed.), *The Individual in the Religion of the Ancient Mediterranean* (Oxford 2013) 243-266, Pleket].

2006. **Religion. Festivals.** H.-U.Wiemer, in H.Beck, H.-U.Wiemer (edd.), *Feiern und Erinnern: Geschichtsbilder im Spiegel antiker Feste* (Gießen 2010) 83-108, examines the importance of memory and participation in Hellenistic civic festivals, adducing inscriptions from Messene (the cult regulation of Andania: *IG* V.1.1390), Bargylia (our lemma no. 1096), and Magnesia on the Maeander (our lemma no. 1253).

2007. **Religion. Gods in Greek inscriptions.** F.Graf, 'Gods in Greek inscriptions: some methodological questions', in J.N.Bremmer, A.Erskine (edd.), *The Gods of Ancient Greece. Identities and Transformations* (Edinburgh 2010) 55-80, reflects on the potential and limitations of Greek inscriptions for the study of deities and religious manifestations, using the corpora of Gonnoi and Priene as 'jumping-off-points for more general questions' and adducing inscriptions (mainly dedications, sacred laws and honorary decrees), not only from these cities, in large numbers. Wheras local myth is rarely represented (e.g. the dream narration *I.Priene* 196 [Merkelbach-Stauber, *SGO* I 03/01/01; cf. also our lemma no. 1999; text and translation]), inscriptions mainly document cult: 1) sanctuary space and prestige of each divinity: in Priene the civic deity Ἀθηνᾶ Πολιάς prevails ([re]dedicaton of her temple; statues of deserving citizens [*I.Priene* 288 (*SGO* I 03/01/06): athlete who died abroad] and former priestesses in the sanctuary); also Δημήτηρ and Κόρη, Ζεὺς Ὀλύμπιος, Ἀσκληπιός, and the Egyptian gods. Honorary decrees for foreigners may specify sanctuaries in their home cities for display, pointing to the local importance of precincts. Gonnoi shows similar characteristics (main deity Athena Polias; also Ἄρτεμις and Ἀσκληπιός). Role of boundary markers; economic and ritual functions of sacred space (for the latter e.g. *I.Priene* 205 [*LSAM* 35]); priesthoods; 2) sacred laws; sale of priesthoods (*I.Priene* 174 [*LSAM* 37], 95 [*LSAM* 36] and 201/202 [*LSAM* 38]); 3) epikleseis: 'the many names of the gods' (e.g. in Priene Διόνυσος Καταγώγιος, Μελπόμενος, Φλέος, all served by the same priest, but on different occasions), sometimes universal and easily understood, but occasionally unique and defying explanation (e.g. Ἀπόλλων Αἰσώνιος in Gonnoi) or reflecting local cult specialities; the same term is sometimes used as an epiklesis and in other cases as a divine name (e.g. Ὕπατος in Paros and Ζεὺς Ὕπατος in Priene [*I.Priene* 71]; Ἐννοδία in *I.Gonnoi* 201 and Ἄρτεμις Ἐννοδία elsewhere. 'Local perceptions can remain complex and ambiguous' [72]); epikleseis (and festivals) reflected in theophoric names (e.g. Οὐλιάδης and Παιώνιος [Ἀπατούριος, from the festival Ἀπατούρια] in Priene); 4) rare cults, such as that of Βασιλεὺς καὶ Κούρητες (*I.Priene* 186; also in Chios: cf. *SEG* XXXV 922 sub [I]); 5) festivals and private interaction with the gods (e.g. the Διονύσια and Παναθήναια in Priene).

2008. **Religion. Zeus Soter and epiphanies.** Cf. *SEG* LIX 1324. T.Boulay, *RN* (2009) 113-127, discusses Klazomenian tetradrachmes (ca. 150 B.C.) featuring Ζεὺς Σωτὴρ Ἐπιφανής and collects evidence for the cult of Ζεὺς Σωτήρ and for epiphanies held to be responsible for a city's rescue from a hostile attack. Non vidimus: cf. *EBGR* (2010) [2013] no. 22.

2009. **Religion. Healing and miracles: religious practices in Paganism and Christianity.** J.R.Strange, *The Moral World of James* (New York 2010) 87-123, compares religious practices and beliefs concerning divine healing (in a physical and in a moral sense) in James' epistle with their counterparts in popular pagan religion, the evidence for which he takes mainly from inscriptions concerning the cult of Asklepios and the confession inscriptions of Asia Minor (besides magical papyri and Aelius Aristides' *Sacred Tales*).

By way of example, he examines three early inscriptions from Epidauros (*IG* $IV^2$1.4, 9, and 21). In contrast to magical papyri, they deal only with healing (not with harming others), they are descriptive and a means of propaganda for the sanctuary, in particular in those cases where people have to be convinced of the god's power by a successful cure. With James' vision they have in common the belief in the god's goodwill (on which also healing depends) and the fact that there is no difference made between the wealthy and the poor. On the other hand, belief is a prerequisite for James, but not in the Epidaurian inscriptions, and in Greek popular religion, healing and miracles are usually connected to a specific place (e.g., Epidauros), whereas this is without importance for James.

The confession inscriptions of Asia Minor (cf. *SEG* LV 2067*, LVI 2128, LIX 2033) are testimonies to the gods' interventions in cases of moral or religious error and to their power. As examples he quotes (in translations) Petzl, *Beichtinschriften* 3, 43, 68, and 112. In a comparison with James, S. points out that both there and in the confession inscriptions no clear distinction is made between the confession and the correction of the misdeed. On the other hand, the inscriptions are concerned with single persons only, who are subject to the gods' punishment, whereas confession in James is addressed at a community and does not invoke God.

2010. **Religion. Hekate.** A.Zografou, *Chemins d'Hécate. Portes, routes, carrefours et autres figures de l'entre-deux* (Liège 2010), presents a study of the various aspects of the cult of Hekate. Epigraphic evidence is extensively used for the study of the following aspects: the association of Hekate with gates, roads, and cross-roads (93-122; cf. Ἑκάτη Ἐπαυλίη, Προπυλαία, πρὸ πόλεως, πρόσθε πυλαίων, Ἐννοδία); the connection of Hekate with Ἀπόλλων, especially Ἀγυιεύς and Προπύλαιος (123-145), as well as with Ἑρμῆς (153-201); the association of Hekate with the moon phases (203-223) and the chthonic element (227-233). On 198-201, Z. discusses the presence of Hermes and Hekate in Attic defixiones; on 245-248, discussion of the cult of Ἄρτεμις (Ἑκάτη) Ἐπιπυργιδία in Athens (cf. *IG* II^2 4816, 5050).

2011. **Religion. Henotheism and the powerful god.** G.F.Chiai, 'Perché un dio è potente? Considerazioni sull'enoteismo e sulla costruzione del divino in Asia Minore, *SMSR* 76.1 (2010) 187-230, focuses on the Lydian and Phrygian countryside, with its many rural shrines, in which gods were wor-

shipped and represented as omniscient and omnipotent rulers. They punished criminals and wrongdoers after a complaint of the victims and forced the former to make an act of public confession; in other cases they punished people who behaved impiously against the authorities of the temple or the god himself. C. reconstructs the religious mentality of the worshippers and the way in which local priests construed and publicized the figures of the gods. He underlines the role of religion as mechanism of social control and argues that rural religiosity owes much of its contents to a local religious substratum, which in its turn is influenced by Phrygians, Persians, Jews and Celts, and may have been in strong competition with upcoming Christian groups (224/225). For the concept of 'megatheism' preferred to that of 'henotheism' cf. our lemma no. 1996.

The inscriptions discussed by C. are too numerous to be listed here. We mention those for which C. presents the text and an Italian translation; between brackets C.'s pages: *SEG* XXXVIII 1089 (208); XLII 1192 (221); L 1222 (218), 1225 (212) and 1233 (208); LIII 1344 (200); LVII 1158 (206); *TAM* V.1.75 (221) and 246 (210); Petzl, *Beichtinschiften* 3 (198) and 60 (205); *CIMRM* I 463 (218).

We use the opportunity to list here the studies published by Chiai during the last seven to eight years and mainly focused on the religion of small Lydian/Phrygian communities, with special reference to henotheism, religious competition (cf. also our lemma no. 1996), communication and acclamations (for acclamations cf. also *SEG* LIX 2023), with considerable overlap between all these contributions:

1) 'Il villagio ed il suo dio: considerazioni sulla concorrenza religiosa nelle comunità rurali dell' Asia Minore in epoca romana', *Mythos. Rivista di Storia delle Religioni* 1 (2006/2007) [2008] 137-164.

2) A.Chaniotis, G.F.Chiai, 'Die Sprache der religiösen Kommunikation im römischen Osten: Konvergenz und Differenzierung', in J.Rüpke (ed.), *Antike Religionsgeschichte in raümlicher Perspektive* (Tübingen 2007) 117-124.

3) 'Religiöse Kommunikationsformen auf dem Land in kaiserzeitlichen Phrygien: der Beitrag der Epigraphik', in R.Haüssler (ed.), *Romanisation et Épigraphie. Études interdisciplinaires sur l'acculturation et l'identité dans l'Empire romain* (Montagnac 2008) 351-374 (cf. *SEG* LVIII 1486 bis).

4) 'Medien religiöser Kommunikation im ländlichen Kleinasien', in G.Schörner, D.Sterbenc Erker (edd.), *Religiöse Kommunikation im römischen Reich* (Stuttgart 2008) 67-91 (cf. *SEG* LIX 2027).

5) 'Die Sprache der religiösen Kommunikation im römischen Osten. Konvergenz und Differenzierung', *Das Altertum* 53 (2008) 124-131 (cf. *SEG* LVIII 1960).

6) 'Allmächtige Götter und fromme Menschen im ländlichen Kleinasien der Kaiserzeit', *Millennium Jahrbuch* 6 (2009) 61-106.

7) 'Die Ortsgebundenheit des Religiösen: Das Paradigma der ländlichen Heiligtümer Phrygiens in der Kaiserzeit', in C.Auffahrt (ed.), *Religion auf dem Lande* (Stuttgart 2009) 133-160.

8) 'Königliche Götter und gehorsame Untertanen im Kleinasien der Kaiserzeit: Zur Funktion der Machtepitheta in religiöser Kommunikation', in H.Cancık, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 199-218 (cf. *SEG* LIX 2042).

9) 'Zeus Bronton und der Totenkult im kaiserzeitlichen Phrygien' in J.Rüpke, J.Scheid (edd.), *Rites funéraires et culte des mortes* (Stuttgart 2010) 135-157, for which see our lemma no. 1422.

Cf. also:

10) G.F.Chiai, R.Häussler, C.Kunst, 'Einleitung. *Interpretatio*: religiöse Kommunikation zwischen Globalisierung und Partikularisierung', *Mediterraneo Antico* 15 (2012) 1-30.

11) 'Die Götter und ihr Territorium: Münzen als Quellen zur *interpretatio* im kaiserzeitlichen Phrygien', *ibid.* 51-70.

12) 'Norm, Kommunikation und Identität: Die jüdische Lebenswelt in den Inschriften des kaiserzeitlichen Phrygien', in G.F.Chiai (et alii), *Athen, Rom, Jerusalem. Normentransfers in der antiken Welt* (Regensburg 2012) 117-146.

13) 'The deeds and origins of our gods. Historical and religious memory in the Hellenistic and Roman time', in N.Cusumano, V.Gasparini, A.Mastrocinque, J.Rüpke (edd.), *The Memory and religious experience in the Greco-Roman world* (Stuttgart 2013).

2012. Religion. Hymns. E.Cerbo, in *Epigrammata* 221-249, discusses the metrical structure of a hymn to Asklepios, which is preserved in four copies (Furley-Bremer, *Greek Hymns* [cf. *SEG* LI 2342] II p. 160); she also discusses the layout of the text in these four inscriptions (on 245-249, dr.): 1) Athens: *IG* II² 4509 [for a new fragment see *SEG* XLVI 269, Chaniotis]; 2) Dion: G.P.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας* (Athens 1915) I 8; *SEG* III 497. The layout of this copy reproduces the colometric disposition of the poem; the length of the lines corresponds to the metrical structure of the text (237-239; on 237, the Greek text); 3) Erythrai: *I.Erythrai* 205. C. discusses the structure of the text (invitation to the young men to come and sing; reference to Asklepios' descendants; request for protection), the metre, and performative aspects of the song (224-233; on 224/225, the Greek text); 4) Ptolemais: Bernand, *Inscr. métriques* 176 (*IGR* I 1154; *SEG* LI 2170 bis). C. reprints the text (234/235) and discusses the text, which has an additional strophe invoking fame for Ptolemais and Egypt; another peculiar feature of this copy is the use of diacritical signs (233-237). According to C.'s analysis, dactylic and iambic verses were combined; the poem continues the tradition of cultic songs; in the performance, the solist and the chorus alternated; the poem influenced the paean by Makedonikos (*IG* II² 4473 + *SEG* XXIII 126); the layout on the stone is connected with the poem's structure (ἐφύμνιον, ἐπίφθεγμα); one observes a development from a monostrophic structure (repetition of the same strophe three times) to the sequence of three similar but not identical strophes. On 223, C. gives another example of a hymn preserved in two copies: the paean of Ariphron: *IG* II² 4533 and *IG* IV².1.132.

2013. Religion. Hymns in Asia Minor. V.Garulli, 'Inni epigrafici greci di provenienza microasiatica', *Paideia* 65 (2010) 49-102, examines a series of inscriptions drawn from Merkelbach-Stauber, *SGO*, in an attempt to 'classify them according to their shape and purpose' (49). She distinguishes the following categories: 1) inscribed memorial of a song; 2) transformation of a hymn into a dedication; 3) prayer with hymnic traits and the form of an epigram. The following texts are discussed (texts; app. cr.; detailed commentary): 1) *SGO* I 03/02/03 (*I.Eph.* 1253); I 06/02/02 (*I.Pergamon* 324); II 09/01/02 (*I.Kios* 21; ph.); 2) *SGO* I 06/02/27 (*SEG* XL 1137; Pergamon; ph.); III 12/03/01 (*SEG* VII 14; *I.Estremo Oriente* 221; Susa); 3) *SGO* I 04/22/01 (*TAM* V.1.523; Maionia; ph.); I 05/01/02 (*I.Smyrna* 766); I 06/02/16 (*AvP* VIII.3.145; *SEG* LIV 1242 ter; ph.); III 16/34/01 (*IGR* IV 521; Dorylaion); IV 17/08/02 (*TAM* II.1.205; Sidyma).

2014. Religion. Jewry: collection of articles. S.J.D. Cohen, *The Significance of Yavneh and Other Essays in Jewish Hellenism* (Tübingen 2010), is a collection of articles published between 1980 and 2006, including inter alia 'Epigrapical Rabbis' (227-243) and 'Pagan and Christian evidence on the Ancient Synagogue' (244-265), for which see *SEG* XXXII 1676 and XXXVII 1833 (cf. also 582), respectively. [Cf. also *SEG* XXXIX 1840 for another article in which C. occasionally uses inscriptions].

2015. Religion. Leges sacrae. S.Georgoudi, *Mètis* 8 (2010) 39-54, points out that the modern term leges sacrae ('lois sacrées') is insufficient for the characterization of the texts usually assembled under this term. These documents are very heterogeneous with regard to content and the authority in which they originate. The texts designated by the Greeks as ἱεροὶ νόμοι (e.g. *LSCG* 154 A/B; *LSCG Suppl.* 45; *I.Cret.* III.IV.9; *IG* V.2.5; *SEG* XI 923 [see now also *IG* XII.4.1.357, Chaniotis]) are a much smaller group than what modern scholars call leges sacrae. The term 'règlement religieux' would be more appropriate. For such norms, both written and orally transmitted, the Greeks used the terms νόμος, νόμοι, and νόμιμα (cf. *LSCG* 36, 69, 136). G. addresses also inconsistencies in the modern criteria used for the inclusion or exclusion of documents, problems related with the study of religious regulations; she adduces inter alia *LSCG* 15, 18, 21, 33, 70, 96, and 151.

A.Petrovic, I.Petrovic, in *Ritual and Communication* 151-179, compile a list of 26 metrical cult regulations and discuss their shared features: they usually directly address the reader; they are often presented as oracular responses; they usually concern matters of purity; their physical setting was the sacred space. The oracular cult regulations had strong influence on non-oracular metrical regulations. The insertion of gnomic statements increased the legitimacy of the non-oracular texts, and the display in sacred space and the metrical form insinuated divine authority.

2016. Religion. Magic: classification of inscribed magic objects. G.Bevilacqua, *Scrittura e magia* 21-82, proposes a classification of inscribed magic objects in two main groups: (A) are 'semplici supporti del testo scritto' (21), to be subdivided according to their material (metal, stone, terracotta, selenite, papyrus, wood, linen, parchment); (B) consists of objects 'in cui il ruolo del supporto del testo non è di per sé prioritario', to be subdivided according to type rather material (anthropomorphic figurines, nails, jewelry and personal ornaments, medallions, lamps, tintinnabula, divination tools, pinakes, vases, lead containers, and books). B.'s typological scheme includes inter alia the following inscriptions:

(A): (a) Metal: 1) gold: *SEG* LVI 1124 (see our lemma no. 1035) and LVII 923/924 (26/27); 2) silver: *SEG* XXXV 1076 (LVII 999; *CIPG*³ 111; R.Kotansky, *Greek Magical Amulets* I [cf. *SEG* XLIV 1737] no. 18; B. 28/29; ph.; 3) copper: *SEG* XLI 1553 (R.Kotansky, *op.cit.* no. 56; B. 29/30; Italian translation; ph.); 4) bronze: *IG* XIV 2481 (*IGF* 91; R.Kotansky, *op.cit.* no. 11; cf. *SEG* LVIII 1945 [10] and our lemma no. 1056; B. 31/32; ph.); 5) lead: *SEG* XXIX 931 (XLVI 1266; *IGDS* 195; 32/33; translation; ph.); *I.Reggio Calabria* 21 (Wessel, *IGCVO* 605; *SEG* LIV 965; LVIII 1100; B. 34/36; translation); **(b) Stone:** 6) *SEG* XXXIV 944 (XLIV 761; cf. XLIX 1261 and LVIII 1945 [3]; B. 37/38; translation; ph.); 7) D.Vaglieri, *NSA* (1908) 352 (B. 38; dr.); 8) *IGUR* IV 1662 (B. 38/39); **(c) Terracotta** (ostraka, tiles, plates): 9) *SB* 58 (B. 40; translation; ph.); 10) *SB* 97 (B. 41); 10) *IG* XIV 2413 (*SEG* XLI 888 [cf. LII 1930]; B. 41]; 11) *I.Reggio Calabria* 60 (*SEG* XLV 1442 [LV 1057]; B. 41/42; translation; ph.; dr.); 12/13) *IGDOP* 97/98 (*SEG* XXXIV 770/771 [LI

978*/979*; ph. of *IGDOP* 98]; 14) G.Pugliese Carratelli, in L.Bernabò Brea, *Akrai* (see *SEG* XVI 541) no. 50 (B. 44; translation; ph.); 15) P.L.Bruzza, *BCAR* 9 (1881) 165-173 (*SEG* LIII 1102 app.cr. [3]; B. 45/46; translation; ph.); **(d) Selenite:** 16) *SEG* XLIV 1279 (B. 46-48; translation; ph.); **(e) Wood:** 17) R.W.Daniel, F.Maltomini, *Supplementum Magicum I* (Opladen 1990) no. 10 (B. 49/50; translation; ph.).

(B): **(a) Anthropomorphic figurines:** 18) *IG* XII Suppl. 530 (B. 54/55; translation; ph.); 19) *SEG* XXI 1093 (LV 87*; B. 58); **(b) Nails** (cf. also S.Alfayé Villa, in *Magical Practices in the Latin West* [cf. our lemma no. 2017] 427-456); 20) *SEG* LI 2348 (B. 59; ph.); 21) *SEG* LI 1462 (LVI 1117; B. 59); **(c) Jewelry and ornaments:** 22) Daniel, Maltomini, *op.cit.* no.6 (B. 60/61; translation; ph.); 23) *PGM* XII.202 (B. 61; translation); 24) *SEG* L 930 (B. 61; translation); 25) *SEG* XLI 863 (B. 61-63; translation; ph.); 26) A.Barb, *Syria 49 (1972)* 362-367 no.64 (B. 63/64; translation; ph.); **(d) Medallion:** 27) S.Giannobile), *JbAC* 45 (2002) 64 no. 13 ((cf. *SEG* LII 884; B. 64/65; translation; ph.; dr.); **(e) Lamps** (cf. A.Mastrocinque, 'Late antique lamps with defixiones', *GRBS* 47 [2007] 87-99 [on curse tablets placed in lamps and thrown into the spring of Anna Perenna in Rome, with discussion of other lamps used in cursing, inter alia *Agora* XXI no. C 32. 'A lamp represented a person and the ritual was a symbolic homicide' (96)]): 28) *Agora* XXI no. C 32 (B. 65/66; ph.); 29) *SEG* XLIV 294 (LI 350*; B. 67; translation; dr.); 30) see our lemma no. 1025; **(f) Tintinnabula:** 31) A.Delatte, *BAB* 40 (1954) 256 (f) (B. 68; ph.); 32) *CIGP*[3] 156 (*SEG* XLVI 2245; B. 68/69; ph.; dr.); **(g) Divination tools:** 33) A.Delatte, *BCH* 37 (1913) 247-278 (B. 71; ph.); 34) Daniel, Maltomini, *op.cit.* no. 65 (B. 72/73; translation; ph.); 35) *SEG* XL 1628 (B. 73/74; ph.); 36) W.Brashear, *Magica varia* (*Papyrologica Bruxellensia* 25 [1991] 82/83 (B. 74/75; ph.); 37) *IG* XIV 2413 (16) (B. 76/77; dr.); 38) *SEG* L 1713 (B. 77); **(h) Pinakes:** 39) *SEG* XLVI 1294 (cf. LII 883; B. 78; ph.); 40) **Vase:** Daniel, Maltomini, *op.cit.* no. 51 (B. 79/80; translation; ph.); **(i) Small lead containers:** 41) *SEG* LVIII 1121 (B. 80); **(j) Book:** E.de Ruggiero, *Catalogo del Museo Kicheriano* (Rome 1878) 63-79 no. 199 (B. 81; ph.; incomprehensible inscription of five lines with Greek letters and signs similar to charakteres. The authenticity of the contents of this book is dubious).

2017. **Religion. Magic: charms against hail.** F.J.Fernández Nieto, in R.Gordon, F.Marco Simón (edd.), *Magical Practice in the West. Papers from the International Conference Held at the University of Zaragoza, 30 Sept.-1 Oct. 2005* (Leiden/Boston 2010) 561-569, collects nine documents containing a charm against hail. The following are in Greek: *IG* XIV 2481 and 2494 (562/563 no. 2; see our lemma no. 1056); *TAM* V.3.1659 (563 no. 3); *SEG* XVIII 408 (566 no. 6; with comment on ὑλιστ[ριον in L. 4); *SEG* XLIV 859 (561/562 no. 1; text and translation); *SEG* L 1014 (LVII 805; 565/566 no. 5); Grégoire, *Recueil* 341 ter (568/569 no. 9; text and translation).

2018. **Religion. Magic: curses and prayers for justice.** M.Dreher, in *Symposion 2009*, 301-336, rejects H.Versnel's classification of a group of Greek and Latin inscriptions which contain elements of a defixio but are actually supplications for divine justice or revenge often using legal language and addressed to various deities ('prayers for justice' or 'judicial prayers'; *SEG* XLI 1831; XLIX 2484; LIX 2034). He argues that V.'s classification criteria are similarly valid for binding spells; V.'s thesis that the efficacy of defixiones is attached to the act of καταδέω of the personal enemy, but that of 'prayers for justice' to divine intervention, cannot be upheld since 1) the authors in both categories use the

first person singular; 2) even if the defixio represents an individual act, the deities and demons of the underworld are still those imposing the penalty required. D. also criticizes the analogy between the supposed divine tribunal of the 'prayers for justice' and the legal trial. D. suggests terming them 'criminal curses' or defixiones criminales (332). [An abridged version of D.'s article in M.Piranomonte, F.Marco Simón (edd.), *Contextos Mágicos – Contesti magici. Atti del Convegno Interntemazionale, Roma 4-6 novembre 2009* (Rome 2012) 29-32, with a response by Versnel on 33-45].

In her response, J.Vélissaropoulos-Karakostas, *ibid.* 337-348, subscribes to his criticism, though she prefers the term 'prayers for justice' because the authors of the 'prayers' themselves consider the punishment of their adversary 'justice'. Besides a number of papyri, she addcues the following inscriptions (with French translations): *IG* XII 7 p. 1, LL. 1-14 (Jordan, *SGD* no. 60; cf. *SEG* XXXV 1825, LVIII 1946; Amorgos); *SEG* XXVIII 1568 (cf. XL 1049, XLI 1831, and LVII 2034; unknown provenance); *TAM* V.1.440 LL. 4-19 (cf. *SEG* XXXVI 1577; Lydia); *IOSPE* I² 32, LL. 14-19 (*Syll.*³ 495; *SEG* XXIX 717 [XLIX 1041]; Olbia); *IG* XII.6.1.11 LL. 44-48 (*SEG* I 366 [XXVII 544]; Samos). V.-K. points out that καταδέω is attested in the defixiones, but not in a juridical context, contrary to λύω which appears in the realm of the law of obligations (cf. *IOSPE* I² 32; *IG* XII.6.1.11). She concludes that 'dans le domaine des croyances que dans la sphère du droit, la finalité visée est atteinte au moyen du recours à l'idée d'une ligature' (347).

H.S.Versnel, 'Prayers for justice, East and West: new finds and publications since 1990', in *Magical practice* (cf. our lemma no. 2017) 275-354, at great length defends the distinction made by him in various earlier publications between defixiones and prayers for justice/revenge and deals also with the 'border-area' cases, in which the prayers overlap with the straight defixio (332-336; V. tries to reduce the number of such cases). On 324-327, V. discusses the arguments of scholars who do not accept the above-mentioned distinction (F.Graf; D.Ogden). Detailed discussion of Latin and Greek curses/prayers published after 1990. We restrict ourselves to the Greek and bilingual ones; between brackets V.'s pages. In most cases V. presents the Greek/bilingual text and a translation: *SEG* XL 267 (XLVIII 359; 317); XLIII 434 (XLVI 776; 317-319); XLVII 510 (316/317); XLIX 1405 (290-292); LIII 813 (339); LVII 332 (319-321). On 311-315, V. discusses curse tablets from the temple of Palaimon Pankrates in Athens (*SEG* LVIII 266; cf. our lemma no. 264), from the Athenian agora (cf. our lemmata nos. 265 and 268) and from the sanctuary of Demeter and Kore on Acrocorinth, which at the time were not yet published [see now R.S.Stroud, *The Sanctuary of Demeter and Kore: The Inscriptions* (*Corinth* XVIII.6; Princeton 2013)].

The following words and expressions are discussed and explained by V.: ἐξενπλάριον (284, with references to various inscriptions), ἐς μέσον ἐνέγκειν (*SEG* XXVIII 1568; 285/286), καταγράφω and παρατίθεμαι (338/339). In the process V. comments on the following texts: Audollent, *DefixTab* 212 (Italy, Bruttium), *I.Knidos* 149 (*SEG* LIII 1226), *I.Délos* 2531, *TAM* V.1.258 (all concerning the retrieving of a deposit [παραθήκη]; 293/294); *IG* XII.7.p. 1 (Arkesine on Amorgos; translation; 334-336).

On 312 V. suggests translating the clause in *I.Knidos* 150 B 7 (ἐνθύμιον ἔστω Δάματρος καὶ Κούρας) as follows: 'let it be the concern of Demeter and Kore' (*I.Knidos*: 'dann soll [den unehrlichen Finder] das schlechte Gewissen vor Demeter und Kura quälen'; for ἐνθύμιος cf. our lemma no. 2004).

On 342-351 an Appendix on vota in curse-texts, with a list of eleven texts. The Greek ones are: *IG* III.3 Appendix 109; *SEG* IV 61; XXXVII 673 (XLVII 1191; XLVIII 1014). Conclusion: '... the prayer for justice cannot be considered a special sub-class of the votum' (352).

Id., in *Rituals and Communication* 317-327, comments on the importance of analogy and free association for the understanding of religious phenomena (magic spells, the festival of the Thesmophoria, and divine epiphanies). In the discussion of curse tablets he points out that, despite the fact that lead was used for them probably because it was the usual material for letter-writing, the authors of defixiones were not prevented from making other associations (e.g. associating the heavy lead tablet with the heavy tongue of their opponents, its coldness with the coldness of the cursed person, etc.). V. warns against generalizations and stresses the genuine poetical creativity of magical texts.

2019. Religion. Magic: female mythical figures in defixiones. G.Bevilacqua, *SMSR* 76, 1 (2010) 77-99, starts from a recently discovered Latin defixio from Rome, mentioning eighteen deities belonging to the underworld (numina deum inferum), and subsequently discusses a number of Greek curses recording underworld powers, often winged and predatory, with special reference to Latin Aurora and Greek Λευχοθέα and Ἀλθαία, which according to B. share certain characteristics with Aurora: *SEG* XLIV 1279 (Amathous; Greek text); *AA* (1907) 126-128 (Pantikapaion; Greek text; comment on Λευκοθέα, the verb κατορύσσω, Πλουτοδότης, Πραξιδίκα, the epithet στροφαία of Ἄρτεμις; cf. στρόφις in *SEG* XXXVIII 1014 L. 6, dedicated to Artemis); Audollent, *DefixTab* 41 (Megara; Greek text and Italian translation; comment on Ἀλθαία, θαλασσόσημος, Σελήνη τριώνυμος); *SEC* 193 (Kyrene; text and Italian translation; comment on Τύχη, the Χάριτες, Πραξιδίκα).

2020. Religion. Magic: Figural images in magical texts. A.Viglione, in *Scrittura e magia* 119-131, presents a sample of figural images (including charakteres) in magical texts, especially on tablets, distinguishing between documents of 'magia negativa e positiva' (119) and adducing Audollent, *DefixTab* 155, 159 (*SEG* L 1065; LV 1070; dr.); *SEG* XLIV 308 (side A; LIV 421; dr.); *SEG* XLVI 1726 (dr.); *SEG* LIV 975 (126-128; dr.); R.Kotansky, *Greek Magical Amulets I* [see *SEG* XLIV 1737] no. 46 (dr.).

2021. Religion. Magic: lists in magical texts. M.Centrone, in *Scrittura e magia* 95-117, analyzes the structure of lists in magical texts (cf. *SEG* XLIX 2482), distinguishing the following categories: 1) 'natural' lists providing a sequence of proper names written in reversed order from right to left (e.g. *IGDS* 36 [*LSAG*² 277 no. 38; Arena I² 69; *SEG* XVI 571; LVI 1079; Bettarini, *Defixiones* (cf. *SEG* LV 1018) 24]; dr.]); 2) lists in columns providing a sequence of proper names written in a vertical order without further specifications (e.g. *IGDS* 39 [Arena I² 71; Bettarini, *Defixiones* 27]; dr.); to the same category belong lists 'a carattere epistolare, documenti che si autodefiscono lettere inviate agli Inferi o ai demoni' (97; e.g. *IG* III.3.102; dr.); 3) lists in parallel columns (e.g. *SEG* LVIII 265 (dr.); *IGDS* II 27 [Arena I² 70 bis; *SEG* XXXIX 1021; LVI 1079; Bettarini, *Defixiones* 14]; dr.), occasionally reminiscent of the scribal layout in papyri (e.g. *SEG* XLVIII 354-356 [LI 328*]; ph.; dr.).

C. also discusses adjustments of the script to its bearer: spiral placement (e.g. *IGDS* 37 [*LSAG*² 277 no. 38 a; Arena I² 61; Bettarini, *Defixiones* 20; *SEG* IV 37/38; XLVI 1276; dr.]; C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* [Ann Arbor 1950] 217; dr.), underlining and division lines (e.g. *IGDS* 38 [Arena I² 63; *SEG* XVI 573; XXXVI 858; Bettarini, *Defixiones* 23; dr.]; R.Kotansky, *Greek Magical Amulets I* [see *SEG* XLIV 1737] nos. 13 [*CIGP*³ 12; *SEG* XXXIX 1093; XLIII 1301 (1); Italian translation;

dr.] and 40 [dr.]), and various graphic configurations: correspondence between image and the disposition of the text (e.g. *SEG* XXXIX 1747 [Kotansky, *op.cit.* no. 37]; ph.; dr.); 'framing' the text (e.g. *IG* IX.2.232 [Kotansky, *op.cit.* no. 41; *SEG* XXXV 644; dr.]; *IGLS* 2494 [Kotansky, *op.cit.* no. 49; dr.]; Kotansky, *op.cit.* no. 4 [dr.]; *IG* III.3.145 [dr.]; *SEG* XLIX 1387 [LI 1445; dr.]; *SEG* XLIV 308 (B) [LIV 421; dr.]).

2022. **Religion. Magic: Kronos and the Titans in late magical spells.** After a general introduction on the transformations which the Greek gods underwent in the magical texts of later antiquity ('shrinking, survival and demonization'; 391), C.A.Faraone, in *The Gods of Ancient Greece* (cf. our lemma no. 2007) 388-405, focuses on the role of Kronos and the Titans. Their special power rested in the belief that they were still living under the earth, just as human ghosts and underworld demons who are the traditional allies of sorcerers. F.'s evidence is mainly non-epigraphic (an ostrakon, a papyrus and literary sources), but we mention some defixiones he cites as comparanda for specific elements: Audollent, *DefixTab* 22-37 (curses from Amathous; text and translation of 22 [following the reconstructed text of T.Drew-Bear, *BASP* 9 (1972) 85-107]; role of θυμός and ὀργή, for which see *SEG* LIII 2241) and 81 (defixio from Tanagra with an early oral form of cursing ritual, for which cf. *Il.* 9.567-573; text and translation); *IG* XIV 1442 (*IGDS* II 80; *SEG* XLVII 1442 A; XLIX 1301; judicial defixio from Lilybaeum; text and translation of ll. 1-3: the only attestation of the Τιτᾶνες in a curse tablet; they are represented as living in the underworld).

2023. **Religion. Magic in Late Antiquity: the evidence of magical gems.** Under this title C.Sfameni, in *Religious Diversity* -- (cf. our lemma no. 1661 in fine) 435-473 (dr. of selected examples), offers a synthesis of the contribution of this kind of material to our knowledge of magic and popular beliefs in Late Antiquity: history of research; relationship of magic and religion (combination and syncretism of elements from many religious traditions: Graeco-Roman, Egyptian, Judaic, Christian, Gnostic); production and provenance (their close link to magical papyri supports the thesis of an Egyptian origin); typology (by type or function); use (purposes: divination; protection from dangers; achievement of health, love, success and wealth); images and formulas; analysis of magical papyri and literary sources attesting magical practices. 'The magical gems offer many useful indications to understand the forma mentis of common people in this period, but they should be understood in their wider context and examined with other evidence that reveals the same kind of magical ideals and rituals.' (467).

2024. **Religion. Magic: witchcraft and divine vengeance in cases of (untimely) death.** Drawing on Greek and Latin epigraphical evidence, F.Graf, in S.P.Ahearne-Kroll, P.A.Holloway, J.A.Kelhoffer (edd.), *Women and Gender in Ancient Religions. Interdisciplinary Approaches* (Tübingen 2010) 227-240, returns to this subject which he first discussed in the article summarized in *SEG* LVII 2172, to which we refer for the main topics. Analysis of the following Greek inscriptions: *GV* 1875 (Bernand, *Inscr. métriques* 46; unusual combination of the motif of untimely death, ascribed to φάρμακα [poison or an evil spell], with a curse put on the person who sent the spell by the deceased in order to take revenge; possibly written by the widower himself); *IG* XII.5.764 (Andros; death caused not by

φίλτρα, as with Achilles, but οὐχ ὁσίαις βοτάναις as with Ares; the myths alluded to are unknown; the notion that it was a love potion must have been part of the gossip surrounding this unexpected death); *I.Knidos* 147, 150 (invocations of Demeter and self-curse to stop the rumor that the petitioner used a φάρμακον against her husband; similar suspicion in Petzl, *Beichtinschriften* 69 [*TAM* V.1.318]); *I.Délos* 2532 (*Syll.*³ 1181 [*CIJ* 725]; two almost identical invocations of Iawhe to take revenge ἐπὶ τοὺς δόλωι φονεύσαντας ἢ φαρμακεύσαντας two young women [I LL. 3/4; II LL. 3-5]). Other inscriptions show that a curse is used when legal steps to punish the culprit are impossible: discussion of *LSAG*² 336/337 (Chios; fines for several magistrates, but curse for the highest political authority); also adduced are *OGIS* 697 (*I.Louvre* 90; Egypt); *SEG* VII 1239 (Hauran); *I.Alexandreia Troas* 90 (Merkelbach-Stauber, *SGO* I 07/05/04). In his conclusion, G. points to the relatively small number of sorcery accusations (35 inscriptions and another 30 that might perhaps be relevant); the victims are mostly 'the less public and more private women and children' (239); there is 'no clear genderization of the persons accused of having caused an early death through *pharmaekeia*' (*ibid.*).

Starting from Graf's earlier study (*SEG* LVII 2172), R.G.Edmonds III, *ibid.* 241-253, covers the same ground, underlining that these texts display uncertainty about whom or what to blame rather than focusing on a single 'witch' figure. 'Blaming the witch is more common in Greek literature than Greek epitaphs' (243); the latter reflect 'the complex social situations that surrounded the phenomenon of untimely death' and ' the multiple ways in which magical forms of harming were thought to work in the ancient world' (252). Discussion of the following Greek inscriptions (texts and translations): *GV* 1875 (see above); *IG* XII.5.764 (see above); Petzl, *Beichtinschriften* 59 (*SEG* XXXVII 1001 LL. 17-25) and 69 (see above [from eastern Lydia, not from Knidos as stated by E. (249)]); R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 46; Audollent, *DefixTab* 25 (*I.Kourion* 130).

2025. **Religion. Magic: magical texts and visibility.** G.Vallerino, in *Scrittura e magia* 87-94, points to the paradox that objects inscribed with magical texts and offering 'un plesso di "parole visibili" ' (87), were normally deposited underground (graves, wells, fountains, bothroi) and remained out of sight. Other texts (e.g. phylakteria) were inserted into closed containers in spite of the imperishable material (lead, gold, silver) on which they were written. Adducing some examples (Audollent, *DefixTab* 43/44 [*SEG* XXXVII 351/352; L 442]); *SEG* XLIX 322 (D.R.Jordan, *NGCT* [see *SEG* L 277] no. 16 [ph.]), V. argues that the function of 'testi invisibili ... è quello di perpetuare l'efficacia di un incantesimo recitato ad alta voce' (91).

2026. **Religion. Northwestern Greece.** In a study of a socio-cultural koine in northwestern Greece (Ionian Islands, Akarnania, Epeiros, south Illyria), C.Antonetti, in *Lo spazio ionico* 301-326, gives a panorama of cults, festivals, and cult associations, also discussing manumissions in the form of dedications to gods (305-307) and the religious activities of women (321-325). On 315/316, she collects terms composed with συν- (συνθύται, συνελέω, συμβιωταί) as evidence for the importance of joint ritual activities (cf. also our lemma no. 2031).

2027. Religion. Oaths. I.Berti, in *Ritual and Communication,* 181-209, gives an overview of the development of oath-rituals in Greek religion from Homer to the Hellenistic period. For the later periods she adduces the epigraphic material. B. focuses in particular on symbolic gestures, dramatizations, and the physical contact of those who take an oath with the blood of the victims.

2028. Religion. Orphic lamellae. C.A.Faraone, in *Myths, Martyrs, and Modernity* 145-166, discusses the possible connection of the Orphic lamellae with incantations. In Plato's *Charmides* Socrates describes a remedy for headache, which he attributes to Thracian healers, that combines the application of a leaf and the singing of an incantation. F. argues that the background of this procedure is provided by the Orphic gold leaves of the late Classical or early Hellenistic period, which were ivy-shaped and inscribed with hexametrical verses (references to texts from Pelinna, Aigion, Elis, and Pella: *SEG* XXXIV 338; XXXVII 497; XLI 401; XLII 619; LII 470/471). With regard to texts from Hipponion (*SEG* XXVI 1139) and Petelia (*IG* XIV 638), F. favors the reading Μνημοσύνης τόδε θρῖον and recognizes here a reference to a large leaf ('this is the leaf of Memory. Whenever he is about to die, let him write this on a golden tablet and carry it'). The text of Petelia was found worn as an amulet by its final owner, who had inherited it as heirloom; the owners of this leaf must have thought these verses meant that they would protect the owner when his life was in danger. Therefore, the extant Orphic leaves had the same range of therapeutic and eschatological powers as Socrates' combination of leaf and incantation. In the Roman period, leaf amulets with prophylactic and healing properties were often recommended by magical handbooks.

2029. Religion. Paians. E.Cerbo, in *Epigrammata* 221-249, investigates the impact of inscribing cultic poems on stone on their conservation and diffusion over a long period of time. His argument is mainly based on the 'Erythraian paian' to Asklepios (cf. *SEG* LI 2342) known from copies from Erythrai (*I.Erythrai* 205; *LSAM* 24; *SEG* IV 626; late 5th/early 4th cent. B.C.), Ptolemais Hermiou (*IGR* I 1154; Bernand, *Inscr.métriques* 176; *SEG* VIII 642 [LI 2170 bis]; 97/98 A.D.), Athens (*IG* II^2 4509; *SEG* XV 719 [XLIX 219]; 1st/2nd cent. A.D.) and Dion (G.P.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας I* [Athens 1915] 8-12 no. 4; *SEG* III 497; 2nd cent. A.D.). C. argues that the original Erythraian paian was linked to a tradition of ritual chants in dactylic or iambic verses similar to those used in Archaic lyric. Both its metrical structure and its early record on stone contributed to the paian's persistence despite modifications over the centuries, as a comparison between the oldest and the newest version shows (Erythrai versus Dion; the monostrophic composition changed to a composition in three strophes); it also became a model for other paians (inter alia Makedonikos' paian to Apollo and Asklepios: *IG* II^2 4473 + *SEG* XXIII 126 (cf. *SEG* XXXIV 192).

2030. Religion. Processions. D.Viviers, in *La cité et ses élites* 163-181, studies the social and political importance of religious processions in Greek cities: the position of an individual or a group according to rank and tribal membership (e.g. *IG* II^2 334 = *LSCG* 33; *IG* I^3 82 = *LSCG* 13; *F.Delphes* III.3.238 = *LSCG Suppl.* 44); the selection of participants as a strategy of social distinction; the responsible officials (ἱεροποιοί, ἐπιμεληταὶ πομπῆς, ἱεροπόλος, πομπαγωγοί). He points to the large variety of

criteria applied to the participation and position of individuals and stresses the fact that processions not only served the prestige of the rich, but also expressed order, social cohesion and concord. V. discusses in more detail the cult regulation from Andania (*IG* V.1.1390; 168/169 and 171/172) and inscriptions from Ilion concerning processions (*I.Ilion* 31; *I.Ilion* 52 = *LSAM* 9; 166/167 and 170). For an ineditum see our lemma no. 990.

2031. **Religion. Rituals.** Focusing on a selection of cult regulations, E.Stavrianopoulou, in *Ritual and Communication* 131-149, studies two forms of agency that contributed to changes in ritual practices: divine agency through the consultation of oracles (e.g. *LSAM* 47; *LSCG* 83), and the agency of the popular assembly through decrees proposed by citizens (e.g. *I.Magnesia* 100).

A.Chaniotis, *ibid.* 211-238, discusses the importance of emotional experiences in rituals adducing primarily epigraphic examples: violence during the performance of rituals (*IG* V.2.262; *SEG* LVII 1185; *I.Mylasa* 3; *I.Eph.* 2;); the emotional dimensions of ancient processions (*LSAM* 81); the remembrance of rituals which enhanced affection between individuals (Petrakos, *Δῆμος τοῦ Ραμνοῦντος* no. 159); and the commemoration of emotionality during funerals; see our lemma no. 1936 C. argues that the emotional effect of rituals was intentional. The Greeks valued the feeling of togetherness in the performance of rituals (cf. the composita with συν-: e.g. συνθρησκευταί, συνοδοιποροῦντες, συμπορευόμενοι, συνθύω, συνευσεβέω etc.; cf. Merkelbach-Stauber, *SGO* II 08/01/53: καί σε τὸν ἐν σπονδαῖσιν γεγαθότα πουλὺ μετ' ἀστῶν; see also our lemma no. 2026). The emotional experience during rituals affected the norms that regulated their performance; see our lemma no. 2001. Cf. id., 'Le visage humain des rituels: expérimenter, mettre en scène et négocier les rituels dans la Grèce hellénistique et l'Orient romain', *Annuaire de l'École pratique des hautes études* (*EPHE*), *Section des sciences religieuses* 116 (2009) 171-178.

S.Hotz, *ibid.* 283-296, collects inscriptions attesting to public discourse about rituals in the Imperial period. Most of the evidence concerns the restoration of neglected cult traditions (*I.Didyma* 199; *SEG* XXVI 121; *I.Labraunda* 54A; *IG* VII 2712; *LSAM* 53; *I.Eph.* 10, 26, 1024; Merkelbach-Stauber, *SGO* I 01/19/05). Causes of neglect include financial difficulties, wars, and the uncertainty about the efficacy of rituals. The initiative for the revival was usually taken by pious individuals, members of the elite, some of whom may have been inspired by the program of Augustus to restore traditional cult activities, by the interest in local history in the Imperial period, and by the efforts of their communities to construct a local identity. Their persuasion strategies include references to tradition, piety, the spirit of competition among cities, and economic advantages. Many of the efforts for the revival of ritual traditions were short-lived. For civic rituals see our lemma no. 1907.

2032. **Religion. Sacrifice: eating unsacrificed meat.** R.Parker, in *Paysage et religion* 137-145, collects the evidence for the consumption of meat that did not originate from sacrificial victims. The main sacrificial species were sacrificed even when the real concern was meat (including the sale of meat in the market); but a simple slaughter in the market may also have occurred. The existence of rules in certain cult communities is attested by inscriptions that condemn the consumption of unsacrificed or unsacrificeable meat (ἄθυτον; Petzl, *Beichtinschriften* nos. 1 and 123; *LSAM* 84).

2033. Religion. Ruler cult: the cult of Hellenistic kings in Imperial times. On the basis of papyrological, numismatic and epigraphic evidence, A.S.Chankowski, in *Des Rois au Prince* (cf. our lemma no. 1945) 271-290, examines the survival of the civic ruler cult in Imperial times, the reasons for its survival and the influence it may have exerted on the cult of Roman emperors. He points out that, in contrast to the general tendency of the Second Sophistic to disregard the Hellenistic period, the memory of Hellenistic rulers was kept alive (continuously or renewed, but not invented in the Imperial period only) in the cities of the Greek East, many of which were Hellenistic foundations. This is evidenced by 'dynastic' names of months, tribes, and festivals as well as by priests and sanctuaries for kings (list on 277/278); the majority concerns Alexander the Great and several kings as founders of cities. C. quotes in full *MAMA* IV 226 (Tymandos or Apollonia [C. sees a contradiction between the evidence of coins, according to which Apollonia was founded by Alexander the Great, and this inscription, from which a foundation by Seleukos I can be deduced; however, this contradiction vanishes, if one assigns, with *MAMA*, the findspot of the inscription to Tymandos (but cf. the caution expressed on p. xiii in *MAMA*), Corsten]), *I.Klaudiupolis* 50, and *I.Iasos* 620 (Bargylia).

2034. Religion. Sacrificial animals. Exploiting the information contained in cult regulations, S.Georgoudi, in M.-T.Cam (ed.), *La médecine vétérinaire antique. Sources écrites, archéologiques, iconographiques* (Rennes, 2007) 35-44, gives an overview of the criteria used for the selection of sacrificial animals (δοκιμασία, κριτός, κριτή) [cf. *SEG* LIX 2017, Chaniotis]: physical integrity, beauty, color, age, the relation between a divinity and an animal, the economic possibilities and commercial capacity of a community and its ecosystem, as well as considerations of prestige.

2035. Religion. Shared altars. I.Patera, *Kernos* 23 (2010) 223-238, studies the evidence for altars shared by two or more deities. This practice is epigraphically attested through the phrase θεοὶ σύνναοι καὶ σύμβωμοι (*IG* X.2.1.85; XI.4.1223, 2128; XII.7.255; XII Suppl. 565; XIV 1007; *I.Délos* 2146, 2387; *PH* 64; *CIG* 2230); through stipulations concerning sacrifices for more than one god on the same altar (e.g. *IG* II² 1146, 4548; *LSCG* 18 = *SEG* XXXIV 111; *LSCG* 60, 126; *LSCG* 180 = *SEG* XV 517; *LSAM* 24, 36); through references to sacrifices offered to the same god with different epithets or to several gods (e.g. *I.Magnesia* 98 = *LSAM* 32); through inscribed altars naming several gods (e.g. *I.Oropos* 280/281; *SEG* XLI 688 = *IG* XII.4.397). Related phenomena are the erection of groups of altars, e.g. in Epidauros (cf. *LSCG Suppl.* 25; *IG* II² 4962 = *LSCG* 21; Paus. 5.14.4), and the use of different sacrificial installations during the same sacrifice (e.g. *LSCG* 151 = *IG* XII.4.274-278). P. also discusses the archaeological evidence for double or 'divided' altars. She argues that this phenomenon is very heterogeneous and cannot be explained by the dichotomy between Olympian and chthonian rites.

2036. Religion. (Theos) Hypsistos. Cf. *SEG* XLIX 2495; LI 2354; LII 1968 bis; LIII 2248; LV 2077 and 2102. S.Mitchell, 'Further thoughts on the cult of Theos Hypsistos', in *One God* (cf. our lemma no. 1996) 167-208, presents on 198-208 a catalogue of 83 new texts addressed to Θεὸς Ὕψιστος, Ζεὺς Ὕψιστος or just Ὕψιστος, which have been published after the catalogue of ca. 300 inscriptions on which his previous study of Hypsistos was based (see *SEG* XLIX 2495). On 167-198, M. addresses the

arguments of his critics and the consequences for his earlier conclusions: should we 'interpret the evidence for the worship of Hypsistos as a conceptual unity, in the same way as the worship of Apollo or Dionysos is so understood, or is hypsistos merely a generic adjective applicable to many forms of divinity, which had nothing in common beyond sharing this common descriptor?' (169). In the context of the Roman empire as 'a framework which promoted the wide and effective diffusion of religious ideas' (169) it is 'neither ... impossible nor implausible that a common cult of Theos Hypsistos [emphasis added] should have emerged' (170). Hypsistos as an epithet 'was very rarely applied to gods other than Theos and Zeus' (171). The cult of Theos Hypsistos was aniconic; animal sacrifice played no role in any ritual; eagles appear on many monuments. 'Anonymity was an important aspect of the cult for the majority, but not all, of the god's worshippers' but 'a significant minority of devotees' (175) identified Theos Hypsistos with Zeus.

M. suggests that *SEG* XXXVIII 1335 (LIV 1335; *IJO* II 218; θεῷ ἀψευδεῖ καὶ ἀχειροποιήτῳ), XLVII 1810/1811 (κυρίῳ ἄνω θεῷ) and LIV 1243 bis (θεὸς κύριος ὁ ὢν εἰς ἀεί) have been produced by worshippers of Theos Hypsistos, who, moreover, were 'god-fearers' (θεοσεβεῖς). Theos Hypsistos had his own cult associations. Most dedications were 'the humble offerings of humble people' (178); those set up by people of higher status have 'an unassuming quality' different from '(the) extravagant cultic competition' (179).

M. admits that the cult of Theos Hypsistos 'was not rigorously exclusive' (180), but adds that 'only ten out of a total of more than 250 texts explicitly name or indirectly refer to other gods' (181). Discussion of *SEG* XLIX 1588 (Θεὰ Ὑψίστη) and *TAM* II.2.737, leading to the conclusion that 'the evidence as a whole does not suggest that Theos Hypsistos ... was normally conceived as being integrated into the wider pantheon of deities' (183); the cult could, however, be combined with the existence of adjutants (e.g. angels).

Further reflections on the relation between worshippers of Theos Hypsistos and the Jews and between the 'God-fearers' (θεοσεβεῖς) and those worshippers, interpreted by M. in earlier studies as identical (cf. *SEG* XLVI 1617): see M.'s comment on *I.Prusa* 115 (191; cf. *SEG* XLIX 1796) and on inscriptions from Pantikapaion and Miletos, discussed by G.W.Bowersock, whose interpetation M. rejects (192-195; see *SEG* LVII 732; *Milet* VI. 2. 940 a-h, especially f).

2037. Sarcophagi and ostothekai in Asia Minor, 2nd/3rd cent. A.D. G.Koch, *Sarkophage der römischen Kaiserzeit in der Türkei/Türkiye'deki Roma Imparatorluk Dönemi Lahitleri* (Istanbul 2010), offers an overview of the sarcophagi in Asia Minor of the 2nd and 3rd cent. A.D. (ph.). In addition, he discusses the following topics: Dokimeion in Phrygia (the main center of production, which flourished until 260 A.D.); imports; semi-finished products; artistic influences; characteristics of the regional groups ('Kunstlandschaften'). K. adds to his overview the ostothekai which are equally typical for Asia Minor with main production centers in Dokimeion, Bithynia, Sardis, Ephesos, Caria, Pisidia, the borderlands between Pamphylia and Cilicia, and Lykaonia. Cf. also G.Koch, in F.D.'Andria, I.Romeo (edd.), *Roman Sculpture in Asia Minor* (Portsmouth 2011) 9-29.

2038. Sculptors. Artists' signatures. See our lemmata nos. 58 and 1898.

2039. Sculpture. Pagan and mythological statuary in Asia Minor in Late Antiquity. I.Jacobs, *AJA* 114 (2010) 267-303, analyses various attitudes towards pagan and mythological statuary in Late Antiquity on the basis of an overview of statuary remains in Asia Minor (catalogue on 293-298). J. distinguishes between positive, (seemingly) neutral, and negative attitudes, which she contextualises by discussing the reasons for production, active preservation (alteration, relocation, repairs), or destruction of statues. J. argues that 'the remaining statuary was viewed in a mostly positive manner and that after a religious "filtering" and "updating", they were fitted into the new culture and thus remained omnipresent in the Late antique city' (293). Thus, the statuary still served various ends, such as the self-representation of the Christian elites or as means of communication of the new religious ideas. The baths at Kremna (*I.Pisid.Cen.* 32 [*SEG* XXXVII 1175, L 1300]; 33 [= *IBurdurMus* 341; *SEG* XXXVII 1185]) with the collection of statues of gods as tribute to the leading family of the city, the dedication of the relocated statue of Koronis in the nymphaeum of Sagalassos (*SEG* LV 1446) or the combination of a base honoring Μαρκία Τάτεις, mother of Φλ. Ἰουλιανὸς Παρδαλᾶς, with the statue of a satyr wearing a panther skin (Aizanoi: *SEG* XLV 1712) provide examples for such expressions of wealth, general cultural learning or innovative embellishments. The Christian sensibilities led to forms of adaptation of the existing statuary which range from specific recuttings and the carving of crosses (cf. *I.Eph.* 1351 [Merkelbach-Stauber, *SGO* I 334/335 no. 03/02/48; *SEG* LVIII 1327] commemorating the toppling of a statue of Artemis and the carving of a cross; Aphrodisias: *Aphrodisias and Rome* nos. 3/4, 8 [*I.Kibyra* 2], 9, 11-13, 20; cf. also R.R.R.Smith, in B.Dignas, R.R.R.Smith [edd.], *Historical and Religious Memory in the Ancient World* [Oxford 2012] 283-326) to mutilation of naked statues. Conversely, mythological beings or personifications, such as Tritons, Gorgons, Muses, Eros, Nike, and possibly also satyrs, remained omnipresent in the city-scape the Christians inherited, or Olympian gods like Dionysos came to be absorbed into Christian imagery as symbols of an idyllic or cultured life or as symbols of hospitality and conviviality respectively.

2040. Security. Public security: paraphylakes outside Asia Minor, 1st-6th cent. A.D. D.Moreau, *Archaeologia Bulgarica* 14.3 (2010) 65-80, collects (possible) evidence for the office of παραφύλαξ outside Asia Minor. He reproduces, with bibliography, French translation and commentary, the following inscriptions: *I.Estremo Oriente* 85 (Seleukeia on the Tigris, 74/5 A.D.); *IGBulg* IV 2147 (Pautalia, ca. 150-300 A.D.); *IGLS* III 884 (Beththerma, area of Antioch); W.Karnapp, *Die Stadtmauer von Resafa in Syrien* (Berlin 1976) 46 (Sergiopolis, 6th cent. A.D.). Cf. also our lemma no. 1891.

2041. Slave trade in Asia Minor, late Hellenistic and Imperial periods. Cf. *SEG* LIX 2063. C.R.Koester, *The Catholic Biblical Quarterly* 70.4 (2008) 766-786, studies slaves and slave trade in John's Revelation in the context of contemporary practice, especially in Asia Minor. He quotes in full the following inscriptions (translations): epitaph of the σωματένπορος Αὖλος Καπρείλιος Τιμόθεος from Amphipolis (*SEG* XXXVI 587, cf. XLVII 880; ph.), a former slave who, after his enfranchisement, became rich and a proud (wine and) slave trader himself, as his tombstone demonstrates; dedication of a στατάριον by Γ. Σωρνά[τιος] Β[--] in Akmonia (*MAMA* VI 260); two Latin inscriptions from Ephesos (*I.Eph.* 646 and 3025); honorary inscription for the σωματέμπορος Ἀλέξανδρος in Thyateira (*TAM* V.2.932); honorary inscription for Τ[--] Ἰούλιος Λέπι[δος --]γενιανός by the [ἐν τῷ] σταταρίῳ

πρα[γματευό]μενοι in Sardis (*SEG* XLVI 1524) [for most of these texts cf. also *SEG* LIX 2063]. K. sees the self-perceptions of the slave dealers and those of their fellow citizens reflected in John's depiction of Babylon/Rome (the inscriptions betray a connection to Rome) and contrasts this with their bad reputation in contemporary literary sources and in Revelation; John aimed at convincing people (he mentions, among others, those of Ephesos, Thyateira, and Sardis) to turn away from this kind of disreputable life that is typical of Babylon.

2042. Stadiums and hippodromes: cost and financing. V.Mathé, 'Coût et financement des stades et des hippodromes', in Le Guen, *L'argent* 189-223, presents some general reflections on the sources (literary but in majority epigraphical), on what they report on the extent of the construction activities (entire stadium; only the seats; repair work; starting line) and on the costs and the financing (sacred and public funds; private benefactions). On 209-223, nine tabular surveys: mention of the financing of stadiums (1) and hippodromes (2), of the financing of provisions for spectators (3), of starting mechanisms (4) and of work on the tracks (5), mention of costs (6), of public (7), sacred (8) and private funds (9).

2043. Theater. Actors: rhapsodes and epic poets. A.Gangloff, *REG* 123 (2010) 51-70, examines the activities of ῥαψῳδοί and ποιηταὶ ἐπῶν (writing traditional epic poems) in the Roman Imperial period, their distribution in space and time, their cultural and social functions and the remarkable decrease in their numbers in the Imperial period. In the process she discusses many inscriptions, some of them in some detail: *GV* 1305 (Kition; an ὁμηριστής [cf. *SEG* L 1754] rather than a ῥαψῳδός; Greek text, French translation; 53/54); *IG* II² 9145 (perhaps also an ὁμηριστής; Greek text; French translation; 56/57); *IG* VII 4164 b; in L. 3 a name rather than ἐπικ[ὸς ποιητής]; 57/58); *IG*.X.2.1.38 C L. 4 (questionable reading πο[ητὰς ἐπῶν]; 58); *I.Eph.* 22 LL. 1-6 (text and French translation; the poet Αἴλιος Παίων [cf. *SEG* XXVII 901]; S.Follet apud G. suggests deleting the comma in L. 4 after Ἀδριανοῦ and connecting θεοῦ Ἀδριανοῦ with θεολόγου rather than with the preceding ῥαψ[ῳδοῦ]; 62/63); *F.Delphes* III.4 .111 and 116 (in 111 the restoration [ἐπῶν] before ποιητής is uncertain; 58 and 63/64); *IG* II² 1759; in L. 28 a certain Antigonos is mentioned: νεικήσας ἔπος; a notability celebrating the exploits of his city in the past rather than a professional poet; 65-67); *SEG* XXVIII 716 (Roman Egypt; ἐπῶν καὶ μελῶν ποιητής; possibly 'une épreuve de poésie en général; 67). Cf. also our lemmata nos. 1941 and 1984.

2044. Theater. Costs and financing. J.-C.Moretti, 'Le coût et le financement des théâtres grecs', in Le Guen, *L'argent* 147-187, collects ca. 140 literary and epigraphical texts and presents them in three tabular surveys (Continental Greece; the Aegean islands, including Cyprus; Asia Minor). Each survey mentions the building, date, financing, nature of the constructing activities, price (rarely mentioned) and the source. A map on 149 shows all the sites involved.

2045. Treaties. P.Scheibelreiter, in M.Lang, H.Barta, R.Rollinger (edd.), *Staatsverträge, Völkerrecht und Diplomatie in der antiken Welt* (Wiesbaden 2010) 51-70, offers a diachronic survey of the clause τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν, starting with the treaties in the Orient and focusing on the question of how the clause was transmitted from the Hittites to Greece. He postulates that this process, which cannot be reconstructed in detail, took place during the Dark Ages.

2046. Vocabulary. Ἀμεσολάβητος, ἀνέφεδρος, ἀπτώς. See our lemma no. 1901.

2047. Vocabulary Θρεπτοί. After a brief overview of the history of research on θρεπτοί in Hellenistic Greece and the Roman East and of the distribution of the texts mentioning them (sometimes using other terms, such as θρέμμα, σύντροφος, τεθραμμένος), M.Ricl, in H.M.Cotton, R.G.Hoyland, J.J.Price, D.J.Wasserstein (edd.), *From Hellenism to Islam. Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009) 93-115, examines the legal and social status of these children 'nurtured by someone other than their natural parents' (including sanctuaries). She states that in about 25% of the texts only the θρεπτοί are slaves (mostly not raised at home but bought), 20% are concerned with manumission or consecration, and about 15% (all of the Imperial period and including freedmen) mention free θρεπτοί. She points out that θρεπτός was not a legal term; it denominated slaves and free but often abandoned children alike and could sometimes even refer to apprenticeship. Also after a possible manumission, obligations towards their former masters remained lifelong as did strong emotional ties in many cases. The term θρέψαντες designates either the 'masters' or the nurses/educators of θρεπτοί, the latter often being (ex-)slaves of the masters. Cf. *SEG* LVI 2154 and our lemma no. 1913.

2048. Vocabulary. Καὶ ὡς χρηματίζει. See our lemma no. 1774.

2049. Vocabulary. Οἱ κατ' ἄνδρα κεκριμένοι ἐν τῆι πρὸς Ῥωμαίους φιλίαι. A.Raggi, *ZPE* 172 (2010) 148-150, points out that this expression – the equivalent of the Latin 'qui in amicorum formulam relati sunt' and designating a component of the provincial Koinon of Asia – appears in inscriptions from the pre-Sullan period (*OGIS* 438; *IGR* IV 291) and disappears in post-Sullan texts recording the Κοινόν. The reason is that after Sulla Greek citizens began to be enfranchised instead of being called friends of the Roman people. Roman citizens were not allowed to be members of the koinon, which may have changed only when, beginning in the 2nd cent. A.D., provincial high-priests apparently had to be Roman citizens. R. refers to the following inscriptions: *I.Eph.* 205, 251; *I.Pergamon* 268 (*OGIS* 437; *IGR* IV 297; *RDGE* 47; *I.Eph.* 7; cf. our lemma no. 1330); *Aphrodisias and Rome* 5; *OGIS* 438 (Poimanenon, Mysia), 439 (Olympia); *IGR* IV 291 (Pergamon); *RDGE* 22.

2050. Vocabulary. Συγγένεια. Cf. *SEG* XLIX 2430; LV 1996. C.P.Jones, *Chiron* 40 (2010) 29-39, studies two cases of kinship-ties, and argues that in these cases συγγένεια is not used in a metaphori-

cal sense (so S.Lücke in his study summarized in *SEG* L 1731) but is based on shared, often mythical ancestors, and reconstructs the pedigrees underlying this kinship. The cases are: 1) 'Lampsacos and Rome', with discussion of *I.Lampsakos* 4 (*IGR* IV 179; *Syll.*³ 591) and reconstruction of connections between the two entities based on literary sources concerning a shared mythical past. In LL. 25/26, he suggests restoring συγγένειαν, ἣν καὶ ἀπὸ [Τρωὸς | κατάγομεν] (*I.Lampsakos*: ἀπὸ [Τρωὸς | ἔχομεν]; [for κατάγω cf. our lemma no. 1272, Pleket]); 2) 'Larisa and Alexandreia Troas': analysis of *SEG* LVI 638 (honorary decrees for Bombos and Leukios, two citizens from Alexandreia Troas). Bombos (LL. 12-18) had given lectures in the gymnasion, which illustrated τάν τε συγγενείαν καὶ φιλίαν ταῖς πολίεσσι πὸθ' εὐτάς. In L. 15, J. prefers [μνάμαν ἐποιείσατο (or ἀνεμνάσθη)] to B.Helly's [συνεμναμονεύσατο] and interprets τοῦν γεγενειμένουν ἐνδόξουν Λαρισαίοις as a neuter plural ('glorious things done by the Larisaeans' [cf. in the same sense A.Chaniotis in SEG LVI 638 app.cr. ad L. 16]; Helly: 'personnages qui ont été fameux chez les Lariséens'). J. explores the 'mythic past connecting Larisa ... with north-western Asia Minor'; reflections on several cities named Larisa and criticism of Helly's theory about the cult of Achilleus associating the two cities. Cf. also our lemma no. 1914.

2051. **Vocabulary.** Συλάω. R.-A.Santiago Álvarez, in *Homenaje – López Eire* 621-628, discusses the semantic range of συλάω with reference to the following inscriptions: *IG* IX².1.609 and 717; *IG* XII.6.561; *SEG* XXV 606; LIV 694 (on 627, Spanish translation); S.Minon, *Les inscriptions éléennes dialectales (VIᵉ-IIᵉ siècle avant J.-C.)* (Geneva 2007) nos. 12.6 and 28.3.

ADDENDA ET CORRIGENDA

2052. **Corrections to *SEG* XXXIV, XLV, LVI, LVIII and LIX.**

XXXIV 988: J.R.W.Prag points out (per ep.) that this inscription (*IG* XIV p. 685 Add. 5 A) is wrongly attributed to Tauromenion; the stone was found at the entrance to Ortygia in demolition works at the end of the 19th cent.

XLV 1841: read *IGR* III 974 instead of *IGR* III 947 (and correct accordingly in the Concordance).

LVI 1837: on p. 591 (addition in small font), read (Paris 2009) instead of (Paris).

LVI 1986: after the heading, add 'Inscription punched on a gold sheet'.

LVIII 1816: on p. 609 (first paragraph, addition in small font) read *SEG* XXVIII 1477 instead of XXXVIII 1477, and correct this reference accordingly in the Concordance.

LVIII: in the Concordance, read on p. 888 in fine *GV* 1289 instead of *GV* 1298 (= LVIII 1078 app.cr.).

LIX p. 835: read in the Concordance *LSCG* instead of *LSAG*.

LIX 1: throughout this lemma, readers should replace references to *IG* II³ with *IG* II³.1 (e.g. in L. 6 read '... we use the same abbreviation *IG* II³.1'; in L. 9 read '... his fascicle of *IG* II³.1,', etc.).

LIX 109: read '*IG* II³.1.318' instead of '*IG* II³ 318'.

LIX 113: read 'II³.1.473' instead of 'II³ 473'.

LIX 1193, 1204, 1207, 1223, 1228, 1272. Due to a technical error the page breaks on pp. 358/359, 363/364, 365/366, 369/370, 370/371, and 378/379 are defective, so that parts of the texts are either missing or redundant:

1193: read 'the cities of Asia Minor' instead of 'the cities of Minor';

1204: read '... are lacking and the order of names is totally different' instead of '... are lacking of names is totally different';

1207: read '[ἐάν τι ἐξελέσθαι]' instead of '[ἐάν τι ἐξελέσθαι] ἐξελέσθαι]';

1223: the Greek text missing reads [- - -]ΤΟΣΤẠ[.]ΩΝ|[- - -] Ἡλίου vacat

1228: the complete Greek text reads

vacat Ὁ δῆμος vacat
Γναῖον Δομέτιον Μάρκου υἱὸν Καλου-
εῖνον ἀντιστράτηγον τὸν ἑατοῦ
4 ν πάτρωνα καὶ εὐεργέτην

1272: the missing LL. 31/32 in Col. I read [- - -]ΣΑΥ· ζυ(γὰ) α ι'β | [- - -] ζυ(γὰ) γ' ι' ε

SEG LIX **1264:** read 'Epitaph of Adas' instead of 'Epitaph of Demylos'; the stele was erected by three sons of Demylos for their mother.
SEG LIX **1492:** in the last line, read 'nu' instead of 'nn'.

SEG LIX **1977/1978:** insert the following two lemmata , which are missing due to a technical error:

1977. Epigraphy. Byzantine inscriptions. In a review-article on D.Feissel's *Chroniques d'épigraphie byzantine* (see *SEG* LVI 2090), F.Millar, *AntTard* 16 (2008) 349-356, 'suggest[s] some ways in which this harvest of new material can be put to use by historians' (349). After having signalized the limitations imposed by the nature of the collection (*Greek* documents only) and a single omission (the lists of Jews and θεοσεβεῖς *SEG* XXXVI 970 [LVII 1010*; *IJO* II 14], now both to be assigned to Late Antiquity according to A.Chaniotis [see *SEG* LII 1033]), M. focuses on 'early Byzantine government as mirrored in inscriptions' (252-254), 'the Christian church in the epigraphic record: the bishop' (354-356), and 'clergy of sub-episcopal rank' (356). For Byzantine epigrams see our lemma no. 1966.

1978. Epigraphy. Christian epigraphy: introduction. W.Tabbernee, in S.Ashbrook Harvey, D.G.Hunter (edd.), *The Oxford Handbook of Early Christian Studies* (Oxford 2008) 120-139, offers an introduction to early Christian Greek and Latin epigraphy including sections on field-work, scholarship, editions, the identification of Christian inscriptions, symbols, terminology and formulas (often not exclusively Christian, e.g. ἔσται πρὸς τὸν Θεόν [Jewish as well]; ἐνθάδε κεῖται; πρεσβύτερος; Dis Manibus, vel sim., is not necessarily pagan/non-Christian; reliable indicators are e.g. Χριστιανοὶ Χριστιανοῖς; κοιμητήριον/κοιμάομαι, especially when part of the formula ἐνθάδε καθεύδῃ), 'crypto-Christian' texts (palindromes; acronym-acrostics; isopsephisms; cryptograms), and a bibliography.

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Nero: Νέρων Κλαύδιος θεοῦ Κλαυδίου υἱὸς Καῖσαρ Σεβαστὸς Γερμανικὸς αὐτοκράτωρ 1262; Τιβέριος Κλαύδιος Δροῦσος Νέρων Νέα Ἀνατολή 2002; νέος Ἥλιος 2002
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608	1064
612	1002, 1036
616-621	1036
638	2028
643	295
746	1032/1033
830	1856 app.cr.
841	1856 app.cr.
854	1856 app.cr.
871	1027
894	1023
918	1856 app.cr.
952/953	1002
967	1042
985	1040
1007	2035
1052	1856 app.cr.
1085	1772
1131	1927(3)
1284-1293	1046
1389	1940
1413	1039
1442	2022
1512	1040
1879	1042
1901	1039
1976	1380
2122	1764
2407	1740
2413	2016
2424	1053
2481	1056, 2016/2017
2494	1056, 2017
2520	1057
2521/2522	1054
2547/2548	1062
2550-2553	1062
2554	1062, 1646

SEG I	*SEG* LX
69	337
132	493
187a	1984
248	600
329	780 app.cr.
333	757
344	895
362	531
366	2018
440	1245
566	1764
570	1930
571	1927(3)
584	1707

SEG II	*SEG* LX
66	421
186	523
260	1984
285	531
547	1937
724	1453 app.cr.
783	1660
805	1660
810	1660
812	1660
867	1812 app.cr.

SEG III	*SEG* LX
335	493
356	494
369	1910
441	565
497	2012, 2029
600	794

SEG IV	*SEG* LX
37/38	2021
61	2018
92	1027
490	1992
626	2029
656	1134
664	1314

SEG VI	*SEG* LX
301	1401 app.cr.
417	1298 app.cr.
605	1478
836	1631(1)

SEG VII	*SEG* LX
14	2013
62	1947
73	1677
364	1827
666	1661
792	1661
865	1927(2)
1178	1703 app.cr.
1239	2022

SEG VIII	*SEG* LX
120-130	1714
165	1709
169/170	1720
172/173	1720
175-185	1720
187/188	1720
190-202	1720
204-213	1720
219/220	1720
223-225	1720
229	1720
231-233	1720
243	1927(3)
262	1631(1)
281	1927(3)
394	1777
464	62
482	1927(1)

SEG VIII	*SEG* LX
493	1927(3)
642	2029
694	1917
715-718	1767
725	1767
814	1820

SEG IX	*SEG* LX
1	1827, 1834, 1956
2	1834
3/4	1827
8	1950
46	1827
50	1827
72	1014, 1834
112	1836 app.cr.
125	1785 app.cr., 1836 app.cr.s
126	1826
136	1833
142	1836 app.cr.
163/164	1837 app.cr.
168	1833
171	1833
172	1838
194	1930
234/235	1840
252	1833
325-346	1830 app.cr.
345	1834
350	1830 app.cr.
354	1827
362	1930
860	1886
877/878	1064

SEG X	*SEG* LX
339	114

SEG XI	*SEG* LX
25	282
50	328

SEG XI	*SEG* LX
57	293, 301-320
65	294
121	323
158	1929
188	312
244	333
304	547
316	341
329	341
388	1930
675	400
679	394, 397
696	403
796/797	280
805	397
838	1983
847	397
849	397
922	275
923	275, 281, 1983, 2015
956	421
977	420
985	426, 428
990	426
1102	1989
1258	482, 484

SEG XII	*SEG* LX
61	59, 229
87	16, 24
325	1930
340	654
368-385	895
373	1902
545	1927(2)

SEG XIII	*SEG* LX
206	248
244	337
394	575
430	1064

SEG XIII	*SEG* LX
441/442	895
462	1911
466/467	1961
521	1956
592	1946
597	1720

SEG XIV	*SEG* LX
136	941
344f	493
351	35
529	895
777	1364 bis
797	1478
805	1453 app.cr.
824	1672

SEG XV	*SEG* LX
226	44
254	475
356	1929
370	577
384	607(1)
397	607(9)
424	1795 app.cr.
506	1989
517	2035
529	895
602	1021
661	1927(3)
719	2029
815	1992

SEG XVI	*SEG* LX
15	111
146	39
284	421
452	658
541	2016
571	2021
573	2021
665a	1135 app.cr.

SEG XVI	*SEG* LX
694b	1135 app.cr.
849/850	1720
931	1835 app.cr.

SEG XVII	*SEG* LX
19	132
34	51
129	323
130	323, 325
131	323
220g-j	493
282	568
584	1763, 1833
585	1763
784-787	1720
804	1833
805	1826
808/809	1833
817	1928
823	1835 app.cr.

SEG XVIII	*SEG* LX
8	109
13	24
19	44
26	44
36	181
37	180
87	48
153	353
197	539
230	1984
235	1984
307	794
328	895
333	895
408	2017
474	1927(1)
516	1908
519	1367
570	1534, 1569 app.cr.
607	1322 app.cr.

SEG XVIII	*SEG* LX
614	1658
652	1631(2)
739	1827
758	1928
768	1829
772	1827
773	1835 app.cr.

SEG XIX	*SEG* LX
335	540, 1910/1911
618	1031
698	1250
770b	1498
771	1499
772	1500
775	1501
815	1476
816	1478
854	1762
866	755
922	1720

SEG XX	*SEG* LX
128	1636
302	1622
319	1795 app.cr.
383	1693 app.cr.
407	1761
411	1947
464	1703 app.cr.
477	1720
479-481	1720
483-493	1720
503	1776
723	1830 app.cr.
727	1318 app.cr.
735	1828
747/748	1928
773	1835 app.cr.
777a	1826

SEG XXI	*SEG* LX
51	10
129	120
241	48
307	337
438	156
500	3, 222
527	170
541	3
561	48
684	53
685	219
686	224
687	218
703	221
713	218, 224
1093	2016

SEG XXII	*SEG* LX
114	1950
117	38
129	37
203	241
213	294
266	337, 1911
288	358
304-306	416
308	416
336	20
346	35
408	493
432	494
444	904
506	927, 929

SEG XXIII	*SEG* LX
104	540
126	2012, 2029
164	123
170	292
174	1929
189	607(5)
205	419

SEG XXIII	*SEG* LX
206	425
207	419
208	419, 424
216	430
220	430, 433
471	607(2)
512	1064
514	809 app.cr.
548/549	984 app.cr.
590	1989

SEG XXIV	*SEG* LX
48-53	103
78	133
104	13
412	608-610
496	1903
795	738

SEG XXV	*SEG* LX
17	75
178	181
180	194, 196
226	44
239	35
419	358
431	420/421
437	443
606	2051
633	546
666	582
672	579
711	1928
1034	1989

SEG XXVI	*SEG* LX
51	35
72	24, 28
121	161, 2031
128	1890
155	56
208	209
286	35
401	313
410	323
456	373
555	1134
617	1929
626	577
646	637
683	595
692	577
694	608-610
727	1928
735	625, 660
845	1958
1036	967
1040	1802 app.cr.
1065	1001
1123	930
1139	2028
1141	1030
1238	1075 app.cr.
1267/1268	1163-1174
1282	132
1289	1085, 1241-1242
1306	1955
1337	1999
1457	1579 app.cr.
1485	1631(2)
1500-1616	1857 app.cr., 1858 B app.cr.
1633	1674
1641	1683
1672/1673	1720
1754/1755	1792
1815	1842 app.cr.
1817	1827, 1835 app.cr., 1845 app.cr.
1825	1826
1839	1844 app.cr.

SEG XXVII	*SEG* LX
18/19	540
34	292
65	353
159	567 bis
190	577
196	577
226	574
258	627
261	2001
281	636
313	625
430	794
510/511	895
513-520	895
532b	809 app.cr.
544	2018
577	961
620	980
631	986
641	980
671	1966
748	1162 app.cr.
831	1856 app.cr.
845	1907
866	1380
901	2043
929	1536 app.cr.
931	1569 app.cr.
933	1996
938	1907
947	1579 app.cr.
966	1968
1015	1720
1216	740
1272	1298 app.cr., 1552 app.cr.

SEG XXVIII	*SEG* LX
46	90
52	204
60	23, 149
225	1994

SEG XXVIII	*SEG* LX
387	327
388	331
528	1422
696-700	895
716	2043
767	1001
791	1031
928	1330 III app.cr.
953	1937
1214	751
1224	1536 app.cr.
1267	1950
1303	1968
1314	1631(3)
1350-1358	1671
1413-1415	1749/1750
1435/1436	1720
1439	1728-1738
1477	1804, 2052
1539	1826
1540	1827
1568	2018
1610	275

SEG XXIX	*SEG* LX
49	115
60	119
195	3
404	983
408	421
469	545
478	545
502	580
541	577
717	794, 2018
751	1950
872	1001
931	2016
974	1932
987-989	1036
1000	1040
1118	1178

SEG XXIX	*SEG* LX
1119	1178, 1206-1208
1120	1178
1122	1209/1210
1125	1178
1127	1178
1149	1952
1199	1161 app.cr.
1516	1905
1581	1968
1603	1761
1611 bis	1720
1612	1714
1613	1947
1808	1947

SEG XXX	*SEG* LX
9	72
61	139
109	48
180	499
350	333
441	333
639	670 app.cr.
844	755
962	794
990	289, 882
1073	930
1075	1963
1084	1940, 1956
1119	2001
1128	1930
1237	1064
1258	1085/1086, 1090 app.cr.
1259	1085, 1090
1264	1129
1339-1344	1269 app.cr.
1352	1949
1514	1939
1545	1573
1606	1968
1692	1708, 1716

SEG XXX	*SEG* LX
1695/1696	1720
1710	1721
1787	1829
1795	1827

SEG XXXI	*SEG* LX
122	2001
218	1254
335	374
337	416
507	493
511	493
519	493
522	1929
574	574
577	579
579	577, 579
580	579
610-612	618
630	1927(3)
665	1886
806	970
856	1966
913	1129
950	1157
967	1175
985	986
1001	1003
1076	1383 app.cr.
1089	1395 app.cr.
1115	1391 app.cr.
1166	1434
1280	1478
1379	1962
1409	1720
1479	1751
1545	1828
1548	1795 app.cr.
1602	1859
1607/1608	1859(20)
1649	1956
1657	1890

SEG XXXII	*SEG* LX
94	13
126	154
144	168
207	208
218	45, 1330 IIC app.cr.
237	214
251	51
266	48
267	37
271	1927(1)
288	123
404	457
450	495
505	493
556	540
607	577
613	574
646	654
679	1339 app.cr.
859	974
872	1143
910	1989
936/937	1019
939	1966
940-1017	1802 app.cr.
949	1966
1036	1856 app.cr.
1044	1040
1111	1142
1148	1902
1243	1904
1252	1947
1275	1422
1545	1927(2)
1554	1721, 1877 app.cr.
1589	1807
1608	1930
1651b	567 app.cr.
1676	2014
1691 B26	1859(18)

SEG XXXIII	*SEG* LX
147	38, 904
160	207
165	140, 201, 207
206	35
254	223
404	458
418	1902
448	580
460	577
464	579
491	618
634	1928
639	1912
643	885(10)
671-673	895
675	895
679	1762
770	1983
844	1510 app.cr.
857	1078(6)
862	1102
872	1143
890	1151
940	1927(3)
946	1940
966	1251
1035-1041	1307, 1937
1036/1037	1904
1052	1328
1056 app.cr.	1329
1177	1762, 1949
1179	1560, 1569 app.cr.
1184	1083/1084, 1902
1198	1791 app.cr.
1209	1624
1256	1664-1667
1276-1293	1720
1298	1795 app.cr.
1546	1803
1623	577

SEG XXXIV	*SEG* LX
19	88
96	230
107	38
111	2035
174	38
192	2029
265	230
325	458
338	2028
495	577
516	577
531	577
542	577
548	583
598	618
622	636
625	1977
626/627	636
631	1423 app.cr.
654	577
770/771	2016
777	1642
859	904, 912
913	989
944	2016
946	1001
960	1017
988	2052
1003	1927(1)
1053	1633 app.cr.
1269	1927(2)
1271	1927(3)
1300	1366 app.cr.
1472	1716
1559	1890
1692	1763
1731	1948
1739	895

SEG XXXV	*SEG* LX
209	35
263	275

SEG XXXV	*SEG* LX	*SEG* XXXVI	*SEG* LX	*SEG* XXXVII	*SEG* LX
304	1940	[illegible]	88	160	11
335/336	394	137	75	161	3, 11
339	299	155	142/143	162	11
343	419	186/187	38	241	103
357	391, 458	189	168	270b	325
358	1989	200	238	280	985
368	1989	267	35	340	453
399	331	310	313	347/348	464
501	577	311	312	351/352	2025
504	583	572/573	618	356	479
591	577	587	2041	380	522
599	579	595	1939	406	486
626	577	694	799	436	1929
644	2021	750/751	889	497	2028
767	625	758	898	586	625
868	860	769	904	630(1, 3)	1878
869	859	798	1993	665	794
872	1963	858	2021	673	2018
912	895	949	1958	674	794
922	2007	954	1060 app.cr.	699	888, 1959
991 B	994	970	1385, 2052	728	62
1009	1001	982/983	1111	798	1039
1076	2016	1057	1265	838	1052, 1055 app.cr.,
1127	1914	1094	1302		1958
1128	1251	1095	1303	856	1102
1239	1342 app.cr.	1138	1367	917-919	64
1252	1951	1218	1945	934/935	1955
1357	1364 bis	1220	1902	936	64
1369	1433	1269a	1631(2)	937	566
1472	1968	1279	618	961-980	1240
1476	1127 app.cr.,	1281	1945	972	1240
1483 B	1827	1288	1703 app.cr.	983	1272 app.cr.
1497	1684	1296	1631(3)	990-992	1272 app.cr.
1521	1481 app.cr., 1902	1323	1720	1001	2022
1546/1547	1720	1341	1633 app.cr.	1007	1907
1597	1761	1344/1345	1927(3)	1010	1902
1604	1928	1349/1350	1720	1016	1947
1683	1928	1374	1658	1018	1947
1716	1826	1527	1956	1175	2039
1790	1440 app.cr.	1577	2018	1185	2039
1825	2018			1186	1496
1832	1677			1232	1083/1084, 1902

SEG XXXVII	*SEG* LX
1276	1582 app.cr.
1286	1272 app.cr.
1314	1940
1394	1635
1443	1927(2)
1641	1764
1650	1767
1655	1820
1663	1835 app.cr.
1672	1833
1674	1842 app.cr.
1751	1878
1777	1031
1833	2014

SEG XXXVIII	*SEG* LX
28	115
57	139
78	150
82-83	150
114	809 app.cr.
169	31
194	39
244	35
337	495
699	888
710	1903
788	1834
812-814	895
852 B	982
944	1987
968	1009
1014	2019
1036	1052
1048	1073
1059-1061	1111
1172	1182 app.cr.
1073	1964
1180	1890
1089	2011
1254	1316

SEG XXXVIII	*SEG* LX
1267	1330
1309	1631(3)
1335	2036
1375 B	1401 app.cr.
1461	1560
1476	1084, 1902, 1914
1477	2052
1837	1333 app.cr.
1864	1829
1892	1836 app.cr.
1898	1928
1904	1845
1910	1845 app.cr.
1927	1878
1933	1950

SEG XXXIX	*SEG* LX
7	88
40	122
62	135
126	154
182	206
214	221
260	234/235
271	233
324	75, 87/88, 132
340	323
370	927
372	1970
380	436
501	541
669	1434
729	1834
746 A	885(xxv)
771-774	1240
776	1240
936	1911
966	1989
1021	2021
1034	1007, 1017
1055	1940
1081	1053

SEG XXXIX	*SEG* LX
1088	1958
1093	2021
1135-1137	1126
1180	1530
1185-1187	1155
1210	1163-1174
1220	1236
1232	1152
1234	1152
1236	1927(1)
1242	1240
1243	1950
1244	1246, 1950
1247	1902
1255	1265
1260	1280
1306	1927(3)
1332	1947
1377 bis	1433
1426	1947
1617	1706
1626/1627	1720
1661	1751
1682	1767
1711	1816
1747	2021
1779	121
1785	618
1805	1707
1840	2014

SEG XL	*SEG* LX
8	69
87	152
124	1921
146	91
222	35
267	266, 2018
286	103
290	139
294	117
303	292, 300

SEG XL	*SEG* LX
348	400
362	426
364	436
393/394	483
450	1914
541	650, 981
615 A	804
616	794
623	840
639	860
660	1064
682/683	895
816	1026
867	1772
868	895
959	1111/1112
991/992	1126
1007	1927(3)
1049	2018
1074	1420
1085	1205 app.cr.
1132	1330 bis
1137	2013
1149-1158	1350
1214	1907
1217	1434
1319(3)	1610 app.cr.
1376	1636
1389 bis	1648
1397	1658
1406	1672
1434-1440	1706
1446	1703 app.cr.
1471	1720
1481	1720
1493	1708
1499	1708
1501-1504	1709
1505	1709, 1714
1506	1709
1596	1828
1601	1845
1628	2016
1765	1652 app.cr.
1769	1652 app.cr.
1773	1652 app.cr.
1778	1650 app.cr.

SEG XLI	*SEG* LX
9	83
47	142
249	42
282/283	337
296	1940
328	281, 393, 425
332	436
335	433
341	430
353	434
376	431
401	2028
405	486
647	885(14)
680	895, 1963
681-684	895
686	895
688	2035
731	984 app.cr.
739	986 bis, 2001
863	2016
876	1045 app.cr.
888	2016
929-933	1111
953	1947
965	1160
974	1157
996	1947
1003	1127 app.cr., 1130 app.cr., 2001
1086	1905
1174	1907
1379	1532
1380	1536
1407	1900
1504-1507	1337 app.cr.
1558-1561	1720
1565	1631(3)
1651	1813 app.cr.
1654	1813 app.cr.
1664	1764
1693	1827, 1835 app.cr.
1695	1928
1698	1928
1767	1870 app.cr.
1774	1162 app.cr.
1813	1684
1831	2018
1872	1610 app.cr.

SEG XLII	*SEG* LX
[illegible]	63
13	69
21	94
36	109
124	1088 app.cr.
128	174
218	167, 207
231	139
232	142
238	1927(1)
250	75
268	489
273 bis	337
303	387
353	1951
482	507
489	570
576	625
590	634
594	625
597	625
600	646
619	2028
625	657
685	1944
694	794

SEG XLII	*SEG* LX
809	1631(3)
839	2001
847	1001
991	1135 app.cr.
999/1000	1069
1002	1069
1096	1878
1186	1901
1192	2011
1206	751
1209	1516
1233	1890
1343	1858 A app.cr.
1370/1371	1857 app.cr.
1385-1406	1706
1423-1429	1708/1709
1432	1927
1436/1437	1720
1474	1709
1516-1545	1775
1569	1798
1665	1833
1750	1958
1808	1005
1821(1)	1053
1839	1878
1846	1751

SEG XLIII	*SEG* LX
26	32, 165
54	214
56	26
115	88, 227
134	403
148	431
283	594 app.cr.
363	632
386	636
429	961
434	2018
451	654
462	657
471 app.cr.	624(3)
488	1958
503	794
515	794
568	904
609	1631(2)
620	1001
623	1010
630	1014, 1961
707	1101
724-727	1143
749	1152
826	1855 app.cr.
911	1367
920	1941
945	1941
965	1534
1052	1720
1059-1062	1720
1128	1807
1180	1820
1184	1827
1235	333
1301(1)	2021
1304	1817
1309	1999
1326	88
1886	1720

SEG XLIV	*SEG* LX
7	87
30	131
36	138
67	207
163	164
257	138
294	2016
308	2020/2021
309	323
378	275
500	1929
646	568
714	989
738(10/11, 14)	1009
751 bis	1005
761	2016
783	1014
859	2017
867c	1330 IIC app.cr.
886	1927(1)
900/901	1118
917/918	1143
922	1144
938-942	1265, 1937
943	1937
952	1999
980	1904
1021	1364 bis
1108	1905
1219	1569 app.cr.
1232	1817
1279	2016, 2019
1340	1709, 2005
1341-1348	1706
1342	1720
1349	1720
1358/1359	1720
1402	1707
1403	1706
1417	1569 app.cr.
1421	1721
1446	1792
1496	1769
1577	1878
1689	1914
1694(4)	1917
1732 bis (8)	1950
1735	333
1736	1127 app.cr.,
1737	2016, 2020-2022

SEG XLV	*SEG* LX
6	69
18	31

SEG XLV	*SEG* LX
23	1930
24	653
125	1950
231	75, 87/88, 132
232	139
254	341
257	337, 346
282	393
305	431
308	419
324	430
417	1530
578	640 app.cr.
634	981
777	650, 981
785(15)	645
797-799	653
803	654, 981
985 A	805
1000	794
1010	825 app.cr.
1018	875
1120	895
1128	1330 I.A app.cr.
1190	939
1192	934
1225	963
1441	1029
1442	2016
1455	1941
1460	1039
1469	1040
1500	1073
1502	1936/1937
1508	1096, 1910
1509	1135 app.cr.
1515	1085, 1087/1088
1531	1947
1556-1558	1143
1568	1151
1574	1330 I.A app.cr.
1642	1951

SEG XLV	*SEG* LX
1652	1330 III app.cr.
1707(1)	1408 app.cr.
1707 (12, 20-29)	1413 app.cr.
1712	2039
1816	1330 I.A app.cr., 1569 app.cr.
1835	1907
1841	2052
1862	1756 app.cr.
1906	1669
1914	1631
2077	1776
2240	511, 1923

SEG XLVI	*SEG* LX
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29	11, 118
37	63
78-80	3
82	198
119	138
122	48
130	153
136	150
163	50
180	195/196
185	198
213	31
217	31
220-222	31
226	206
269	2012
270	44
274	35
286/287	35
344	326
390	350
391	1950
398	393
416/417	433
420	431

SEG XLVI	*SEG* LX
445	1989
475	480
614	571
656	981
729	586, 627
776	2018
783	645
800	654
810	1237
889	781
920	1944
1085	895
1088/1089	895
1158	904, 911 app.cr.
1183	934
1231	1989
1239	1989
1266	2016
1276	2021
1294	2016
1299	1003
1318	981
1337(2, 5, 6)	1040
1421	1947
1430	1138
1434	1075 app.cr.
1463	1237
1479	1280
1480	1280
1492	1441 app.cr.
1519	1902
1520	1330 IIC-III app.cr.
1523/1524	1304 A app.cr.
1524	1304 A app.cr., 2041
1562	1955
1617	2036
1627	1389 app.cr.
1704	1481 app.cr.
1709	1506
1721	1083/1084

SEG XLVI	*SEG* XL
1726	2020
1999	1658
2012-2016	1720
2020	1720
2063	1707
2078	1927(1)
2198	1827
2209	1928
2222	1928
2245	2016
2262	1826
2263	1769
2312	511, 1984
2340	437
2342	1990
2374	109

SEG XLVII	*SEG* LX
33	139, 230
38	1287
71	1994
96	24
142	160
170	177
180	200
232	44, 48
255	120
393	442
407	419
510	2018
518	160
551	1950
814	489
864	625
880	2041
894	1939
999	627
1175	794, 1958
1191	2018
1193	794
1195	794
1256	751

SEG XLVII	*SEG* LX
1280	895
1308	904
1365	961
1368	961
1427	983
1442 A	2022
1453	1004
1482	1030
1509	1041
1536	1109
1563	1109, 1952
1575-1603	1143
1609	1143
1628	1237
1630	1251
1635(2, 6)	1859(8, 10)
1656	1890
1670	1327
1697	1927(3)
1735	1927(1)
1745	1905, 1946
1810/1811	2036
1820 B	1856 app.cr.
1836	1575
1929	1927
2052	1720
2058	1709, 1714
2078	1658
2176	1928
2233	1878
2277	1036
2313	87
2337	111

SEG XLVIII	*SEG* LX
31	139
36	139
45	73
47	73
64	99
65	103
83	12

SEG XLVIII	*SEG* LX
94	138
96	137
121	167
129	167
181	207
354-356	2021
359	2018
405	337
409	344
423	421
454	400
458	397
488	436
490	1624 app.cr.
496	430
543	479
562	328
796	1928
839	625
850-851	625
856	625
988	1958
998	794
999	805
1004	794
1011	1958
1012	1958
1014	2018
1024	1958
1027	794
1029	1958
1089 bis	895
1092-1101	895
1104-1112	895
1114-1117	895
1121/1122	901
1170	499
1180	961
1227	981, 999
1228	1989
1242	1001
1267	1989

SEG XLVIII	*SEG* LX
1270	1030
1333	1113, 1115 app.cr., 1116
1341	1950
1343	1143
1418	1827
1425	1367
1492	1760 app.cr.
1557	1516
1774	1588
1817-1829	1857 app.cr.
1844	1983
1863	1682 app.cr.
1885	1720
1891	1728-1738
1908	1706
2027	1764
2044	1820
2047	1830 app.cr.
2048	1835 app.cr.
2115	1990
2141	1712, 1962
2158	1330 I.A app.cr., 1950
2172	111
2181	1237
2190	400
2196	1827

SEG XLIX	*SEG* LX
18	177
34	74
43/44	74
47	82, 138
49/50	86
58	174
113	149
125	159
147	170
166	178
172	206
176	31
177	31, 212
178/179	212
219	2029
322	2025
387/388	390
418	438
423	436
491(7)	437
505	499
636	607(1)
697	636
776	632
814	657
850/851	628
1041	794, 2018
1080	885(xiii)
1087	1989
1105-1108	895
1110-1119	895
1188	961
1217	985
1233	990
1273	1001
1275	1017
1288(1)	1001
1301	2022
1354	1802 app.cr.
1368	1036
1382	1046
1383	1041
1387	2021
1405	2018
1431	1943
1438	1143
1443/1444	1143
1453	1155
1484	1178, 1204
1485	1209 app.cr.
1487	1687
1509/1510	1247 app.cr.
1522	1261 app.cr.
1553	2016

SEG XLIX	*SEG* LX
1588	1996, 2036
1796	2036
1877	1516
1943	1574
1950	1576/1577
1951	1576, 1578
1952	1576
1957	1576
1958	1576, 1584
1959	1576, 1586
1969	1640
1972	1929
1984/1985	1888 app.cr.
1988	1669
2004	1674
2064	1720
2066	1720
2068	1728-1739
2158	1789 app.cr.
2292	1799
2323/2324	1764
2351	1844 app.cr.
2385	1878
2405	1506
2407	1927(3)
2408	211
2428	177
2430	2050
2438	1890
2457	1101
2459	73
2482	2021
2484	2018
2495	2036

SEG L	*SEG* LX
13	104
25	206
27	159
38	94
45	83
67/68	104

SEG L	*SEG* LX
70	174
122	130
168	18
171	177
196	216
276	1958
277	2025
336	292, 297, 324
360	337
361	337, 345
391	397
428	432
442	2025
452	465
473	482, 484
493 bis	494
514	541
533	1941
542	607(3)
543	607(6)
549	618
624	654
652	624
654	624(1)
704	1958
754	477, 1940, 1959
766	895, 1993
772(1)	1915
829	935-937
904	988
909	1989
930	2016
933	981
1010	1023
1014	2017
1025	1817
1030	1064
1039	1802 app.cr., 1966
1056	1039
1065	2020
1074(2)	1053
1080	1057

SEG L	*SEG* LX
1096	1950
1097	1936
1100	1096
1101	1910
1103	1946
1109	1936
1118	1902
1124	1142
1160	1907
1178	1938
1214	1902
1217	1902
1222	1996, 2011
1225	1996, 2011
1233	2011
1300	2039
1335	1506
1383	1642
1500	1720
1504-1506	1720
1508	1709
1534/1535	1753
1550	1799
1561	1773, 1818
1629	1827
1637 bis	1834
1638	1014, 1834
1649	1843
1651	1928
1713	2016
1731	1914, 2050
1754	2043

SEG LI	*SEG* LX
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17	122, 250
27	88
32	82
37	100
41	3
44	11
49	140

SEG LI	*SEG* LX
50	116/117, 120
55	125
98	1950
147	204
154/155	212
283	3
297	233
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345	297
350	2016
354	327
410	339
424	350
430	354
444	389
458	275, 430, 1624 app.cr.
466/467	436
472	430
476	430
482	433
490	433
491	430
498	419
513	463, 1951
577	493
589	493
592	493
611	527
613-631	1996
641	542, 1103 app.cr.
654	549-563
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901	1962
961	794
970	1958
978/979	2016
984	1958
1019	2001
1022	1834
1023	177
1050/1051	895

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1054-1059	895	2200	1778 app.cr.	774	2002
1061-1066	895	2207	1928	783	2002
1073	904	2208	1842 app.cr.	822	983
1075	927	2209	1827	862	989
1105	961, 1955	2211	1827, 1834	864	989
1132	1160	2323	746	883/884	2016
1167	988	2225	1522 app.cr.	893	1013
1168	1989	2334	466	915	1001
1361	1576	2342	534, 2012, 2029	948	1024
1418	1023	2348	2016	961	499
1424/1425	1039	2350	1662	979	1039
1437	1041	2354	2036	981	1039
1445	2021			984	1772
1462	2016	*SEG* LII	*SEG* LX	994(1)	1958
1468(6)	1060 app.cr.	1	73	1026	1101, 1902
1495	1085	4	46	1033	2052
1506	1111	21	159	1060-1062	1143
1508	1126	36	77	1064-1095	1143
1519	1120	42	85	1099-1108	1143
1532	1143	48	91	1110-1113 bis	1143
1533	1141	60	12, 116	1117	1247 app.cr.
1735	1379, 1927(1)	66	33	1123	1151
1792	1927(3)	104	24	1145 bis	1420
1832	1550	170	41	1146/1147	1237
1846 bis	1574	206	120	1197	1947
1849 bis	1575	405	434	1382	1457
1854	1576	406	430	1462	1947
1925-1933	1685	410	430/431	1463	1576, 1578
1970	1684	412	433	1530	1640
2011	1956	415	431	1576	1944
2017	1927(1)	462	464/465	1583	1944
2024	1720	470/471	2028	1595	1701
2026	1720	493	485	1652-1657	1749/1750
2055/2056	1671	538	109	1662	1708, 1722 app.cr.
2062	809 app.cr.	560	595	1663	1708
2068-2072	1758 app.cr.	646	1958	1670	1728-1739
2088(2)	1930	647A, F, G	1859(19/20)	1722	1753
2088(13)	1927(2)	663	682(4)	1726	1927(2)
2090	1778 app.cr.	690 C	682 (1)	1733-1742	1744
2097	1930	741	794	1839	1842 app.cr.
2108	1828	742	868	1886	103, 333
2170 bis	2012, 2029	761	1646, 1812 app.cr.	1889	1894

SEG LII	*SEG* LX
1891	1701
1898	1646
1910	465
1921	463
1930	2016
1938(8)	1958
1942	1144
1968 bis	2036
1972	1039
1998	1318 app.cr.

SEG LIII	*SEG* LX
3	84
8 bis	1989
13	103
39	132/133
49	71
71	108, 1926
73	206
81	90
103	41
113	146
122	148
134	151
139	151
179	199
180	139
183	204
192	1911
231	250
250 bis	249
256	1958
283	323/324
304	432
382	416
383	421
388	436
391	419
392	419
402	431
408	421
471	199
483	464
485	463
488	527
518	585
544	588, 1928
565	601
566	586, 604/605
585	625
613	627
653	1927(3)
659	941, 1103 app.cr.
775	794
809	199, 465
813	2018
844-851	895
853-857	895
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906 bis	1956
907	933
929(198)	961
943	1989
966	1005
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1009	1012
1070	191
1086	1962
1092	1036
1102 app.cr.	2016
1153	1052, 1055 app.cr., 1958
1198	1952
1225	1999
1226	2018
1229-1232	1143
1236-1242	1125
1243	1125
1261	1143
1297 app.cr.	1243 app.cr., 1244 app.cr.
1299	1243 app.cr.
1311	1255
1312 A	1258 app.cr., 1259 app.cr.
1344	1996, 2005, 2011
1349	178
1373	1314
1374/1375	1327
1381	1947
1386	1947
1517	1447
1587	1996
1599	1453 app.cr.
1604	1453 app.cr.
1608	1506
1691	1996
1719	1084
1729	1576
1732	1576
1737/1738	1576
1760 bis	1929
1793-1795	1888 app.cr.
1808	1672
1833	1962
1835	1720
1852-1867	1720
1887	1645
1923	1769
1935	1764
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2043	1827, 1845 app.cr.
2045	1845
2061	1927
2066	1842 app.cr.
2101(9)	1886
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2143	1870 app.cr.
2144	464
2180	465
2191	178, 1064, 1776, 1927(1, 3), 1963
2236	464
2241	2022

SEG LIII	*SEG* LX
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210	169
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223	123
235	218
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258-299	215
304	216
330	41
416	295
419	300
420	324
421	2020/2021
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438	73
450	419
452	436
456	423

SEG LIV	*SEG* LX
458	430/431
459	431
461/462	430
474	453
504	493
515	505-508
516/517	1984
518	493, 514
531	169
552	594 app.cr.
562	996 app.cr.
590	618
692	794
694	1958, 2051
741	895
743	895, 2004
745	895
747	895
749/750	895
757	895
782	895
841	1952
855	988
866	996
867	997
872(13)	1005
925	1011
955(4)	1022
961	1983
965	2016
968	1038
969	1039
975	2020
984(6)	1060 app.cr.
1008	324
1037	1078(1)
1163	1126
1191	1855 app.cr.
1197 bis	1255
1221	1999
1237	1902
1241	1902

SEG LIV	*SEG* LX
1242 ter	2013
1243 bis	2036
1252	1253
1335	2036
1353	1902
1371	1477 app.cr.
1406	1552 app.cr.
1424	1559
1531(3)	1636
1591	1631(3)
1604	1661
1666/1667	1720
1671/1672	1749/1750
1675	1749/1750
1702	1927
1703	1754
1708	1927
1714	1817
1760	1767
1794(3)	1886
1804	1878
1815	1175
1837	1638, 1948
1847	1884
1848	1873 app.cr.
1864	1983
1874	169, 453
1876	1991
1892	1056
1894	1707
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1905	511
1916(1)	1921
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31d	177
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47	228
61	102
71	124
87	2016
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259	172
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261	139, 199
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512	430, 432, 434
513	430, 432, 441
515	419
551	494
596	535
630	1927(2)
632	1928
715	1927
722	1962
724	159
732	682(2)
805	1012(5)
874	871
875	870
921	1263
923	895
925-928	895
930	895, 2004
931-934	895
935	1950
936	898
958	929
979	972
980(3, 5/6, 31, 41)	961
1010	1008 app.cr.

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1012 bis	1012(5)
1018	1003, 2021
1052	1004 app.cr.
1055	1036
1057	2016
1062	1040
1070	2020
1079(10)	1060 app.cr.
1106	1927(3)
1107	1927
1113	1068
1121	1989
1134-1145	1143
1188	1216 app.cr.
1199	1199 app.cr.
1247	1246, 1950
1248	1240
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1318 bis	1955
1319	1947
1381	1357 app.cr.
1393	1367
1452	985, 1530, 1538, 1569 app.cr., 1950
1455	1021
1526	1622
1594(3)	1674
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1624	1927
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1659	545
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1755	1758 app.cr.
1758	1927
1770(11)	1930
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1835	1630
1839	1806
1841	1828
1863	1845
1882(6)	1859(21)
1882(11, 15)	1859(8, 19)
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1930	1878
1955 app.cr.	1790
1957	1878
1964	1175
1969	511
1972	66, 93/94, 1762
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2044	682, 1976
2045	1983
2057	1891
2067	2009
2077	1812 bis, 1996, 2036
2083	1024
2091	199
2102	1996, 2036
2108	1983
2109	69, 73, 85, 87, 132
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7	138, 159, 1359, 199
13	85
27	66, 70, 73, 86
60	105
77	84
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309	267
332	330
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555	1019
565	542, 1103 app.cr.s
571	580
636	574
654	549-563
688	618
693	585/586, 605
740 bis	1977
752	659
778	625
869	807
889	794
891	794
896	827
912	843
932	1944
933	869
948	882
979	1940
989	904
1007	930
1017	2004
1030	1943

SEG LVI	*SEG* LX
1046	596
1079	2021
1106	930
1108	1007, 1017
1117	2016
1120(1)	1031
1124	1035, 1119, 2016
1128	1041
1130/1131	1039
1135	1040
1163	1962
1191	1078(18)
1206-1208	1143
1209-1213	1143, 1855 app.cr.
1214	1143
1230	1252
1231	1254
1232	1253
1233	1992
1348	1890
1359	162, 1308
1489/1490	1423 app.cr., 1424
1492	1423 app.cr.
1504	1298 app.cr.
1670	1670
1713/1714	1516
1755	1569 app.cr.
1760	1544
1803	1597
1820	1609
1837	1640, 1944, 2052
1842 bis	1643
1844	1947
1853	1671
1866	1662
1877(3)	1646
1888/1889	1749/1750
1890 app.cr.	1790
1896-1898	1720
1947	1762
1950	1772
1956	1794 app.cr.

SEG LVI	*SEG* LX
1973	1927(3)
1986	1771, 2052
2005	1771, 1801
2028	1950
2031	1839
2037	1847
2059	1670 app.cr.
2066	1894
2080	199
2082	1856 app.cr.
2087	1921
2090	2052
2114	1190 app.cr.
2115(11)	1707
2119	682, 1966
2128	2009
2145	149
2151	1907
2154	2047

SEG LVII	*SEG* LX
3	69
5	85
6	138
10	159
11	174, 177, 206
18	19
27	108
28	99
30	70
31	66
34	99, 199
35	149
36	158/159
39	149
42	158
51	142
58	80
64	91
94	1958
122	164
123	165

SEG LVII	*SEG* LX
124	166
130	166
145	199
151	158
159	97, 168
215 app.cr.	158
293	261
309/310	282
313	283
332	2018
334	341
364	419
370	438
373	432
374	419
375	432
382	1631(2)
389	467
417	492
428	511
452	1910
491	566
510	590
561	619
569	1902
576	601, 961
648	158
689	853
693	1958
707	797
732	2036
747	806, 813 app.cr.
805	2017
820	90, 944, 2001
826	1955
860	341
863	1007
907	1930
923/924	2016
935	1030
951	69
956/957	1039

SEG LVII	*SEG* LX
971	1047
986	1052, 1055 app.cr.
999	2016
1009	1081
1010	2052
1036	1109
1040	1110/1111
1041-1045	1111
1047-1083	1111
1056/1057	1110
1074	1110
1104	1330 LA app.cr.
1107/1108	1143
1109	1946
1124	1254
1158	2011
1185	2031
1186	1996
1189	1497 app.cr.
1197	1827
1215	1314
1251	1949
1265	1314
1271	1969
1336	1338 app.cr.
1353	1902
1398	1457
1429	1496
1432	1507, 1538, 1569 app.cr.
1474	1497 app.cr.
1664	1530
1665	1539
1670	1550
1673	1533
1713	1599
1740	1608
1774	1672
1803/1804	1684
1830	1720
1833	1720
1838	1723, 1902, 1947

SEG LII	*SEG* LX
1851	1947
1857	1749/1750
1874	1752
1877	1646
1902	1721
1932	1761
1946	1670 app.cr.
1971	1764
1978	1767
1985	748 app.cr.
1995	1842 app.cr.
2000	1834
2002(10)	1828
2003	1830 app.cr.
2026	1834
2029	1828
2030	1847
2034	2018
2045(1)	1859(19)
2045(2)	1859(14)
2051	748 app.cr.
2053	1870 app.cr.
2069	1021, 1941
2073	1254
2077	1265, 1281, 1307
2087	222
2109	453
2123	465, 511
2135	1039
2138	177
2140	1989
2143	1684
2146	453
2155	1670 app.cr.
2158	1781-1789
2167	177
2172	2024

SEG LVIII	*SEG* LX
3	2
4	114/115, 167
5	109

SEG LVIII	*SEG* LX	*SEG* LVIII	*SEG* LX	*SEG* LVIII	*SEG* LX
12	149, 151	411	479	1085	1023, 1032-1034,
13	45, 1254	431	497		1983
15	66, 70, 84	432	495	1100	2016
18	71	433	172	1118	1046
25	55	434	493	1121	2016
26	64, 73, 77, 80	439	177	1133	199, 1878
30	1930	449	512	1145	1064
32	66, 93/ 94, 313	453	493	1150	1950
33	104	498	539	1154	1078(2)
34	66, 100	499	904	1186/1187	1078(7-9)
37	31	528	595	1209	1927
42	63, 139	529	595	1210	1126
43	199	545	1902	1220	1126
44	142	546(1)	634	1222	1143
49	64	547	632	1226-1238	1143
51	91	549	624(1)	1241-1284	1143
53	106	603	1660	1253	1927(1/2)
60	106	642	656	1254	1143
62	116/117, 119/120	684	739	1286-1290	1143
87	136	741	799	1299 app.cr.	1276 app.cr.
149	1950	742	1958	1301	1150
150	139, 172	763	826	1304	1530
158	197	767	1958	1311 app.cr.	172
173	209	775	853	1327	1927, 2039
190	159	782-784	874	1335	1240-1242
234	2	800	1000 app.cr.	1337	1240
248	1927	817	885(5)	1342	1266-1279
264	1958	822/823	1927(1)	1351	1927
265	263, 2021	855-859	895	1355	1927
266	264, 2018	924(1)	904	1370	1307, 1904
299/300	354	927	904	1386	1956
309	331	929-937	904	1417	1468 app.cr.
328	353	1030(2)	1001	1452	1927
364/365	433	1030(4)	1003	1476	1379, 1927
369	435	1032	1013	1484	1387
370	419, 424, 430/431	1044	1930	1486 bis	2011
383	419	1046(5)	1012(3)	1511	1445 app.cr.
384	430	1047	1013	1520-1535	1440-1443
389-391	419	1068	1064	1555	1457
393	434	1073	1021	1556-1558	1457
397	447	1074	1039	1605	1552 app.cr.
408	471	1078 app.cr.	2052	1606	1544

SEG LVIII	*SEG* LX	*SEG* LIX	*SEG* LX	*SEG* LIX	*SEG* LX
1607	1550	1	1	162	179-195
1613	1533, 1551	6	66, 101, 103	169	217
1654	1589	15	80	198	225
1655	1589, 1593, 1920	16	26, 164	233	225
1656	1590, 1593	18	209	269	226
1657	1589/1590	22	211	275	225
1670	1612 app.cr., 1624	23	66	289	159
	app.cr.	25	138	358	339
1733	1957	26	73	375	362
1740	751	30	64, 67, 78	376-380	362, 1859
1743	1927	33	165	389	398
1760	1720	35	08	391	401
1767	1983	36	80	392	402
1795-1807	1717 app.cr.	41	62	403	424
1810	1927(2)	42	64, 81	431/432	448
1816	1804, 2052	45	67	438	452
1828	1767	46	68	463	160, 1911
1840	1930	47	76	466	511
1858	1881-1885	48	78	491	1910
1869	85	49	79	492	501, 1922
1885	1881-1885	50	81	494	502
1885(1-3)	1927	51	65	497	514
1888	1929/1930	52	85	498	509
1889	511, 1930	54	89	499	512
1904	1660	60	98	503	493
1914	1190 app.cr., 1707,	63	47, 66, 101, 103	505	493
	1888 app.cr.	64	101	523	1917
1915	172	65	102	524	525(2)
1917	1039	66	106	562	568
1919	908, 913, 915,	67	107	676	643 app.cr.
	919, 921	68	112	696	1859
1926	1984	77	11/12, 116, 118	730	761 app.cr., 762
1927	1662	78	12	754	749
1931	1038, 1041	81	12, 125	778	711 app.cr., 781
1943	1835 app.cr.	83	27		app.cr.
1945(3, 10)	2016	86	127	779	682(4)
1945(11)	1056	103	137	787	784
1946	2018	106/107	22	794/795	789
1960	2011	109	2052	796	782, 789
1969	85	113	32, 2052	812	807
1970	1953, 1956	133	161	817-819	806
1972	1906	156	163	822-824	806

SEG LIX	*SEG* LX
862	875
877	887
885	1135 app.cr.
912	895
930	904
932	904
934	904
977	1771, 1848
987	888
1051-1053	988
1061	995
1088	1002
1091	1003
1100	1002
1102	1002
1103	1001
1106(1-3, 5)	1012(1-4)
1115	1003
1118/1119	1014
1136	1023, 1032/1033
1143(1, 4)	1027
1152	1021
1174	1021
1182	1052, 1061
1188	1062
1193	2052
1197	1941
1202	1092
1204	1922, 2052
1206	1120
1207	2052
1223/1224	2052
1228/1229	2052
1264	2052
1272	2052
1302	1154
1305	1155
1315	1155
1318	1163-1174
1324	2008
1325	1252
1329	1253, 1914

SEG LIX	*SEG* LX
1381 B	1161
1406 B	895
1410	1308
1417	1083
1437	2001
1456	1375
1476	1379, 1927(1)
1492	2052
1498-1513	1440-1443
1535	1496
1553	1530
1567	1544
1568	1550
1597	1900
1620	1638
1623	1642
1652(1)	1946
1655	1672
1657	1675
1672	1672
1684	1684
1686	1686
1713/1714	1720
1747	1820
1749	1977
1772	1800
1882	1928
1908	1842 app.cr.
1945	1941
1960	1799, 1999
1966	663, 1927(2)
1967	1929
1969	107
1971	1575
1977/1978	2052
1998	1907
2001	1946/1947
2007	1914
2010	1970
2017	28, 90, 1992, 2034

SEG LIX	*SEG* LX
2023	1725 app.cr., 1996, 2011
2027	2011
2029	114/115
2032	1670 app.cr.
2033	2009
2034	2018
2042	2011
2043	91
2046	1927(1)
2049(2)	1881
2071	1911
2074	1944

CIG	*SEG* LX
1103-1106	1021
1111	1021
1138	1021
1798	610
1800	608-610
1833	618
1951	639
1952	638
2017	1327
2054	904
2189	1942
2214	1917
2230	2035
2809b	1633 app.cr.
3072	1844 app.cr.
3849	1324
4158	1927(2)
5038	1797 app.cr.
5139/5140	1837 app.cr.
5361/5362	1835 app.cr.
8654/8655	1927(2)
8893	1720
9138-9143	1720
9429	618
9432	618
9434	618
9448	1310

CIG	*SEG* LX
9595	1041
9782	1045

Agora XV	*SEG* LX
16	204
26	204
38	37
42	37
61	185
73	56
76	147
84	23
86	150
97	202
174/175	156
179	157
282	296
342	296
492	204/205
493	189, 204
494	142/143

Agora XVI	*SEG* LX
30	135
50	132
56	139
67	10
73	3, 16
105	142/143
114	23
129	144
172	146
187	148
219	23, 154
255D	149
265	156
333	1956
337	161

Agora XIX	*SEG* LX
H23	161
L4b	18
L13	38, 166
P26	197

Agora XXI	*SEG* LX
B1	3
B7	3
C 32	2016

I.Eleusis	*SEG* LX
7	25
13	25
19	63
21/22	25
28	65
28a	25
30	25, 68
86	142
138	24/25, 139
177	199
237	25
250	25

Petrakos, Δῆμος Ραμνοῦντος	*SEG* LX
159	2031
170	151
181	93
182	94

Clairmont, CAT	*SEG* LX
0.787	971
2.183	123
2.210	250
2.230	234
2.231	235
2.287	240
2.293	247
2.423b	240
3.307	256
3.349a	236
3.350a	246

Achaie II	*SEG* LX
6	482
24	486
37	1927(1)

Achaie III	*SEG* LX
4	483, 510
6	482, 484

Corinth 8.1	*SEG* LX
5	293, 301-320
14/15	322
22	294
27	295
80	275
148	291
157	291, 299

Corinth 8.2	*SEG* LX
67	393
68	346, 393

Corinth 8.3	*SEG* LX
25	323
42	312
63	292
200/201	323
206	290, 292
223	322
228	322
294	288
300	290
306	323
311	292
530	291
561	291
563	291
644	291

IPArk	*SEG* LX
3	465
5	601
8	452

IPArk	*SEG* LX
9	453
16	601
17	463, 1951
18	597
28	1952

IvO	*SEG* LX
9/10	20
53	477
56	479
58-141	545
104	470
186	885(xxiii)
266	480
429	481
450-452	450
461	470
648	481

I.Oropos	*SEG* LX
280/281	2035
520	1911
523	540, 1984
524	1984
525	592 app.cr.
526	1984
528	540, 1984
529	592 app.cr.
537	575, 603

I.Thespiai	*SEG* LX
19	522
30	493
38	493, 523
39	523
53	453
54	522
62	522
84	522
152/153	522, 1911
154/155	522
156/157	522, 1911

I.Thespiai	*SEG* LX
158-160	522
161	522, 540, 1911
162	522
163	522, 540, 1911, 1984
164	522
170-172	1984
178/179	1984
187	540
192	493
277	493
293	493
323	493
999	368
1126	493
1245	1929

CID I	*SEG* LX
7	904
9	2001
13	1812 app.cr.

CID II	*SEG* LX
10	526
21	1975
31	526
57	529
139	529

CID III	*SEG* LX
1/2	527

CID IV	*SEG* LX
27	1910
49	525(1)
70	1255
80	539
99	530
119 A-H	532, 543

F.Delphes III.1	*SEG* LX
189	525(3)
547	525(3)

F.Delphes III.2	*SEG* LX
1	35
47	158
70	540, 1950
78	527
137/138	527
190	534
192	534

F.Delphes III.3	*SEG* LX
120	531
338	1917

F.Delphes III.4	*SEG* LX
111	2043
116	2043
124	275
125-128	1984
163	530
249	525(1)
276-285	532
302	275
351	595
361	525(1)
371	1812 app.cr.

I.Thessaly	*SEG* LX
50	510
59	577
161	577
171	600
260	577
269	577
312	577
324	581

I.Thessaly	*SEG* LX
337	577
344	577
347	587
349/350	577
661	577
1070	577

I.Thess. Enipeus	*SEG* LX
50	599

Gonnoi II	*SEG* LX
25	577
91	573 app.cr.
148	603
186	2007
201/202	2007
210	577

I.Apollonia	*SEG* LX
5b	612
6	612

I.Bouthrôtos	*SEG* LX
1-6	606
14-169	606

I.Épidamne	*SEG* LX
527	1928

Demitsas, *Μακεδονία*	*SEG* LX
177	638
176	639

Feissel, Recueil	*SEG* LX
277	1634 app.cr.

EAM	*SEG* LX
8	628
15	628, 1999

I.Beroia	*SEG* LX
4	586, 627
117	644
138	1161 app.cr.
203	635
346	635
383	915 app.cr., 1939
399	1930

I.Leukopetra	*SEG* LX
3	626
5	626
43	626
51	626
53	626
78	624(4)
90	626
103	624(4)

Philippi II^2	*SEG* LX
559	651
746b	510
754	895

I.Thrac.Aeg	*SEG* LX
E 2	1955
E 140	689 app.cr.
E 169	895
E 180	1103 app.cr.

IGBulg. I^2	*SEG* LX
13	761 app.cr.
15 bis/15 ter	755
23	768
49	780 app.cr.
78 ter	702 app.cr.
150	755
222	1930
228	670
413	691 app.cr.
449	698 app.cr.
458 bis	682(3)

IGBulg II	*SEG* LX
668	757
680	1999

IGBulg III	*SEG* LX
992/993	757

IGBulg IV	*SEG* LX
1922	1138
2110	1339 app.cr.
2147	2040

IGBulg V	*SEG* LX
5011	758-779
5103	761 app.cr.
5409	751
5779	1827

I.Byzantion	*SEG* LX
22	1795 app.cr.
37	1844 app.cr.
129	738
304	739
343	740

I.Histriae	*SEG* LX
15	612, 904
57	755, 767
65	779 bis, 879
137	780 app.cr.
229	775 app.cr.
363	780 app.cr.
374	757

I.Kallatis	*SEG* LX
12/13	804
35/36	1669
42-45	1669
46	780 app.cr., 1669
48 B	771 app.cr.
49	771 app.cr.
80	1669
193	767

I.Tomis	*SEG* LX
59	790 app.cr.
61	790 app.cr.
106	790 app.cr.
168	757
207	1145 app.cr.
251	785
256	757
268	757
281	757
328	757
386	782
462	757

IOSPE I²	*SEG* LX
24	794
32	794, 808 app.cr., 2018
49	895
76	831 app.cr.
165	847
201	822, 832
202-207	833 app.cr.
273	847
344	794
352	794
401	794, 807, 825 app.cr.
402/403	794
404	808 app.cr.
418	794
450	806
494	804
496	806, 812

IOSPE II	*SEG* LX
26	852
33	841
308	845
336	846
469	820

IOSPE IV	*SEG* LX
202	850
205	822
411	851
464	806

CIRB	*SEG* LX
Add. 4	794
26	845
31	825 app.cr.
32/33	852
40	802, 1944
42	849
45	850
47	841
56	842
75	844
76	848
168	858 app.cr.
240	844
310	825 app.cr.
380	853 app.cr.
414	824 app.cr.
450	854
460	855 app.cr.
491	824 app.cr.
628	857
640	855 app.cr.
709	857
802	840
812	822
826	846
829	852
830	861
834	864
909	825 app.cr.
911	823
942	797
1002	855 app.cr.
1018/1019	855 app.cr.
1053	819 app.cr.
1096	819
1234	820

IGDOP	*SEG* LX
11	838 app.cr.
14	794
21	794
23-24	1958
26	1958
42	782
72	794
93	799
96	767
97/98	2016

I.Olbia	*SEG* LX
5	794
26	804
59	847
63/64	847
71	830, 838 app.cr.
72	794
102	833 app.cr.
168	830

I.Délos	*SEG* LX
2	883
104-108B	181
296 B	880
298 A	880
313	880
399	880, 1910
401	1910
407	880
439	880
440	1910
442	880, 1910
443/444	880
445	1910
456 B	1910
461	880
464	1134
469	880
513	996 app.cr.
1263	658
1408 C	1963

I.Délos	*SEG* LX
1409	880
1416 [illegible]	1963
1443 [illegible]	880
1514	1989
1618	882
1629	394
1719	1700
1725-1727	1267 app.cr.
1738/1739	1915
1767	1915
1780	1844 app.cr.
1796	1844 app.cr.
1798	1812 app.cr.
2059	658
2072	658
2075	1844 app.cr.
2146	2035
2149	658
2156	1977
2232	1646
2234	1646
2238	1646
2305	1700, 1993
2308	1064
2322	1064
2387	2035
2531	2018
2617	658
2620	658

Suppl.Epigr. Rh.	*SEG* LX
4	885(16)
18	885(xxviii)
19a/b	885(xxix-xx)
36	885(ii)

I.Lindos	*SEG* LX
2	887, 1771, 1848
16	887
123-125	885(iv-v)
147	885(xx)
148	885(xxii)
150	885(xviii)
155	885(xxi)
158b	885(xvi)
169	885(xxiv)
199	885(xxxiv)
203c	885(xxxv)
216	885(1)
220	945
233	887
245	885(4)
251	945
252	885(12
281b	885(8)
285	885(11)
293a	885(xv)
293c	885(15)
302	885
305	885(17)
373	1236
419	887
580-619	1834

PH	*SEG* LX
1-3	895
5/6	895
8-10	895
12-20	895
23-43	895
64	2035
92	2002
319	2004
326	895
345	2002
349	895
367-369	895
383-386	895
401-403	895
437	895

Iscr.Cos	*SEG* LX
ED 2/3	895
ED 5	895
ED 7-11	895
ED 15-21	895
ED 23	895
ED 25-29	895
ED 32	895
ED 34-36	895
ED 38-40	895
ED 43	895, 1950
ED 45	895
ED 47-49	895
ED 51	895
ED 53/54	895
ED 55	895/896
ED 57-63	895
ED 67	895
ED 69-71	895
ED 73/74	895
ED 77-80	895
ED 82/83	895
ED 85-87	895
ED 89-95	895
ED 98-113	895
ED 117/118	895
ED 120/121	895
ED 122	895, 2004
ED 123	895
ED 125/126	895
ED 129-137	895
ED 140-146	895
ED 148/149	895
ED 154	895
ED 157-159	895
ED 162-167	895
ED 169-175	895
ED 177	895
ED 178	895, 1993
ED 180-183	895
ED 186-191	895
ED 193-196	895
ED 201	895
ED 203	895

Iscr.Cos	*SEG* LX
ED 205-208	895
ED 210-212	895
ED 214-216	895
ED 223-227	895
ED 236-239	895
ED 241/242	895
ED 255	895
ED 257/258	895
ED 260-262	895
ED 264	895
ED 267-269	895
ED 272	895
EV 18	895
EV 20	895
EV 75 bis	895
EV 194	895
EV 196-198	895
EV 203	899
EV 247	1901, 1944
EV 258	895
EV 277	895
EV 329	895

Maiuri, NS	*SEG* LX
4	888
7	885(4)
10	895
11	888
19	885(xi)
31	885(19)
432-439	895
441-444	895
665	895
674	895

Tit.Cal.	*SEG* LX
xii-xiv	895
xxiv	895
32	1912
192 l-s	886

Tit.Cam.	*SEG* LX
21	885(xxix)
44	885(xvii)
53	885(10)
84	885(xxxiii)
95	885(2)
110	1988
192	886

I.Cret. I	*SEG* LX
VIII.7	895
VIII.9	985
VIII.12	1912, 1941
IX.1	984 app.cr.
X.2	986 bis
XVI.3	1989
XVI.5	984 app.cr., 1989
XVI.6	986 bis
XIX.1	1989
XXII.4	984 app.cr.
XXII.4B	1912
XXIII.3	981
XXIV.1	1914, 1941

I.Cret. II	*SEG* LX
III.2	981
III.3	895
V.25/26	986 bis
XII.11	986
XII.31a-c	981
XII.31 bis	981
XXIII.7A/B	984 app.cr.
XXX.4	981

I.Cret. III	*SEG* LX
III.3A	1989
III.3B	984 app.cr.
III.3C	1952
III.4	985, 1916, 1989
IV.1	1916
IV.9	2015
IV.38	1337 app.cr.

I.Cret. IV	*SEG* LX
41	986 app.cr., 987, 1951
52 II	986 bis
72	24, 987, 1961
163	1961
168	895
171	984 app.cr.
174	984 app.cr.
182	1989
222 A	1941, 1983
278	1160

IGDS	*SEG* LX
8	1006
35	1003
36	2021
38/39	2021
117	895
127	1001
155	1005
160	895
166	1001
167	1001, 1050 app.cr.
168	1017
185	1002
188	1003
195	2016

IGDS II	*SEG* LX
8	1011
18	1014
27	2021
44	101
60	1004
80	2022
97	1001
122	1003
126	1007, 1017

IGDGG I	*SEG* LX
14	1026
18/19	1027

IGDGG I	*SEG* LX
28	895
40	1002, 1036
59	895
66	1802 app.cr.

IGDGG II	*SEG* LX
5	1047
60	1963
76	1031
106	1050

Arena I²	*SEG* LX
53 bis	1014
61	2021
63	2021
64	1003
69	2021
70 bis	2021
71	2021

Arena II²	*SEG* LX
46a-c	1005
74	1001
120	1001, 1050 app.cr.
121	1001
136	1001

Arena III	*SEG* LX
12	1027
15	1027
26	1026
45	1006

Arena IV	*SEG* LX
[illegible]	1047
81	1031

Arena V	*SEG* LX
98	1001

I.Catania	*SEG* LX
11	1010
24	1009

I.Napoli	*SEG* LX
44	1940
50	1032/1033
54	1983
141	1023
165	1023
173	1023

I.Reggio Calabria	*SEG* LX
1	1002, 1036
3	1036
5	1036
7	545, 1036
8-15	1036
21	2016
60	2016

IGUR	*SEG* LX
2/3	1002
62	1772
102	1042
109-111	1040
113-116	1040
118-120	1039
166	1040
184	1999
367	1039
393	1856 app.cr.
413	1039
430	1043 app.cr.
768	1043 app.cr.
837	1039
848	1545 app.cr.
1018	670
1155	1940
1157	1040
1283	1042
1287	1039
1318	1289 app.cr.
1321	1380
1323	1764
1498	1927(3)
1612-1633	1046
1622	930
1662	2016
1692	1039

ICUR	*SEG* LX
5683	1045
5691	1045 app.cr.
12856	1039
15884	1041
17252	1970
26111	1045 app.cr.
26122	1045 app.cr.

IGF	*SEG* LX
84	1053
90	1056
91	1056, 2016
135	1052, 1055 app.cr.
137	1054
207	1057

IGEP	*SEG* LX
125	1052
129	1052
129-131	1958
139	1052
140	1059(7)
207	1059(4)
235/236	1059(4)
240	1052
250	1061
290	1059(6)
328	1052
331	1052
336	1059(1)
337	1060
338	1059(1)
339	1052, 1060 app.cr.

IGEP	*SEG* LX
340	1059(1/2)
341	1052
348	1059(3)
350	1059(8)
470-472	1059(5)
Appendix 2.3	1059(4)
Appendix 3.1.3	1059(9)

RIB	*SEG* LX
461	1062
662/663	1062
758	1062
808	1062
1072	1062
1124	1062
1129	1062
3151	1062

TAM I	*SEG* LX
4	1545 app.cr.

TAM II	*SEG* LX
63	1949
100	1545 app.cr.
122	1949
176b	1566 app.cr.
185	1563
205	2013
216	1566 app.cr.
260	1949
330/331	1949
380	1545 app.cr.
466	1940
587	1647
657	1949
713	1569 app.cr.
716	1569 app.cr.
737	2036
838	1453 app.cr., 1907
840	1453 app.cr.
862	1453 app.cr.,

TAM II	*SEG* LX
1185	984

TAM III	*SEG* LX
52	1763
88	751
125	1468 app.cr.
127	1927(3)
359	1342 app.cr.
550	1122
713	1940
872 B	1922

TAM IV.1	*SEG* LX
1	895
3	1950
111	1856 app.cr.
129	1927(3)

TAM V.1	*SEG* LX
32	1480 app.cr.
75	2005, 2011
85	1138
246	1996, 2005, 2011
258	2018
318	2022
359	1996
440	2018
490	1304 B app.cr.
523	2013
661	1999
693	644 app.cr.
782	1205 app.cr.

TAM V.2	*SEG* LX
737	2005
856	1992
932	2041
984-988	1890
1043	1145 app.cr.
1106	1949
1108	1999
1919	1138

TAM V.3	*SEG* LX
1539	2001
1659	2017
1857	1440 app.cr.

MAMA I	*SEG* LX
160	1401 app.cr.
168	1401 app.cr.

MAMA III	*SEG* LX
208	1594

MAMA IV	*SEG* LX
19	1930
184	1513 app.cr.
197	1490 app.cr.
226	1481 app.cr., 2033
246	1509 app.cr.
275 B	1445 app.cr.
299	1583 app.cr.

MAMA VI	*SEG* LX
14/15	1927(3)
174/175	1992
181	1183 app.cr.
186	1510 app.cr.
260	1423 app.cr., 2041
265	2002
384	1487-1492

MAMA VII	*SEG* LX
104b	1466 app.cr.
175	1553 app.cr.

MAMA VIII	*SEG* LX
418	888

MAMA IX	*SEG* LX
26	1890
86	1583 app.cr.

MAMA X	*SEG* LX
p. xxxvi-xliii	1986

MAMA XI	*SEG* LX
99	1423

IGR I	*SEG* LX
22	1057
70	1040
136	1772
511	1064
550	618
872	852
877	841
1024	1835 app.cr.
1060	1772
1154	2012, 2029
1203	1767
1331	1820
1386-1388	1040

IGR III	*SEG* LX
93	1364 bis
96	1364 bis
362	1939
436	751
500	1506
719	1539, 1920
879/880	1579 app.cr.
912	1579 app.cr.
935	1622
947	1610 app.cr., 2052
974	1610 app.cr., 2052
1012	1677
1032	1684
1057	1685
1206	1720
1217	1755
1243	1761

IGR IV	*SEG* LX
[redacted]	1989
144	2002
179	2050
289	1904
291	2049
297	1330, 1950, 1989, 2049
462	1423 app.cr.
468	1774
584	2002
632	1423 app.cr.
716	915 app.cr.
739	2002
786	1497 app.cr.
792	1423 app.cr.
808	1433
813	1903
998	1265
1000	1940
1028	1989
1042	895
1044	895
1101	895
1214-1218	1890
1276	1937

I.Adramyttion	*SEG* LX
16	904

I.Alexandreia Troas	*SEG* LX
6	1312
13	1907
50	1314
90	1312, 2022
96	1312
104	1939
123	1312
183	1309

I.Amyzon	*SEG* LX
2/3	1083
9	1127 app.cr.
12	1127 app.cr.
14	1083/1084, 1101, 1127 app.cr., 1902
15	1083/1084, 1101, 1902
18	1127 app.cr.
28	1083
36	1083
171-176	1552 app.cr.

I.Anazarbos	*SEG* LX
31	1574
58	1927(2)
69	1575
336	1600 app.cr.

I.Ancyra	*SEG* LX
198/199	1907
306	1380

I.Apameia und Pylai	*SEG* LX

Aphrodisias and Rome	*SEG* LX
3/4	2039
5	2049
6	1950
8/9	2039
11-13	2039
15	1950
17/18	1950
20	1950, 2039
25	1950

ALA	*SEG* LX
24	1927(3)
32	1927(3)
37	1927(3)
41	1927(3)
61	1977
85	1927(3)
157	1927(3)

I.Aphr.	*SEG* LX
2.516	1078(14)
4.113	1078(11)
4.4	2002
5.112	1078(13)
5.117	1078(17)
8.94	1179 app.cr.
8.207	1078(3)
10.103	1078(15)
11.13	1078(12)
11.30	1082 app.cr.
12.211	1949
12.411	1949
12.1002	2002
15.240	1078(10)

I.Assos	*SEG* LX
6a	1313
11	945, 1134

I.Burdur Museum	*SEG* LX
285	1478
341	2039

I.Didyma	*SEG* LX
148	1265
159	1265, 1937
181	1276 app.cr.
199	2031
205	1265, 1937
258/259	1265
334-336	1272 app.cr.
399	1265, 1937
434-437	1147
493	1947
504	1329
532c	1930
750	1274 app.cr.

I.Ephesos	*SEG* LX
■	2031
7	1305, 1330, 1950, 1989, 2049
8	1904
10	2031
17/18	1158
22	1159, 1984, 2043
23	1950
26	2031
27	1157, 1236
44	1155, 1162
199	1152
201	1075 app.cr.
205	2049
251	2049
309 A	1236
402	1163-1174
404	1163-1174
422 A	1155
429	1151, 1155
447	1155
448	1702
451	1236
467	1236
478	1236
481	1236
501	1151
554	1236
557	1151
561 A	1178
618	644 app.cr.
644	1151
646	2041
647	1151
702	1907
713	1907
727	1138
900	1330 IIC app.cr.
910	1203 app.cr.
930	1175
937 A	1868 app.cr.
974	1236
999	1236

I.Ephesos	*SEG* LX
1024	2031
1064	1151
1065	984
1077	1890
1139	644 app.cr.
1190	1236
1192	1155
1253	2013
1300	1927(3)
1302	1927(1)
1304	1927(3)
1351	1155, 1927(1), 2039
1357	814 app.cr.
1384 A	1236
1415	1911
1486	1950
1487	1103 app.cr.
1548	1151
1622	1163-1174
1632	1163-1174
1640	1167 app.cr.
1839	1236
1869	1236
1883	1236
1905	1236
1931	1907
1943	1151
2026	1890
2043	1155
2044	1151, 1155
2202 A	1236
2223	1181 app.cr.
2260 A	1264
2319	1163-1174
2948 A	1181 app.cr.
3010	1203 app.cr.
3025	2041
3029	1907
3042	1772
3066	1907
3079	1151

I.Ephesos	*SEG* LX
3092	1163-1174
3221	1161 app.cr.
3239	1161 app.cr.
3246-3249	1161 app.cr.
3251	1161 app.cr.
3254	1330 IIC app.cr.
3412	1259 app.cr.,
3429	1257 app.cr.
4103	1330 IIC app.cr.
4337	2002
4371	1151
5101-5114	1154

I.Erythrai	*SEG* LX
1/2	64
4	64
17	64
24	1955
29	1955
32	1955
88	885(xxiii)
112	895
201	1134, 1237
205	2012, 2029
206	1237
209	64
228	1927(1)
235	64
321	64
350	1929
413	1915

Altertümer v. Hierapolis	*SEG* LX
4	1433
31	1890
110	1890
339	1298 app.cr.

I.Heraclea Pontica	*SEG* LX
p. 128	798 app.cr.
p. 136	798 app.cr.
p. 163	798 app.cr.
2	1361
7	1361
22	1362

I.Iasos	*SEG* LX
1	1111, 1113
5-6	1111
20	1111/1112
21-79	1111
21	895
22	1086
27	1114 app.cr.
30	1126
40	1114
42	1114 app.cr.
42 C	1113
47 B	1113
51	895
54 A	1113
60	1113
64	1114 app.cr.
99 A	1113, 1116
107/108	1115 app.cr.
121	1113
220	983
224 A	1113
225 B	1113
250	1113
251	644 app.cr.
287-295	1113
301	1116
607	1096
620	2031

I.Ilion	*SEG* LX
1/2	1314
5/6	1314, 1910
7	1314
10	1314, 1910
11	1910
12	1314
25	1955
31	2030
33	1947
52	571, 2030
126	1336 app.cr.

I.Iznik	*SEG* LX
134	1854
175	1927(3)
243a	1338 app.cr.
1118/1119	1338 app.cr.
1201	1338 app.cr.
1282	1349 app.cr.
1466	1349 app.cr.

I.Kalchedon	*SEG* LX
14	1856 app.cr.
16	794

I.Kaunos	*SEG* LX
K1/K2	1068
59	1116
82	1536 app.cr.

I.Kibyra	*SEG* LX
1	1569 app.cr.
2	2039
36	1550
37	1907
40	1907
130	1200 app.cr.

I.Kios	*SEG* LX
17	1986
18	895
19	2001
21	2013
77	1970

I.Klaudiopolis	*SEG* LX
34	1970
50	2031
77	1927(3)
83	1337 app.cr., 1367
130	1336 app.cr.

I.Knidos	*SEG* LX
33	1120, 1530
33 B	1989
71	1936, 2001
111	885(xii)
131	1999
147	2022
149	2018
150	264, 1121, 2004, 2018, 2022
218 A	1912
220	895
303	1122
603	1118
605	1118

I.Kyme	*SEG* LX
13	1307, 1904, 1937
19	1307, 1907, 1937

I.Kyzikos	*SEG* LX
22	1145 app.cr.
296	1319
518	1999

I.Labraunda	*SEG* LX
1	1126, 1127 app.cr., 1946/1947
2	1946
3	1126, 1946/1947
4	1126
5	1126, 1127 app.cr., 1946
7	1947
8	1126, 1947

I.Labraunda	*SEG* LX
9	1126
33	1129
54A	2031
56	1950
59	1950
61	1950

I.Lampsakos	*SEG* LX
4	1315, 2050
7	945

I.Laodikeia am Lykos	*SEG* LX
1	1127 app.cr.
38	1907
40	1907
42	1927(3)
52	1927(3)

I.Magnesia	*SEG* LX
16	1253/1254
17	1251
18	1127 app.cr.
34/35	1914
57	895
61	1902
98	2035
100	1253, 2031
113	1963
115	1252
116	1130 app.cr.
180/181	1900
215	1255, 1669

I.Manisa	*SEG* LX
20	1999

Milet I.2	*SEG* LX
p. 6	1937
p. 15	1937
3	1938
149	1569 app.cr.
256	1937

Milet I.3	*SEG* LX
p. 145+326	1937
34	1264
38	1264
54	1195 app.cr.
121	1276 app.cr.
132	1771
137	1329
139	1947
145	1265, 1917
146	1126
150	1916

Milet I.9	*SEG* LX
315	1273 app.cr.
343	1927(3)

Milet VI.1	*SEG* LX
p. 117 + 213/214	1927(3)
3	1938
147	1911
233	1367

Milet VI.2	*SEG* LX
p. 93	1269 app.cr.
416-418	1266 app.cr.
531	1272 app.cr.
566	1277 app.cr.
613	1949
729/730	1274 app.cr.
732	1367
759	1271 app.cr.
909	1827
940a-h	2036

Milet VI.3	*SEG* LX
1020	12
1052	895
1145	1276 app.cr.

Milet VI.3	*SEG* LX
1327-1337	1104 app.cr.

I.Mylasa	*SEG* LX
p. 271 no. 2.2	1143
3	2031
22	1126
33	1129
102	1101
107	1101
132	1950
134	1950
179	1101
201-232	1069
336	1069
350	1069
363	1082 app.cr.
403	1901
411	1129
426	1069
483	1069
497	1069
534-536	1937
604	1134
605	1950
806	1101
812	1069
817	1069, 1126
861	1126
863	1126
881/882	1069
894	1083/1084

I.Parion	*SEG* LX
5	1335 app.cr.

I.Pergamon	*SEG* LX
7	1905
18	1947
63	1183 app.cr.
156	1914
157	1947
158	1905, 1947

I.Pergamon	*SEG* LX
163	1947
246	1912
249	1904
268	1246, 1330, 1950, 1989, 2049
324	2013
413	1907
419	1907
497	2002

I.Perge	*SEG* LX
194	1890
290	1888 app.cr.

I.Pessinous	*SEG* LX
1-7	1387
18	1394 app.cr.
67	1394 app.cr.
101	1394 app.cr.
177	1405 app.cr.
C 11	1420(6, 15)
C 28	1420(5)
F 9	1392
S 1/2	1421

I.Pisid. Cen.	*SEG* LX
32/33	2039

I.Priene	*SEG* LX
1	1280
3	1280
5	1914
8	1280
14	1280, 1947
15/16	1280
28	1246
37	1569 app.cr.
61	1912
71	1134
105	1992
107	1281
108	1281, 1904

I.Priene	*SEG* LX
109	1281
111/112	1281
113	1281, 1904
114	1281
156	1280
174	2007
196	1999, 2007
201/202	2007
205	2007
207	1282
268 II	1281
288	2007

*I.Priene*²	*SEG* LX
1-4	1280
14	1091 app.cr.
16	1280
63-65	1281
67	1281
68-70	1281
107	1280
149	1280
179	1283
266	1283
275	1281
306	1282

I.Prusa	*SEG* LX
1	1986
68	1349 app.cr.
83	757, 1336 app.cr.
115	2036
161	1358
1001	1075 app.cr., 1905
1064	757, 1336 app.cr.
1066	757, 1336 app.cr.

I.Prusias	*SEG* LX
108	1336 app.cr.

Bresson, *Recueil Perée*	*SEG* LX
3	885(xix)
7	885(xxxvi)
174/175	1125
177-179	1125
181	1125
185-188	1125
191	1125
194/195	1125
200	1125
202	1125
204/205	1125

I.Rhod.Per.	*SEG* LX
1-13	1125
21	1125
35	1125
553	885(xix)
555	1120 app.cr.
556	885(xxxvi)

I.Sardes	*SEG* LX
1	1951
6	1305
22	1330 III app.cr.
46	1304 A app.cr.
91	1330 III app.cr.
93	1330 III app.cr.
118	1330 IIC app.cr.
122	1330 III app.cr.
201	1301

I.Sestos	*SEG* LX
1	1075 app.cr.

I.Side	*SEG* LX
52	1516
62/63	1890
70	1159, 1526, 1984
149	1516
156	1516
164	1516
171	1516
219	1897

I.Sinope	*SEG* LX
2	1363
7	1363
28	1363
71	691 app.cr.
114/115	1364 bis
120	1364
172	1364 bis
181	1927(2)

I.Smyrna	*SEG* LX
98	1284
122	1284
158	1284
164	1908
190	1949
196	1949
226	1949
234	1949
408/409	1145 app.cr.
442	1367
499	1337 app.cr.
513	1284
549	1999
591	2002
614	1991
634	1337 app.cr.
687	1212 app.cr.
753	1195 app.cr.
766	2013

I.Stratonikeia	*SEG* LX
5	1140
6	1140, 1988
9	1140
21	1085
172	1904
322	1139
501/502	1069
503	1069, 1143
505	1124
507/508	1124
512	1124
514	1124
520	1124
524	1988
527	1904
601-605	1124
607	1124
609	1124
611-613	1124
626/627	1124
633	1124
636	1124
652	1124
657	1124
660	1124
663	1904
670	1124
685	1988
695a	1124
717	1124
801	1988
1002	1069
1030	1069
1201	1817
1341	1069
1377	1069
1495-1498	1855 app.cr.
1529	1927(1/2)

I.Sultan Dagi I	*SEG* LX
47	1318 app.cr.
393	1905, 1946

I.Tralleis (und Nysa) I	*SEG* LX
1	2000

I.Tralleis (und Nysa) I	*SEG* LX
9	1252
17	1252
20	1252
31	1085
37	1129
39	1129
101	1145 app.cr.
219	1144
250	1888 app.cr.

Petzl, *Beicht-inschriften*	*SEG* LX
3	2009, 2011
5	1996
43	2009
60	2011
68	2009
69	2022
112	2009

I.Kition	*SEG* LX
2087	1623
Testimonia no. 182	1677

I.Kourion	*SEG* LX
22	1795 app.cr.
108-111	1624
111	1610 app.cr.
130	2022

I.Salamis	*SEG* LX
43	1635
132	1635

IGLS I-VII	*SEG* LX
1	1948
3	1640
17/18	1640
153	1509 app.cr.
581	1698 app.cr.
718	1957
884	2040
991	1633 app.cr.
1083	1881 app.cr., 1947
1184	1902
1187	1646
1192	1597
1263/1264	1646
1265	1677
1278	1646
1301	1672
1370	1858 II app.cr.
1546	1698 app.cr.
1827/1828	1644
1848	1644
1999	1927(2)
2143	1693 app.cr.
2151	1664-1667
2170	1698 app.cr.
2211	1693 app.cr.
2494	2021
2512-2548	1687
2524	1697 app.cr.
2530	1693 app.cr.
2547	1688
2548	1695
2553 B	1693 app.cr.
2686	1676
2884-2887	1674
2929	1646
9129	1795 app.cr.

IGLS XI	*SEG* LX
41	1658

IGLS XIII	*SEG* LX
9045/9046	1721

IGLS XIV	*SEG* LX
507	1671
510	1671
549-552	1646

IGLS XVII.1	*SEG* LX
17	1944
24	1944
242	1682
351	1683
450	1686
535	1944

IGLS XXI.2	*SEG* LX
43	1758 app.cr.
74	1707
128	1707
130	1927(2)
153	1754

IGLS XXI.5	*SEG* LX
118-120	1721

I.Estremo Oriente	*SEG* LX
83	1944
85	2040
221	2013
271	1946
278	1946
421/422	1947
437	1751
453	1574

Jens.d.E	*SEG* LX
301-303	1946
604	1947

I.Gerasa	*SEG* LX
297	1633 app.cr.
299/300	1927(2)
330	1927(2)

SB	*SEG* LX
58	2016
85	1764
97	2016
299	1777

SB	*SEG* LX
729	1775
731	1775
1016	1763
1943	1799
3926	1769
4628	1792
4638	1294 app.cr.
5719	1927(2)
6154	1792
6253	1792
6272	1792
6310	1792
6585	1764
6647	1930
6648	1927(3)
6668	1812 app.cr.
6673	1792
7351	1646
7781	1927(1)
8127/8128	1792
8210-8213	1767
8220	1767
8284	1776
8299	1800
8338	1767
8394	1828
8510	1797 app.cr.
8770	1791 app.cr.
8780	1772
8895	1792
8960	1930
9801	1278 app.cr.
9818	1792
10075	1956
10165	1792
10167	1792
10169	1792
11012	1772
11236	1772
12511	1794 app.cr.
13581	1815
14053	1789 app.cr.
15005	1816
16619	1799
16816	1794 app.cr.

Bernand, *Inscr. métriques*	*SEG* LX
15	1927(3)
23	1930
33	1122
42	1930
43	1927(1)
46	1930, 2022
60	1927(2)
61	1930
63	894
78	1999
86	1999
112	1799
122	1707
168	1820
176	2012, 2029

Lefebvre, Recueil	*SEG* LX
102	1846 app.cr.
240	1846 app.cr.
423	1927(2)
446	1846 app.cr.

I.Akoris	*SEG* LX
102	1764

I.Alex.Imp.	*SEG* LX
29	1772
44	1776
66	1977

I.Fayoum	*SEG* LX
20	1792
73	1792
74	1793
84-89	1792
91	1795 app.cr.
92	1792
105	1792
107/108	1792
116	1769
123	1793
135	1792
143/144	1793
154	1793
158/159	1792
183	1793

I.Hermoupolis	*SEG* LX
42	1977
71	1764
77/78	1999
81	1930

I.Ko.Ko	*SEG* LX
41	1763
43	1763
50	1763
52	1763
60	1763
62	1763
77	1763
115	1763
127	1763
133	1763

I.Col. Memnonion	*SEG* LX
9	1767
18/19	1767
24	1767
27-31	1767
62	1767
76	1767

I.Pan	*SEG* LX
38	1781-1789
82	1805/1806

I.Philae	*SEG* LX
12	1791 app.cr.
31	1726 app.cr.
273	1726 app.cr.

I.Portes	*SEG* LX
7	1977

I.Prose	*SEG* LX
16	1800
36	1769
42	1769

I.Syringes	*SEG* LX
224a	1815
225	1815
562	1767
1262	1767
1265	1767
1279	1767
1405	1767
1545	1767
1851	1767
1889	1767

IThSy	*SEG* LX
222 bis	1772
223	1812 app.cr.
303	1812 app.cr., 1828

I.Caesarea Maritima	*SEG* LX
39	1633 app.cr.
81	1703 app.cr.

*Syll.*3	*SEG* LX
2	1316
45	1102
121	509 app.cr.

*Syll.*3	*SEG X*
206	794
212	794
218	794
225	1072
270	540
283	927
318	164
360	794, 807
366	539
390	933
398	895
410	1955
424	540
456	895
490	1989
495	794, 2018
528	895
529	483
543	510, 588
557	1254
568/569	895
577	1917
581	1989
585	804
590	895
591	1914, 2050
604	804
627	1986
672	1956
689	525(1)
690	540
693	1989
700	945
704/705	1950
707	879
709	794
715	1002, 1036
725	887, 1771, 1848
735	419, 423/424
737	525(1)
763	1999
790	393

*Syll.*3	*SEG* LX
793	895
798	1907
806	1129
807	1963
826	532
833	1950
943	895
958	903
959	1984
1000	895
1006	895
1012	895
1023	895
1025-1028	895
1046	1910
1066	899
1080	467
1106/1107	895
1181	2022
1206	606
1229	1856 app.cr.
1259	1958

OGIS	*SEG* LX
1	1280
11	1947
12	1791 app.cr.
42/43	895
90	1800
125-127	1791 app.cr.
130	1828
208	808 app.cr.
218	1955
221	1947
222	1152
224	1574, 1946
227	1947
233	1902
245	840, 1902
267	1947, 1986
269	1986
273-280	1986

OGIS	*SEG* LX
303	1812 app.cr.
315	1387
325	1902
332	1902
338	1904
339	1075 app.cr.
344	1986
383	1948
391-393	1640
415	1761
437	1330, 1950, 1989, 2049
438	2049
444	1314
446	1324
458 D	1992
483	1956
484	1330 bis
497	2002
515	1950
598/599	1720
679	1772
680	1767
691/692	1767
697	2022
699	1776
720/721	1767
748	1325
751	1905
767	1827

GIBM	*SEG* LX
829 B	1122
900	885, 1108
1002	1316

I.Louvre	*SEG* LX
11	1799
90	2022

I.Varsovie	*SEG* LX
16	1999
75	1816

*CIJ*²	*SEG* LX
725	2022
829-831	1661
1211-1215	1720
1217	1720
1224-1231	1720
1233-1239	1720
1246	1720
1250-1252	1720
1256	1720
1260	1720
1266-1273	1720
1275-1279	1720
1282-1284	1720
1293	1720
1302/1303	1720
1324-1331	1720
1336/1337	1720
1339-1341	1720
1343/1344	1720
1350	1720
1355	1720
1366-1368	1720
1373-1376	1720
1378	1720
1382/1383	1720
1385	1720
1387	1720
1400	1720
1404	1720
1406	1720
1412	1720
1414	1720
1510	1930
1511	1927(3)
1530	1927(1)

CIIP	*SEG* LX
passim	1720
784	1721

IJO II	*SEG* LX
14	2052
27/28	618
177	1039
184	1720
218	2036

ISE	*SEG* LX
59	1910
69	539
71	539
73	600
84/85	539
88	535
96	599
97	597
103	593
107	539
108	510, 598
151	1989
166	1938

JIWE II	*SEG* LX
360	1039
481	1039

*LSAG*²	*SEG* LX
p. 94 no. 1	511
p. 104 no. 13	533
p. 131 no. 22	295
p. 132	294
p. 165	341
p. 169 no. 27	342
p. 184	403
p. 240 no. 5	1026
p. 240 no. 7	1027
p. 240 no. 12	1027
p. 262 no. 31	1050
p. 276 no. 17	1001
p. 276 no. 21	1001
p. 277 no. 38	2021
p. 288 no. 3	1053
p. 307 no. 59	934

*LSAG*²	*SEG* LX
p. 336/337	2022
p. 341 nos 4-7, 10	62
p. 343 no. 39	1771
p. 371 no. 43	1316
p. 373 no. 72	1642
p. 376/377 add. ad p. 287	1031
p. 377 no. 2	883
p. 439 E	1802 app.cr.
p. 456 no. 1a	1047
p. 472 F	62

LSAM	*SEG* LX
6	2001
9	2030
14	1333 app.cr.
16	2001
20	2001
23	1237
24	2029, 2035
25	1237
32	2035
35	2007
36	2007, 2035
37/38	2007
42	1771
47	2031
53	2031
58	2001
61	2001
71	2007
81	2031
84	2032

LSCG	*SEG* LX
13	2030
15	2015
18	2015, 2035
21	2015, 2035
33	484, 2015, 2030
36	2015

LSCG	*SEG* LX
44	2030
50 A	1950
51	1088 app.cr., 2001
59	2001
60	2001, 2035
65	2001
69	2015
70	2015
77	2001
80	1956
83	2001, 2031
94	2001
96	2015
98	903
124	2001
126	2035
130	891
136	2015
150-177	895
151	2015, 2035
154 A/B	2015
156	896
173	2001
180	2035
181	544

LSCG Suppl.	*SEG* LX
25	2035
45	2015
61	1956
64	2001, 2004
72	2004
115	1834
120	1027
154	2004

NSGL	*SEG* LX
5	2001
14	2001
22	2001
26	2001

Wessel, IGCVO	*SEG* LX
19	618
49	618
53	618
55	618
59	618
62	618
67	618
74	618
97	618
117/118	618
130	618
236	618
279	618
282	618
375	618
427	618
477	618
498	1045
514	618
605	2016
618	618
662	618
780 A	618
782	618
797	618
897	618
937	618
952	618
1071	618
1123	618
1171	618
1347	618
1453	618

CEG	*SEG* LX
2	108, 1924/1925
3	108
4	1924/1925
5	1925
10	117, 1924/1925
11	1925

CEG	*SEG* LX	*CEG*	*SEG* LX	*CEG*	*SEG* LX
12	1925	155	1925	321	115, 970, 1925
13	121, 1924/1925	159	1924	326	511, 1923/1924
19	1924	161	1924	333	1924
24/25	1924	162	1924/1925	334	1923
27/28	1924	165/166	1925	338	1923
32	499, 1924	167	1925, 1930	341	1925
34	1924/1925	169	1924	342	1923, 1925
41	1924	171	1925	343	1925
45	1925	174	1924	344	1923/1924
46	1924	179	1925	346	1923, 1925
47	1925	181	1923	348	1925
48	1924	190	1923/1924	351	1925
53	1924	194/195	1923	352	1924
58	1925	197	1923	355	1925
61	1930	198	109, 1923	357	1923/1924
68	1924	202	1923/1924	359/360	1924
72	1925	205	1923	362	1923-1925
78	499, 1929	207	1923	363	1924
82	934, 938	225	1923	365	1923
83	1925	227	1923	367/368	1923
84	1924/1925	230	1923, 1925	372	1925
93	1925	234/235	1923	374	398, 1925
95	123	243	1923, 1925	375	1923
97	1925, 1930	256	112, 1925	378	1925
102	1925	259	1923	380	1925
108	1924/1925, 1930	265	1925	381	1923
110/111	1924	268	1925	383	1925
113	1924	272	1923, 1925	386	1923
117	1924/1925	275	1923, 1925	387	1925
119	1925	281	1923	390	1925
120	1924	286	1923/1924	391	1924/1925
131	1924/1925	290	1923	392	1006, 1923
132	1925	291	1925	393	1923, 1925
136	1925	299	1925	394	1047, 1925
137-139	1924	301/302	1923, 1925	396	1923/1924
138/139	1924/1925	304	1925	398/399	1923
142/143	1925	305	1924/1925	400	1053
145	1924/1925	312	1925	403	883, 1923-1925
146	1924	313	1923	404	1923
147	1001	316	1925	405	1923/1924
148	1924	317	1923, 1925	413	1925
150	1924	318	1923	414	1923, 1925

CEG	*SEG* LX
416	1925
418	1923
421	1925
425	1925
426/427	1924
429	1924
434/435	1923
447	512 app.cr.
458	499
470	1924
479	1924
486	239
487/488	1924
489	1923
512	1930
513	1924
516	1924
518-520	1924
526	1924, 1929
530	1924
541	1930
543	1924
546	1924
548	1924
553	1924
566	1924
569	1930
571	1924
578	248, 1924
587	244, 1924
591	1924
596	1924
606	1924
632	493
664	1929
670	1924
680	1924, 1930
718	1923
722	1929
823	1923
830	1924
858	1923
877	1924
932	932

GV	*SEG* LX
33	1367
42	1929
53	1929
80	1929
97	1930
136	1927(3)
161	1930
163	1929
214	1928
216	1930
228	1927(3)
244	1042
322	1001
342	1930
515	1623
520	755
593	1930
643	1930
672	1930
699	1928
727	1082 app.cr.
749	535
750	568
758	1930
785	1064, 1927(3)
808	1927(3)
836	1367
846	1930
849	1122
883	1009
887	1009
929	1929
989	1930
1010	1942
1078	568
1090	1122
1097	1289 app.cr.
1122	568

GV	*SEG* LX
1148	1930
1149	1928
1169	1380
1210	1930
1289	2052
1298	1927(2), 2052
1305	1941, 2043
1312	1927(3)
1386	1930
1415	1930
1456	1764
1501	1929
1620	894
1635	1927(2)
1695	1942
1738	1930
1746	1929
1749	1927(3)
1822	568
1832	894
1833	1929
1861	1927(1)
1873	1122
1874	1122, 1930
1875	1930, 2024
1887	1962
1907	1927(1)
1911	248
1912	1930
1955	1144
1974	1755
1983	1927(1)
1985	1929/1930
2000	1927(3)
2005	1930
2016	1930
2040	1930
2088a	1930

Kaibel, *EG*	*SEG* LX
407	1939
442	1755

Kaibel, *EG*	*SEG* LX
599	1009
858	885(vii)
874	1930
932	885(iii)
945	1939
995	1767
1061	744

Merkelbach-Stauber, *SGO* I	*SEG* LX
01/01/02	1120 app.cr.
01/01/05	1120
01/01/07	1122
01/01/06	1999
01/12/11	1927(1)
01/12/17	1936
01/19/05	2031
01/19/43	1930
01/20/08	1367
01/20/20	1927(3)
02/01/02	1255
02/01/05	1900
02/02/07	1144
02/03/01	1936
02/06/12	1817
02/09/02	1927(3)
02/09/09	1927(3)
02/09/16	1927(3)
02/09/23-02/09/24	1927(3)
02/09/29	1927(3)
02/09/34	1936
02/12/06	1927(1)
02/12/08	1939
02/14/05-02/14/06	1927(3)
03/01/01	1999, 2007
03/01/06	2007
03/02/03	2013
03/02/09	1927(1)
03/02/10	1927(3)

Merkelbach-Stauber, *SGO* I	*SEG* LX
03/02/21	1927(3)
03/02/23	1927(3)
03/02/48	1115, 1927(1), 2039
03/07/07	1927(1)
04/01/01	1367
04/02/14	1304
04/05/07	1422, 1999
04/06/04	1288/1289
04/08/01	1999
04/10/08	1291
04/22/01	2013
05/01/02	2013
05/01/10	1927(2)
05/01/46	1936
05/01/55	1999
06/02/02	2013
06/02/16	2013
06/02/27	2013
06/02/32	1930
07/05/01	1312, 1939
07/05/02	1939
07/05/04	2022

Merkelbach-Stauber, *SGO* II	*SEG* LX
08/01/01	1329
08/01/51	1999
08/01/53	2031
08/05/06	1936
09/01/02	2013
09/05/12	1927(3)
09/05/14	1936
09/05/17	1575
09/06/05	1939
09/06/08	1927(3)
09/09/11	1367
09/09/12	1927(3)
09/09/16	1367

Merkelbach-Stauber, *SGO* II	*SEG* LX
09/12/04	1936
10/01/01	1936
10/02/09	1927(3)
10/02/12	1927(3)
10/02/28	1367
10/03/02	1367
10/05/02	1936
10/06/05	1364 bis
10/06/07	1927(2,3)
10/06/08	1856 app.cr.
11/10/03	1927(3)

Merkelbach-Stauber, *SGO* III	*SEG* LX
p. 291-295	1337
12/03/01	2013
13/06/01	1939
16/08/06	1927(3)
16/22/03	1422
16/33/02	1927(3)
16/34/01	2013
16/34/33	1422
16/41/07-16/41/08	1422

Merkelbach-Stauber, *SGO* IV	*SEG* LX
17/08/01	1289 app.cr.
17/08/02	2013
17/16/01	1936
17/19/01	1856 app.cr.
18/01/02	1927(3)
18/01/23	1936
18/08/01	1939
18/12/02-18/12/03	1939
18/18/01	1380
19/05/01	1900

Merkelbach-Stauber, *SGO* IV	***SEG* LX**
19/17/02	1575
19/17/05	1927(2)
19/21/02	1927(1)
20/05/08	1082 app.cr.
20/06/01	1927(2, 3)
20/12/01	1676
20/13/03	1674
20/14/01	885(iii)
20/28/02	1662
21/01/01	1927(1)
21/07/01	1927(3)
21/09/02	1927(3)
21/12/01	1715
21/22/02-21/22/03	1927(3)
21/22/06	1927
21/23/03	1927(2)
21/23/04	1927(2)
21/23/06	1927(2)
22/21/01	1927(1)
22/33/02-22/33/03	1755
22/37/01	1936
22/56/01	1927(2)

Merkelbach-Stauber, *SGO* V	***SEG* LX**
24/01	1999

Pfuhl-Möbius	***SEG* LX**
469	740
1183	1856 app.cr.
1185	1856 app.cr.
1187	1856 app.cr.
1237-1244	1145 app.cr.
2030	1856 app.cr.

Tod, *GHI*	***SEG* LX**
25	1102
163	794

Meiggs-Lewis, *GHI*/*GHI*²	***SEG* LX**
2	980, 983
8	927
10	983
17	983
18	112
24	1924
32	1102
40	64
42	341
46	78
53	94

Rhodes-Osborne, *GHI*	***SEG* LX**
5	18, 169
7	18
14	453
22	136
31	138
60	465
63	214
64	794
78	1072
79	16
88	10

RC	***SEG* LX**
1	1127 app.cr.
10-14	1947
16	1905
21	895
22/23	1947
25	895
27/28	895
36	1574, 1946
37	1946
43	1947
45	1947
47	1127 app.cr.,
48	1947
50	895
51	1905, 1947
52	1946
53	1947
54	1905, 1946
55	1127 app.cr., 1387
55-60	1127 app.cr., 1387 1986
61	1127 app.cr., 1387, 1946, 1986
69	1127 app.cr.

Staatsverträge	***SEG* LX**
147/148	341
318	1989
429	1947
463a	539
480	1952
499	1989
511	1989

***CIL* I²**	***SEG* LX**
2226	1064

***CIL* II**	***SEG* LX**
1833	618
5630	1033 app.cr.

***CIL* III**	***SEG* LX**
492	375
495	434
734	744
737	744
2671	618
7126	1890
9505	618
9522	618

CIL III	*SEG* LX
9554	618
9579	618, 1927(3)
12081	1720
13010	618
13105	618
13123	618
13578	1763
14315	618
14437	763
14894	618
14896	618

CIL III Suppl. 2	*SEG* LX
14206	651

CIL IV	*SEG* LX
733 + add. 196, 461	1021
9426-9428	618

CIL IV Suppl. 2	*SEG* LX
3407	1021

CIL VI	*SEG* LX
420	1040
563	1939
1400	1036
1526	1036
2933	736 app.cr.
10185	1939
16440	434
22398	1852 app.cr.
27365	1999
30764	1040
31545	1622
32316	1040
36749	1040
36793	1040
36797	1040
36802-36804	1040

CIL IX	*SEG* LX
2237	1939
3152	1032 app.cr.

CIL X	*SEG* LX
688	1423 app.cr.
1122-1124	434
7017	1009
7563-7578	1930

CIL XI	*SEG* LX
1070	1939
5711	1423 app.cr.

CIL XII	*SEG* LX
5370	1057

CIL XIV	*SEG* LX
24	1040

ILS	*SEG* LX
1874	1064
4879	1339 app.cr.
4993	1763
5676	1032 app.cr.
7178	869

I.Dor.Ins.	*SEG* LX
88	890
92	890, 892

I.Apulum	*SEG* LX
352	791

Nouv.inscr. Antioche	*SEG* LX
11	1457
148	1318 app.cr.
176	1457